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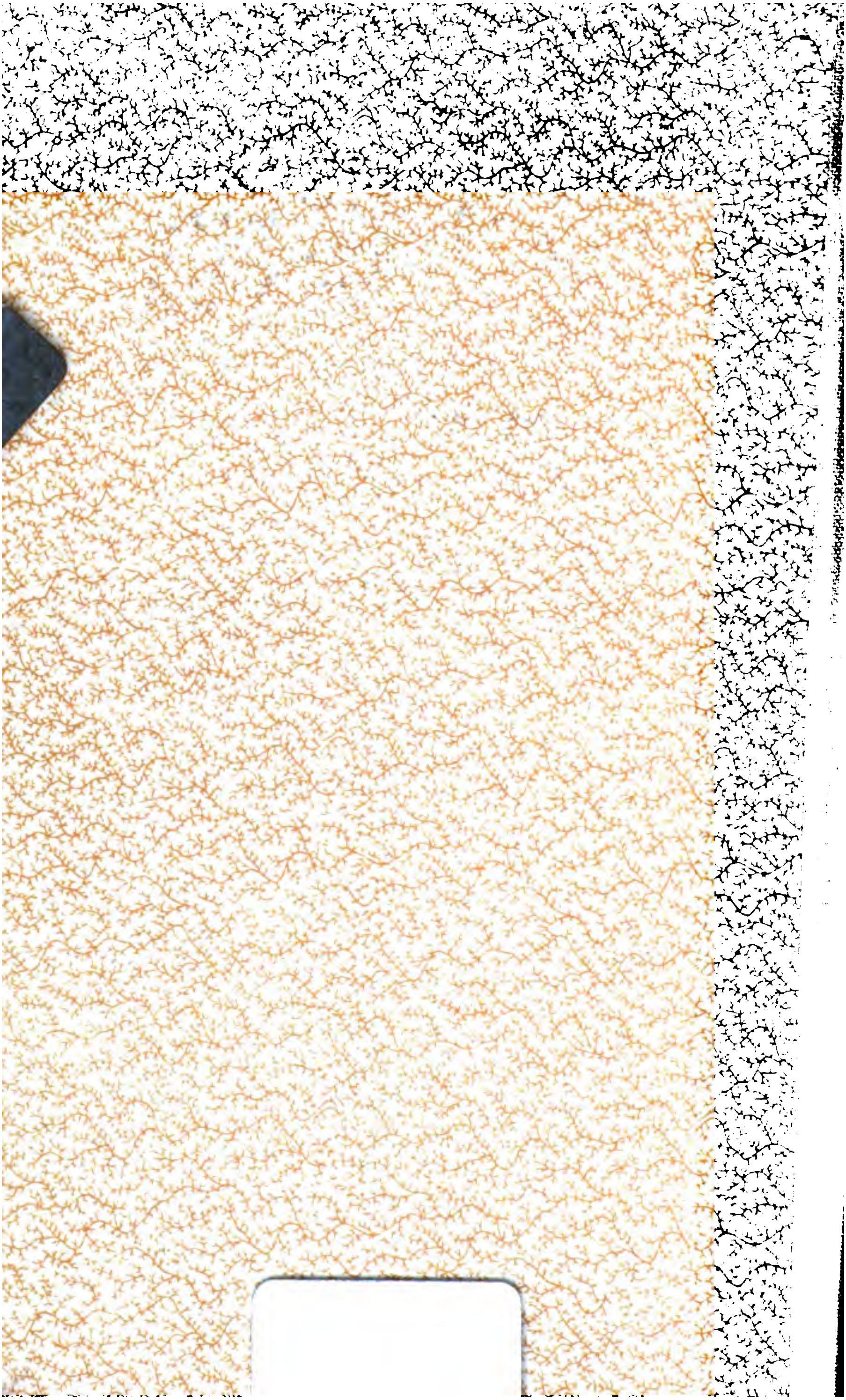

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M,DCCC,IV.

With an APPENDIX.

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ERRATA in Volume XLIII.

Page 12. l. 13. from bott. for 'Madsharinas,' read *Madsharians.*
57. l. 29. for 'augments,' read *augmented.*
65. l. 13. for 'portion,' read *position.*
89. l. 4. from bottom, for 'stricture,' read *structure.*
90. l. 11. for 'membrane papillaris,' read *membrana pupillaris.*
93. l. 9. from bottom, take away the comma after *wit*, and put a turned quotation comma ' instead of it.
95. l. 4. for 'he,' read *she.*
108. l. 15. for 'θιοχνευστος,' read θεοπνευστος.
263. l. penult. for 'Ireland,' read *Iceland.*
278. l. 7. from bottom, for 'sacrifices,' read *sacrificers.*
432. l. 12. from bottom, take away the comma after *from*, and put a turned quotation comma ' instead of it.
446. l. 15. dele the comma after '*plausible.*'

THE MONTHLY REVIEW,

For JANUARY, 1804.

Art. I. *Travels through the Southern Provinces of the Russian Empire*, in the Years 1793 and 1794. Translated from the German of P. S. Pallas, Counsellor of State to his Imperial Majesty of all the Russias, Knight, &c. 2 Vols. 4to. With Plates and Maps. Vol. I. pp. 575. 3l. 3s. Boards. Longman and Rees, &c.

The love of variety is so natural to man, unless his mind is debased by barbarous ignorance or lost in morbid apathy, that few objects of contemplation and few subjects of discussion are agreeable to him for a long time without a change. In a taste for literature, this disposition as generally prevails as in other pursuits: but there are some departments of science, and some branches of the *belles lettres*, which retain their powers of attraction more than others; and among these we may certainly rank those books which describe voyages or travels in distant or unknown regions. Often, therefore, as we have of late introduced such works to the notice of our readers, and they have for some time past been remarkably frequent, we shall not be very apprehensive of exhausting their patience or even of diminishing their appetite. The name of Professor Pallas will be an additional security against any such effect in the present instance, with those who duly appreciate his laborious research, his profound knowlege, and his accurate observation, in the attractive paths of natural history.

The general contents of the present volume are, a journey from St. Petersburgh to Tzaritzin, remarks during excursions on the Southern banks of the Volga, Vernal journey to Astrakhan, journey from Astrakhan to the lines of Caucasus, observations made during a journey along the Caucasus, account of the nations inhabiting Mount Caucasus, journey from Georgiefsk to Taganrog, and journey from Taganrog to Taurida.

Partly with the view of recovering health, and partly to prosecute his physical researches, the venerable author, accompanied by his wife and daughter, undertook this course of travel, and departed from St. Petersburg on the first of February 1793. The observations which he has consigned to his journals are intended as supplements to the former tours of 1768 and 1769, and chiefly refer to facts which have eluded the attention of others. Even the remarks on subjects of natural history are detached and incomplete, the systematic description and representation of the plants and animals being reserved for other publications.

The first picturesque objects which occurred to the travellers were various sepulchral hillocks, with tall firs on their tops, and covered with deep snow. They are situated on the heights of Valda, Somenka, &c. and their appearance is frequently noted in the sequel. Professor Pallas likewise records, with complacency, the growing population and increasing trade of many towns and villages which he revisited after a lapse of more than twenty years. We confess, however, that we do not distinctly perceive the import of the following reflection: 'This circumstance is so far unfavourable to the prosperity of the principal towns, as the mercantile advance of all the domestic and foreign articles of luxury, and the price of every species of manual labour rising with the necessaries of life, are not in just proportion to the income of the wealthy.'—If by *principal towns* we are to understand Petersburg and Mosco, the former surely betokens no symptoms of decay; and the latter, as appears from the very next paragraph, has greatly improved in magnificence, horticulture, &c. With respect to any undue proportion between the rates of living and of manual labour, it can proceed only from some ill-advised interference on the part of government, or of the police.

On the way from Mosco to Saratof, the travellers were exposed to considerable hazard by the uncommon *mildness* of the season, which had softened the snow, and rendered the ice of the rivers insecure. As they traversed the fruitful government of Pensa, the Professor, like a feeling patriot, deplored the 'unpardonable waste of the wealth and pride of the forest.' His hints for the renewal and preservation of oak plantations are, obviously, extorted by the wanton expenditure of valuable timber which prevails in the most favoured tracts of the Russian empire.—The small Asiatic moths, which have transmigrated from the Volga, also form a subject of grievance. 'We met with them more commonly winged than without wings; and it is asserted that, everywhere, they drive before them and destroy the great moths, *Blatta orientalis*, which more properly should be called *occidentalis;* as America is their native country. They are fond of associating with the crickets, and if both are collected in a glass vessel and placed upon snow, even in mild weather and sunshine, they become torpid, their bodies swell, and they seem to die instantly, but soon recover on being removed to a warm place.'—It has often been remarked that the kindness of nature destroys the energies of art and industry. In the fertile district of Pensa, accordingly, we are informed that 'agriculture is most shamefully neglected; and the boors live in miserable smoky huts, and in the most disgusting state of uncleanliness.' 'In the winter season, the pigs, lambs, and calves, live in the same apartments with almost every family.'—In the enumeration of rare plants indigenous to this province, it is somewhat extraordinary that *Betula nana* and *Daphne mezereum* should be noticed as two of the most remarkable. One of the most striking of the mineral productions is petrified wood, of a siliceous nature, disposed in horizontal layers, and, in several places, almost on the surface of the soil.

The author commemorates, with apparent satisfaction, the quantity of ardent spirits manufactured in this abundant province: but his sensible translator acquaints us, in a note, that 'Pensa alone distills annually from wholesome grain, about two millions of gallons of LIQUID POISON.' With more pleasure we turn to contemplate the homely expedients of the German colonists on the Karamysk. Of late they have had recourse to an artificial peat, composed of dung and straw:

> 'This invention was suggested to them by Frederic Rish, a native of the turfy island of Rugen, in the Baltic Sea, and now a colonist of Ust-Salikha. The colonists can spare their dung for that purpose, as the loose black soil requires only to be divided into fallows, to restore its fertility; and they have a superabundance of straw. The dung is gathered in heaps, and left to putrify during winter. After the first agricultural labours of the spring are finished, this compost is carried to the water side, placed several feet deep, on a dry spot, mixed with a proportionate quantity of straw, and then trampled upon by horses and oxen, till it form a compact mass. When it is half dried in the open air, it is cut like turf into square pieces, which are piled up till they are completely dried, and afterwards carried home, where they serve as a stock of fuel for the winter. This artificial turf has long been used by the Crim Tartars; it burns with a flame not unlike sea-coal, and imparts excellent heat, particularly to stoves and ovens for baking. Its smoke, however, is offensive, and is with much difficulty excluded from the inner apartments. Five or six pieces of it are sufficient to heat an oven; and a few men, with several pair of horses or oxen, are able to prepare, in the course of a week, sufficient fuel for the whole winter. Without this expedient, most of the colonies would be reduced to the greatest distress for want of firing; inasmuch as they have most injudiciously cut down and destroyed the small quantity of wood, which they found on the lands at their first settling, without ever thinking of future exigencies. They would now be very willing to plant rows of the willow and poplar on their low grounds, if they could obtain

tain permission to fetch slips of those trees from the islands of the Volga.'

As he journeyed along the Volga, the Professor's attention was often attracted to strata of sand-stone; in some of which were observable large aggregated masses, intermixed with shells, and these filled with sandy matter in a calcined state, and almost consumed. The species here mentioned are no longer found in the Caspian Sea; and the Doctor, as on other occasions, gets rid of every difficulty by the *sweeping* hypothesis of the deluge.

Winter lingered at Tzaritzin till the beginning of April, when the snow suddenly dissolved, and was discharged in rapid torrents into the Volga.

'On the 6th of April the streams of snow-water almost entirely ceased to flow, and the high lands began to dry: we saw in every direction the tulip, and the *Bulbocodium vernum*, or mountain-saffron sprouting forth, while the first chafer and *Citillus*, or mountain-mouse, awoke from their brumal slumber. On the 7th of April the *Charadrius gregarius* arrived in numbers, and on the same day the ice of the Volga broke up completely; the thaw being accompanied with a warm rain. Vegetation now proceeded so rapidly, that on the 8th of April we were agreeably surprized to see, in the warm low grounds and vallies, the following flowers in full bloom, viz. the *Fumaria bulbosa*, or great bulbos fumitory; the *Viola odorata*, or sweet scented violet; the *Ficaria*, or lesser celandine; the *Ornithogalum luteum*, or the yellow star of Bethlehem; the *Scilla amoena*, or agreeable squill; the *Tulipa silvestris*, or tulip of the woods; the *Tulipa biflora*, or double flowered tulip, and the *Bulbocodium vernum*. On the 9th a white crane, or *Grus Leucogeranos*, by the Russians called Starkh, was shot on the opposite bank of the Volga: this bird was probably very old, as his back, and the extremities of his wings, were adorned with feathers of a deep golden colour.

'After this sudden change of the season, I began to prepare for my botanical excursions on the southern bank of the Volga; and my first journey was to the colony of evangelical brethren at Sarepta, or Sarpa, where I staid till the 18th of April, and then gradually proceeded on my journey towards Astrakhan.'

The industry of these United Brethren is attested by the planting of vineyards, and the introduction of the manufacture of stockings, handkerchiefs, Manchester goods, dyeing, tanning, &c. They obtain an excellent beer from water melons, with the addition of hops, and have succeeded in purifying the common salt procured from the lakes of the country. As the Italian and common poplar, and different species of willow, flourish near their establishment, the learned journalist is decidedly of opinion that these trees might easily be raised even on the dry steppes (or plains), if duly watered during the first summer. If such plantations could be realized on an extensive scale, they would ornament and improve much dreary waste: but we should apprehend that the prevailing deficiency of moisture would ultimately operate against them.

Though a return of cold weather abridged the author's botanical researches, he found in blossom, at Tshernoyarsk, *Ranunculus falcatus*, *Ornithogalum luteum* and *bulbosum*, *Sinapis rubella*, and *Alyssum calycinum* and *minutum*. 'On the barren and dreary steppe of these environs, scarcely any plant is seen but the *Anthemis millefoliata*, and the *Achillea tomentosa*, between the two most common species of wormwood, *Artemisia maritima* and *Artemisia contra*. This last plant indicates the most barren soil impregnated with salt, a soil which produces only the flowers of the *Tulipa biflora*. The *Tulipa sylvestris* bloomed on the verdant and more fertile spots: this flower grows to a very large size, where the soil is moist, and consists sometimes of eight or ten leaflets, and is sometimes double. The *Ornithogalum luteum*, on the contrary, is dwarfish throughout this steppe; and we only saw the first leaves of the *Verbascum Phœniceum*.' Two beautiful species of *Astragalus*, the much admired *Ornithogalum reticulatum*, *Pallassia Caspica*, *Spartium aphyllum*, &c. occur on approaching Astrakhan.

The abandoned saltpetre work at Selitranoi-Godorok gives rise to some very sensible reflections, which we would recommend to the notice of all who are concerned in the manufacture of an article, now, alas! of great importance in political economy.

At page 186, Dr. Pallas assures us that his daughter was seized with the small-pox, for the *second* time; an occurrence which we note on account of its extreme rarity.

Concerning the repugnance evinced by the Russian peasantry to the cultivation of silk-worms, we have these judicious remarks:

> 'This species of obstinacy has proved a great impediment to the prosperity of Southern Russia, where the mulberry-tree is abundant and flourishing. It is quite otherwise with the Armenians and Grusines, or emigrants from Georgia, as well as with the Tartars and Greeks in the Crimea, who voluntarily carry on this branch of commerce. The most certain means of introducing this source of national wealth, and of saving the Empire upwards of a million of rubles, which are annually paid to the Turks, the Persians, and the Italians, for their silks, would be to establish colonies of the Asiatic nations, particularly in the peninsula of the Crimea, where the mulberry-tree grows uncommonly fast, even in a dry soil, when properly watered.
>
> 'On the whole, the Asiatic method is far preferable to that formerly practised on the Akhtouba, where much time and expence was wasted in feeding the silk-worms with gathered leaves, which

soon decayed, and rendered the frequent shifting of their beds necessary. The Persian or Boukharian rears his mulberry-trees to about six feet high, which they attain in four or five years. He then begins to lop their tops and branches, which are given to the insects, as soon as they have sufficient strength, by placing them gently on their beds. By this means the shoots remain fresh and succulent, and the worms devour them even to the woody fibres, so that no part of the nutritive foliage is wasted. As these insects are every day supplied with food, the leafless branches gradually form a kind of wicker work, through which the impurities pass, so that the cheerful worms preserve the requisite cleanliness without trouble to the cultivator, and speedily attain a vigorous state. In this manner they are continually supplied with leaves, till they prepare to spin, when small dry brushwood is placed in all directions over the leafless branches, and on this the worms spin their silk. Two persons, an adult who lops the branches, and a child who collects them, are thus enabled quickly to procure food for a great number of silk worms. The mulberry-tree in our climate produces new shoots twice every summer. These shoots acquire in the same year the firm consistence of wood, and in the subsequent spring afford an abundant crop of foliage. In Persia and Boukharia, where the summer is longer and vegetation more vigorous, the shoots may even be cut twice a-year. The tree, by this method of cutting, remains always low, and produces a greater number of young shoots from its trunk, as well as from its branches, every subsequent year. By stripping them of their leaves, however, many branches wither, and not only the buds are lost, and much foliage wasted, but the worms receive less nourishment, as the leaves sooner decay. It has been remarked in the silk establishment near the Akhtouba, that the worm, when compelled by necessity, eats the leaves of the *Acer tataricum*, which resemble those of the mulberry-tree.'

The singular square monument near the Podpalatnoi-Yerik, which is minutely described, is supposed to have been one of the many mausoleums of the Mongole Tartar princes. 'It is certain that, in the sepulchres of this country, immense riches have formerly been discovered, consisting of jewels, vases, and ornamental horse-furniture of massy gold and silver. The major part of this treasure has been secretly disposed of to the goldsmiths and merchants; while the remainder is still preserved in the cabinet of curiosities belonging to the Imperial Academy of Sciences at St. Petersburg.'

The contemplation of desolate steppes, and of the mouldering memorials of departed splendour, prepares the reader's mind for the simple and pathetic assertion which terminates the note at page 204.: 'I have survived and lamented,' says the aged author, 'almost every companion of my former travels.' This melancholy intelligence recalls the not less touching conclusion of his preface; in which he says, 'He is, at present, alternately employed in arranging his botanical and zoological collections, as far as his valetudinary state will permit; and, if his life should be spared for a few years, he hopes thus to bid his last farewell to the literary world, which, he is sensible, has bestowed on him a greater share of approbation than he ever flattered himself to deserve:

> "But the time of my departure is approaching.
> Nigh is the hurricane that will scatter my leaves!
> To-morrow, perhaps, the wanderer will appear—
> His eye will search for me round every field,
> And will,—and will not find me." Ossian.
>
> '*Cujus undenum trepidavit ætas*
> *Claudere lustrum*——' Horat. Epod. II. 4.'

About five versts above Astrakhan, and close on the Volga, stands *Sharenoi-Bugor*, a hillock of sandy marl, intermixed with rubbish. It ascends in a ridge from the steppe, and has its surface covered with a rich efflorescence of nitre, and such plants as delight in a saline and nitrous soil. Two similar but small ridges rise in a direction almost parallel with the former, Heaps of rubbish, including human and animal bones, fragments of earthen vessels, &c. confirm the conjecture that this region was once inhabited.

The rapid advance in the price of labour and of the necessaries of life at Astrakhan should form no reasonable subject of complaint, since it is the unavoidable consequence of increasing trade and wealth.—The sturgeon fisheries on the lower branches of the Volga, and the inlets of the Caspian sea, alone yield, on a moderate computation, 1,760,405 rubles yearly.

'It may hence be concluded, in what incalculable numbers these large fish, so rich in caviare, are continually propagated in the depths of the Caspian Sea. They proceed in shoals to the mouths, and a considerable way up the current of the rivers, without the least apparent diminution of their numbers. This superabundance may be more clearly conceived from the account of eye-witnesses, respecting the fishery of Sallian, in Persia. As the Persians eat no sturgeon, the before-mentioned speculators in fish have rented the fishery of that river from the Khan of Derbent, Shikh Ali, a son of Feth Ali Khan, at a certain sum, which of late years has been rasied to twenty-five thousand rubles. In the season of their migration there are sometimes, in one day, fifteen thousand sturgeons taken with the hook, at the weirs formed across the water; nay, it is still more remarkable, that if the fishermen are accidentally prevented from working during a single day, the fish accumulate in such numbers at the weir, as to fill the whole channel, insomuch that those which are uppermost appear with their backs above water, in a river not less than four arshines, or twenty-eight English feet deep, and sixty fathoms wide. The Persian fishery, which has been established by the proprietors only a few years ago, and which, together with the rent, amounts to an expence of 80,000 rubles, is said to produce annually upwards of 200,000 rubles. It might be still more lucrative, if the injudicious fishermen would preserve the great number of fish, instead of throwing them into the sea as useless, after having collected their roes and air-bladders.'

Dr. Pallas next enters on a review of the Russian trade with Persia, and suggests many important economical hints. We cannot, however, bestow our approbation on his proposed formation of a chartered company, because we conceive monopoly of every description to be essentially prejudicial to the best interests of commerce. His circumstantial account of the process of dyeing madder red, of the culture of the vine near Astrakhan, and of the superstitious ceremonies of the Multanes, are richly deserving of perusal: but a regard to brevity induces us to insert, in their stead, his notices of *Nymphæa Nelumbo*, and of the famous Russian diamond:

'On the 20th of August M. Akhmatof, Captain of the Port of Astrakhan, granted me a barge, in order to send a party to the mouth of the Volga; a distance from sixty to eighty versts, where, according to the information I had obtained from the late Dr. Lerch, the *Nymphæa Nelumbo* grew in abundance, so that I procured a great number of flowers and fruits of this plant, in different gradations of growth; some of which had nearly attained perfect maturity. The fruits, which the Russians call sea-nuts, or Morskye Orekhi, the inhabitants of Tybet, Badma, the Persians, Dariopacta, and the Indians, Pabin, or Lilifar, are searched for, and eaten with avidity, by the last-mentioned nation, who regard them as sacred. According to their mythology, and that of Tybet, the perfect divinities are regenerated in the richly scented flowers of this plant, which serve them for a throne. Indeed these flowers have an agreeable flavour, and the distilled water which the apothecary of this city, the Assessor Zettler, had the politeness to prepare for me, contains an agreeable and permanent taste of fine Ambra, and, when used as a lotion, imparts such a softness and delicacy to the skin of the face and hands, that it deserves to be introduced as an innocent cosmetic into all the apothecaries' shops, especially as the flowers may be collected throughout the summer, in the inlets of the Volga and the Bolda.—I found the leaves of this plant completely free from Zoophytes, and other aquatic insects. The seminal vessels are more conspicuous, and the germ more magnified in the seed of the *Nymphæa Nelumbo*, than in any other plant. When the nuts are inclosed in a lump of clay, and immersed under water, they readily germinate, particularly if a slight incision has been previously made in the shell.'—

'During my residence in Astrakhan, I became acquainted with the heirs of the late Grigori Safarov Shafrass, the Armenian, who sold the celebrated large diamond, which is now set in the Imperial sceptre of Russia. The history of this diamond, which holds so distinguished a place among those of the very first water, may probably afford entertainment to my readers, as I shall thereby refute many false reports which have been circulated on this subject.

'Shah Nadir had in his throne two principal Indian diamonds; one of which was called the Sun of the Sea, and the other, the Moon of the Mountain. At the time of his assassination, many precious ornaments belonging to the crown were pillaged, and afterwards secretly disposed of by the soldiers who shared the plunder.

'Shafrass, commonly known at Astrakhan by the name of Millionshik, or, the man of millions, then resided at Bassora, with two of his brothers. One day, a chief of the Avganians applied to him, and secretly proposed to sell, for a very moderate sum, the before-mentioned diamond, which probably was that called the Moon of the Mountain, together with a very large emerald, a ruby of a considerable size, and other precious stones of less value. Shafrass was astonished at the offer, and pretending that he had not a sufficient sum to purchase these jewels, he demanded time to consult with his brothers on the subject. The vender, probably from suspicious motives, did not again make his appearance.

'Shafrass, with the approbation of his brothers, immediately went in search of the stranger with the jewels, but he had left Bassora. The Armenian, however, met him accidentally at Bagdad, and concluded the bargain by paying him fifty thousand piastres for all the jewels in his possession.—Shafrass and his brothers being conscious that it was necessary to observe the most profound secrecy respecting this purchase, resolved, on account of their commercial connections, to remain at Bassora.

'After a lapse of twelve years, Grigori Shafrass, with the consent of his brothers, set off with the largest of the jewels, which had till then been concealed. He directed his route through Sham and Constantinople, and afterwards by land through Hungary and Silesia to the city of Amsterdam, where he publicly offered his jewels for sale.

'The English Government is said to have been among the bidders. The Court of Russia sent for the large diamond, with a proposal to reimburse all reasonable expences, if the price could not be agreed upon. When the diamond arrived, the Russian Minister, Count Panin, made the following offer to Shafrass, whose negociator, M. Lasaref, was then jeweller to the Court. Besides the patent of hereditary nobility, demanded by the vender, he was to receive an annual pension of six thousand rubles during life, five hundred thousand rubles in cash, one fifth part of which was to be payable on demand, and the remainder in the space of ten years, by regular instalments. The capricious Shafrass likewise claimed the honour of nobility for his brothers, and various other immunities or advantages, and persisted so obstinately in his demands, that the negotiation was frustrated, and the diamond returned.

'Shafrass was now in great perplexity. He had involved himself in expences, was obliged to pay interest for considerable sums he had borrowed, and there was no prospect of selling the jewel to advantage. His negotiators left him in that perplexity, in order to profit by his mismanagement. To elude his creditors, he was obliged to abscond to Astrakhan.—At length, the negotiation with Russia was recommenced by Count Grigory Grigorievitsh Orlof, who was afterwards created a Prince of the Empire; and the diamond was purchased for four hundred and fifty thousand rubles ready money, together with the grant of Russian nobility. Of that sum, it is said, one hundred and twenty thousand rubles fell to the share of the negotiators, for commission, interest, and similar expences. Shafrass settled at Astrakhan, and his riches, which by inheritance devolved to his daughters, have, by the extravagance of his sons-in-law, been in a great measure dissipated.'

The watering of several thousand horses belonging to the Kalmuks of Yandyk, herds of camels, and a rich botanical feast, imparted life and entertainment to certain portions of the cheerless route which lies across the desart from Astrakhan. Among other vegetable productions here recorded, we find mention made of grey Tamarisks, which have grown from seeds almost imperceptible:

> 'Some gardeners have doubted whether the seed of the tamarisk, as well as those of willows and poplars, would produce plants, if superficially sown in a very moist soil, or when spontaneously scattered. Yet the preceding observation satisfactorily proves to me, that they really grow from seeds. It would probably be better to place them under glasses, like most of the delicate and fructiferous seeds. Thus I have found, that not only the seeds of the *Auricula* and willow, but several species or varieties of the *Rhododendron* and *Azalea*, will germinate easily and abundantly; though it is well known that those seeds vegetate with difficulty; I have also effected the same purpose with the pollen of fern and moss. These plants thrive more luxuriantly when the glasses are removed in the evening, at night, or during a gentle shower, than if they were exposed to the air and the sun. All the mountain plants, which are, however, very difficult to rear, should be carefully attended to in this manner; because the air under the glasses becomes as strongly phlogisticated as it usually is on high mountains.'

Along the river Kuma, wild vines are found in different places, producing black grapes, of the size of the common pea, and of a delicious flavour. Some of the projecting points of land are over-run with rushes, while others consist of dry pasturage and rich meadows, with several thickets of black-thorn and tamarisks. The wooded regions consist of lofty forests and coppices, in which are observed the wild apple, the wild poplar, and the thorny pear tree.

Malye-Madshary is represented as one of the principal establishments on the banks of the Kuma:

> 'The Malo-Russians, and other wandering hordes, laid the first foundation of a settlement, and submitted to be enrolled as vassals. Attracted by the beauty of the place, and the abundance of good

arable land and pasturage, several individuals, as well married as single have gradually settled here; hence the village is now increased to one hundred and sixty farm-houses, and inhabited by six hundred persons, from the age of fifteen to sixty years, who are subject to a poll-tax. Exclusive of these, there are about two hundred unmarried men, who have received permission to work at the fisheries. This village belongs to the Princess VASEMSKOI, who, at the request of the peasants, has appointed a priest of Georgian descent, born at Kislar. She has also caused a small church to be erected of wood, and the villagers, in consequence of their agreeable situation, in a fertile country, are now become peaceable vassals. The village is built in regular streets; the cottages are indeed small, but well constructed of wood, plastered over with clay. A good manor-house, with a garden, affords a convenient resting place to the traveller, who visits this desert country At the western part of the village, on a declining promontory, round which the Kuma winds in a considerable angle, the excellent economist of this place, M. TOMASHEFSKY, has cleared the ground of brush-wood and sedge, and has begun to plant a vineyard, orchard, and mulberry-garden, which promise to be very beneficial. This ingenious gentleman is a native of Poland, and has had the superintendance of the village for the last six years. The only vines planted here, are those of the Don. They produce black grapes, which ripen early, and, together with the white Kyshmish without stones, are the most useful species of that fruit cultivated in these regions. The vines, without being watered, grow luxuriantly in a clayey soil, which is only from one to two fathoms above the level of the river; they are allowed to grow in long branches, for the construction of arbours. A tolerable good must had already been pressed from the grapes of this vineyard. The mulberry trees thrive as quickly as weeds, so that those in the plantations of four years growth, have trunks thicker than a man's arm, are a fathom and a half high, and their branches spread to a considerable extent. Peach and plum-trees grow here in the open fields, without being grafted, or laid out in espaliers. In the month of December, they are covered with a little straw, which is removed early in February.

'M. Tomashefsky has also made an attempt to cultivate silk. It was intended to devote a particular part of the village to such an establishment for the emigrants from Georgia, who might considerably increase this branch of economy. There could be as much silk produced along the borders of the Terek, the Kuma, and in Taurida, as would supply Russia with a sufficiency for home consumption. It would, however, be absolutely necessary to employ colonists from Asia, Greece, Dalmatia, and Italy; as the Russians can by no means be induced to engage in this profitable branch of industry. All the silk which is now produced on the banks of the Terek, and in Astrakhan, is cultivated by Georgians, Armenians, and a few Kozaks, who have in this respect overcome the popular prejudice.

'The principal employment of the Russian peasant, in this country, is agriculture; which is facilitated by the uncommon fertility of the soil. An uncultivated field, covered with a thick turf, is ploughed in spring, sown with millet, and harrowed. In the second year, this ground is again broken up with a heavy rake, called Ralo, which is drawn by oxen, as represented in the twelfth Plate, and afterwards sown with wheat. The third year it is sown with rye or barley, which is harrowed in by the Ralo, and the fourth year it is deeply ploughed for winter wheat. After this succession of crops, the soil is allowed to lie fallow for four years, and upwards, till the herbage that overspreads its surface affords sufficient vegetable mould. Wheat yields twelve-fold and upwards, and rye eight-fold on this argillaceous, black soil, which is intermixed with marl. The winter wheat sown in November ripens towards Whitsuntide, and the summer wheat, which is put into the ground as early as February, is ripe by the end of June, or beginning of July. An experiment has been made to cultivate plain barley, and English as well as black oats. The ripe grain is trodden out in the open fields by horses hired of the Tartars, and the straw remains in heaps till the next conflagration of the steppe.'

Our readers must have already perceived that the plan of these journals is not limited to objects of physical investigation. We have read with peculiar satisfaction the statistical remarks on the colonies which have been planted along the frontiers of the Caucasus; and we cannot avoid expressing our wish, that travellers would more frequently indulge in this species of observation. Dr. P. likewise occasionally invites our attention to the curious remains of Tartar buildings which occurred in the course of his journey. Such of them as stood in rows appear to have been cemeteries appropriated to persons of distinction, though the vulgar suppose that they were regular towns. Perhaps they are the only vestiges of former cities, and have been spared from a pious regard to the memory of the dead.

'If we were to judge merely from the traditional name of Madshar, given to this place, it probably has been a former residence of the Hungarians or Kumanians. This conjecture may likewise be applied to those ruins of brick buildings which are on the high mountains near the great Dshindshik, by the Circassians denominated Madshar Yuna, or houses of the Madsharinas. There is no foundation for believing what is related of this supposed city, that its inhabitants have been expelled by great numbers of the large tarantula, or *Phalangium araneodes*, from which traditionary account the rivulet Byvalla has received its name; *By*, being the Tartar word for the tarantula, and *valla*, signifying bad or evil. I have never considered this country as the native soil of that insect; for, notwithstanding my diligent researches, I have not been able to discover a single tarantula in those regions.'

The mineral spring of Alexandroff is very particularly described, and seems to merit more celebrity than it has hitherto obtained. Several sulphureous springs are also indicated in the mountain Metshuka.

It is always with great deference that we would venture to distrust the accuracy of such a tried and sagacious observer as Dr. P.; especially in matters connected with the favourite pursuits of his life: yet from his list of plants which affect a warm situation, we should be inclined to exclude *Sedum telephinm*, *Cistus helianthemum*, *Solanum dulcamara*, and *Adianthum ruta merraria*, because we have frequently found them flourishing in cold exposures. We would also ask, whether calcareous mountains attract a greater quantity of vapour from the atmosphere than others?

Our examination has now brought us to a genealogical sketch of the various tribes inhabiting the Caucasus. From the many curious particulars related of the Circassians, we select a short specimen:

> 'The two opposite customary laws, namely, those of hospitality and revenge, are sacredly observed among the Circassian Knights, as well as among most other nations of the Caucasus. The right of hospitality, which they term *Kunak*, is established on certain principles; and every person submitting to its protection is perfectly secure from all injuries. He who befriends a stranger, defends him, if occasion require it, not only with his own blood and life, but also with that of his relatives; nor does he suffer him to depart without an equestrian escort, and delivers him over to his next confederates, under such conditions that a murder or injury committed on the guest is avenged with equal severity as the death of a relation by consanguinity. A stranger who intrusts himself to the patronage of a woman, or is able to touch with his mouth the breast of a wife, is spared and protected as a relation of the blood, though he were the enemy, nay even the murderer of a similar relative.
>
> 'The opposite conduct, or bloody revenge, is practised with the most scrupulous adherence to custom. The murder of a family relation must be avenged by the next heir, though he should be an infant at the time when the deed was committed: every degree of vindictive malice is exercised sooner or later, whether publicly or in a clandestine manner, to take away the life of the murderer; lest the injured party should be considered as an outcast of society.—Nay, this desire of revenge is hereditary in the successors and the whole tribe: it remains as it were rooted with so much rancour, that the hostile Princes or Nobles of two different tribes, when they meet each other on the road, or accidentally in another place, are compelled to fight for their lives; unless they have given previous notice to each other, and bound themselves to pursue a different route. Among the Circassians the spirit of resentment is so great, that all the relations of the murderer are considered as guilty. This customary infatuation to avenge the blood of relatives, generates most of the feuds, and occasions great bloodshed among all the nations of the Caucasus; for, unless pardon be purchased, or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations. The hatred which the mountainous

tainous nations evince against the Russians, in a great measure arises from the same source: if the thirst of vengeance is quenched by a price paid to the family of the deceased, this tribute is called Thlil-Uasa, or the price of blood: but neither Princes nor Usdens accept of such a compensation; as it is an established law among them, to demand blood for blood.

'In their amusements, the youth of both sexes freely converse with each other, as the Circassian women in general are neither confined nor reserved. Yet in their courtships every attention is paid to the rank of the parties. No Usden dares to court the daughter of a prince; and, if such an amour should ever take place, or the Princess be seduced by an Usden, the presumptuous lover, on the first occasion, forfeits his life without mercy. If the son or daughter of a family enter into the state of wedlock, they have no right to appear before their parents during the first twelvemonth, or till the birth of a child. During this period, the husband continues secretly to visit his young wife through the window of the room; but is never present when she is visited by strangers: this affected politeness is carried to such an extent, that the husband is even displeased to hear others speak of his wife and children, and considers it as an insult if inquiries be made after the welfare of his spouse. The father does not give his daughter her full marriage-portion, till after the birth of her first child; on this occasion he pays her a visit, takes off the cap she wore when a virgin, and with his own hands covers her with a veil, which from that period becomes her constant head dress.

'The education of the children of the Circassian Princes is of such a nature as to suppress, from the earliest infancy, every feeling peculiar to consanguinity. Their sons and daughters are, immediately after birth, intrusted to the care of a Nobleman, who is frequently none of the most wealthy: and the parents, especially the father, has no desire to see his son till he is an adult and capable of bearing arms; while no notice is taken of the girls, till after marriage. The tutor of the Prince is obliged to take upon him the whole charge of his education: he instructs the youth, during his adolescence, in all the schemes of robbery, which are held in great estimation among these equestrian Knights; he provides him with arms, as soon as he is strong enough to wield them, and in such array he is presented to his father. The grateful pupil rewards his foster-father for the pains he has taken to qualify him in the predatory arts, by giving him the greatest share of the booty he is able to obtain.

'The female children are nourished in the most sparing and wretched manner, that they may acquire a slender and elegant form; because such a stature is considered as an essential requisite to a Circassian princess. They are trained to all ornamental work in the domestic economy of females, especially to embroidery, weaving of fringe, sewing of dresses, as well as the plaiting of straw mats and baskets. The nobleman intrusted with their education is also obliged to procure for his princely foster-daughter a husband of an equal rank, in default of which he is punished with the loss of his head.'

The predatory knights bestow their principal care on raising a breed of horses, which are at once strong and durable, enured to fatigue and hunger, and distinguished by their swiftness. A burned mark on the buttock expresses the peculiar race; and he who should stamp the emblem of a noble descent on a filly of plebeian pedigree would forfeit his life.

The Nagais, or Tartars of the Kuban, a people of Mongolian origin, though dreadfully reduced in number by the vicissitudes of war and severe mutilations, have never been reclaimed from their roaming and predatory life. 'I was informed,' says the author, 'by the late Dr. *Lerch*, who had been an eye-witness to such scenes, that the relations of mutilated criminals stopped the bleeding parts by applying hot milk, or fat, and carried such sufferers to their habitations.'

The Lamur or Ingustrian tribe, among other peculiarities, retain the use of the buckler, and are excellent marksmen. They have, however, repeatedly solicited the protection of Russia; while the Tshetshentzes, who speak the same language, delight in lawless rapine, and have never been reduced to obedience.

The rude stone images placed on the sepulchral hills along the Tashla naturally suggest some antiquarian discussion. Dr. P. is inclined to ascribe those of an antient date to the Hunnians, a Mongolian horde; and perhaps the Oelotes, who, according to a popular tradition among the Kalmuks, migrated to the west of Europe. Those of a more modern aspect are supposed to belong to the Christian æra of the nations of the Caucasus, and to have been erected at the same time with stone crosses.

Tsherhak, the capital of the Kosaks of the Don, though of late much improved and enlarged, is represented as extremely unwholesome, on account of the crowded state of its buildings, and the inundations to which it is exposed. It is the abode of indolence, luxury, and vice.

The importance of Taganrog, as a sea-port, is clearly demonstrated; and, besides the advantages of a fine climate and a soil of uncommon fertility, it enjoys the benefit of pit-coal, exactly similar to that of Scotland, and which readily burns to cinders.

At Mangush, the travellers were furnished with wild horses, not trained to the harness, and with peasants not less *wild*; who were 'revelling with their *priests*, and intoxicated with new wine which had just arrived from the Crimea.' In his progress to Taurida, the author agreeably occupied his time in mineralogical investigations, and took minutes of the striking appearance of the granitic mountains; which are exhibited in the last two vignettes.

Besides twelve other vignettes, this volume, which is correctly printed on beautiful paper, contains twenty-five plates, most of which are coloured, and designed by Geissler. The maps, which have been delayed till the publication of the second volume, will exhibit, 1. the country of the lower Volga, with part of the Caspian sea, and the extensive steppes situated between the latter and the sea of Azof; 2. the mountains of Caucasus, between the Caspian and Black Sea; and 3. Taurida, with its adjacent plains.

The translator, who had to contend with the obscure and uncouth style of the original, has executed his task with uncommon pains, and will doubtless receive the thanks of the learned and the curious; especially of those who are inclined to the study of physical geography and natural history. The work, in its present state, is not unworthy of its illustrious author; and if it seldom unites amusement with instruction, or liveliness with information, let us recollect that some allowance should be made for the dreary monotony of barren plains, for the limited nature of a supplementary performance, and for the pressure of age and indisposition on the mind of the writer.

The translation of vol. II. has lately been published, but we have not yet seen it. In a future article, we shall in course pay due attention to its contents.

ART. II. *Paris as it was and as it is;* or a Sketch of the French Capital, illustrative of the Effects of the Revolution, with respect to Sciences, Literature, Arts, Religion, Education, Manners, and Amusements; comprising also a correct Account of the most remarkable National Establishments and Public Buildings. In a Series of Letters, written by an English Traveller during the Years 1801-2, to a Friend in London. 8vo. 2 Vols. About 500 Pages in each Vol. 1l. 1s. Boards. C. and R. Baldwin.

MANY travellers have told us what *Paris was*, and not a few have recently undertaken to describe that capital *as it is:* but where is the man who will venture to foretell, at a moment apparently so pregnant with events, what Paris *will be?* For this knowlege, we must wait the operations of time; endeavouring, in the mean while, to prepare ourselves for future changes, by reflecting on correct representations of *things as they are.* In such an attempt, much assistance will be derived from the ample details and dispassionate statements of the author of the volumes now before us; and to his reports, therefore, we shall pay a somewhat protracted attention. If by the renewal of the war, those hints and observations which are thrown out for the benefit of the English traveller may be of less immediate value than the author intended, his work will not fail to excite interest by its intrinsic merit in other respects; and though his letters solicit public perusal in a period of extreme enmity and animosity, they were penned and committed to the press (as the author remarks) at a time when the two nations professed no other rivalry than in the arts and sciences; so that they have no relation whatever to the present contest. Every wise man will deem this an advantageous circumstance; since books designed to convey information are always more valuable for not being written under the influence of temporary feelings and agitating prejudices.

As to the recommendations of this traveller to the notice of the reader, we may venture to say that he is amply endowed with qualifications for his present undertaking. He has visited the French metropolis before and since the Revolution, is versed in the history of that country, possesses considerable scientific and literary knowlege, exercises keen discernment, and enlivens his narrative with amusing anecdotes and judicious reflections. It cannot be expected that he should be without political bias, nor that he should have traced the progress of the Revolution and observed the conduct of the several factions in France with a mind in perfect equilibrio: but he evidently has endeavoured to be impartial; and for this purpose he carefully avoids all irritating discussions.

> 'My invariable aim (he observes) has been to relate, *sine ira nec studio*, such facts and circumstances as have come to my knowledge, and to render to every one that justice which I should claim for myself. After a revolution which has trenched on so many opposite interests, the reader cannot be surprised, if information, derived from such a variety of sources, should sometimes seem to bear the character of party-spirit. Should this appear *on the face of the record,* I can only say that I have avoided entering into politics, in order that no bias of that sort might lead me to discolour or distort the truths I have had occasion to state; and I have totally rejected those communications which, from their tone of bitterness, personality, and virulence, might be incompatible with the general tenour of an impartial production.'

He thus proceeds to apologize for the present publication, to mention the sources whence he has drawn a considerable part of his materials, and to justify himself respecting his views of the French character:

> 'Till the joint approbation of some competent judges, who visited the French capital after having perused, in manuscript, several of these letters, had stamped on them a comparative degree of value, no one could think more lightly of them than the author. Urged repeatedly

to produce them to the public, I have yielded with reluctance, and in the fullest confidence that, notwithstanding the recent change of circumstances, a liberal construction will be put on my sentiments and motives. I have taken care that my account of the national establishments in France should be perfectly correct; and, in fact, I have been favoured with the principal information it contains by their respective directors. In regard to the other topics on which I have touched, I have not failed to consult the best authorities, even in matters, which, however trifling in themselves, acquire a relative importance, from being illustrative of some of the many-coloured effects of a revolution, which has humbled the pride of many, deranged the calculations of all, disappointed the hopes of not a few, and deceived those even by whom it had been engendered and conducted.

'Yet whatever pains I have taken to be strictly impartial, it cannot be denied that, in publishing a work of this description at a time when the self love of most men is mortified, and their resentment awakened, I run no small risk of displeasing all parties, because I attach myself to none, but find them all more or less deserving of censure. Without descending either to flattery or calumny, I speak both well and ill of the French, because I copy nature, and neither draw an imaginary portrait, nor write a systematic narrative. If I have occasionally given vent to my indignation in glancing at the excesses of the revolution, I have not withheld my tribute of applause from those institutions, which, being calculated to benefit mankind by the gratuitous diffusion of knowledge, would reflect honour on any nation.'

In addition to his own observations and oral evidence, he avails himself of written authorities; and, in depicting the state of manners, many sketches from the sprightly and satirical pen of Mercier are introduced. Whether these were originally transcribed, or subsequently added, we are not informed.

The author appears to be a military gentleman, who, by his talents and diplomatic acquaintance, obtained an easy introduction to the first societies in Paris. We find in one place that he was intimate with Mr. Merry (the British Envoy), who had undertaken to forward his letters with the dispatches to Government; and in another that he was well known to Gen. Andreossy, who was afterward the Ambassador to England.

These volumes assume the form of a real correspondence, yet we can scarcely imagine that they were regularly transmitted in their present bulk, according to their dates, to his friend in London. Like genuine letters, however, they are miscellaneous, and obey no regular plan: but we are inclined to think that, when they were presented to the public, they should have been submitted to some arrangement. Those which relate to the places of public amusement in the French capital might have been put together, and perhaps, without disadvantage, might have been curtailed.

Fearful of being mistaken for an ideal traveller, the author adds,

> 'I have here and there mentioned names, time, and place, to prove that, *bonâ fide*, I went to Paris immediately after the ratification of the preliminary treaty. To banish uniformity in my description of that metropolis, I have, as much as possible, varied my subjects. Fashions, sciences, absurdities, anecdotes, education, fetes, useful arts, places of amusement, music, learned and scientific institutions, inventions, public buildings, industry, agriculture, &c. &c. &c. being all jumbled together in my brain, I have thence drawn them, like tickets from a lottery; and it will not, I trust, be deemed presumptuous in me to indulge a hope that, in proportion to the blanks, there will be found no inadequate number of prizes.'

There is indeed so much real information, as well as amusement, in these volumes, that a man must be influenced by very strong prejudices who does not feel himself obliged to the author, and who cannot draw from his lottery many literary prizes. We shall have no difficulty in confirming this favourable judgment.

The writer's eyes were first attracted in his journey from Calais to Paris by the conversion of abbeys and monasteries into hospitals and manufactories, which he regards as a change for the better, and by the ameliorated state of agriculture. 'The improvements (says he) recently made in agriculture are too striking to escape the notice of the most inattentive observer. The open plains and rising grounds of *ci-devant Picardy*, which, from ten to fifteen years ago, I have frequently seen, in this season, mostly lying fallow, and presenting the aspect of one wide, neglected waste, are now all well cultivated, and chiefly laid down in corn; and the corn, in general, seems to have been sown with more than common attention.'

On his arrival in Paris, he found that the price of living and of apartments in hotels has advanced since the Revolution, and that there are not one-tenth part of the number of carriages which were in use there in 1789-90: but the carriages for hire are better, and the streets less dirty and dangerous.

The *Central Museum* at the Louvre first occupies the notice of the traveller among the novelties of Paris; and the free admission to all the national establishments in France produces a reflection, not very pleasing to his feelings, on the pitiful exactions to which a foreigner would be exposed who should casually visit any public object of curiosity in our metropolis.

The following is the writer's account of his breakfast with General Andreossy:

> 'I am not fond of breakfasting from home; *mais il faut vivre à Rome comme à Rome.* Between ten and eleven o'clock I reached the

Dépôt, which is situated in the *Rue de l'Université*, *Faubourg St. Germain*, at the *ci-devant Hôtel d'Harcourt*, formerly belonging to the duke of that name. Passing through the gate-way, I was proceeding boldly to the principal entrance of the hotel, when a sentinel stopped me short by charging his bayonet. "Citizen," said he fiercely, at the same time pointing to the lodge on the right, "you must speak to the porter." I accordingly obeyed the mandate. "What's your "business, citizen?" inquired the porter gruffly.—"My business, citizen," replied I, "is only to breakfast with the general."—"Be so good, citizen," rejoined he in a milder tone, "as to take the trouble to ascend the grand stair-case, and ring the bell on the first-floor."

'Being introduced into the general's apartments, I there found eight or ten persons of very intelligent aspect, seated at a round table, loaded with all sorts of good things, but, in my mind, better calculated for dinner than breakfast. Among a great variety of delicacies, were beef steakes, or, as they are here termed, *bif-ticks à l'Anglaise*. Oysters too were not forgotten: indeed, they compose an essential part of a French breakfast: and the ladies seem particularly partial to them, I suppose, because they are esteemed strengthening to a delicate constitution.

'Nothing could be more pleasant than this party. Most of the guests were distinguished literati, or military men of no ordinary stamp. One of the latter, a *chef de brigade* of engineers, near whom I considered myself fortunate in being placed, spoke to me in the highest terms of Mr. SPENCER SMITH, Sir Sidney's brother, to whose interference at *Constantinople*, he was indebted for his release from a Turkish prison.

'Notwithstanding the continual clatter of knives and forks, and the occasional gingle of glasses, the conversation, which suffered no interruption, was to me extremely interesting: I never heard any men express opinions more liberal on every subject that was started. It was particularly gratifying to my feelings, as an Englishman, to hear a set of French gentlemen, some of whom had participated in the sort of disgrace attached to the raising of the siege of *St. Jean d'Acre*, generously bestow just encomiums on my brother officer, to whose heroism they owed their failure. Addison, I think, says, somewhere in the Spectator, that national prejudice is a laudable partiality; but, however laudable it may be to indulge such a partiality, it ought not to render us blind to the merit of individuals of a rival nation.'

The author's *valet de place* having been one of the Swiss guards who escaped the massacre of that corps on the 10th of August 1792, the visit to the *Tuileries* produced an affecting scene, for which we must find a place:

'While I was intently remarking the particular impression of a shot which struck the edge of one of the casements of the first floor of the palace, my *valet de place* came up to know at which door I would have the carriage remain in waiting.

'On turning round, I fancied I beheld the man who "drew Priam's curtain in the dead of night." That messenger, I am sure, could

not

not have presented a visage more pale, more spiritless than my Helvetian. Recollecting that he had served in the Swiss guards, I was the less at a loss to account for his extreme agitation. "In what part of the *chateau* were you, Jean," said I, "when these balls were aimed at the windows?"——"There was my post," replied he, recovering himself, and pointing to one of the centre casements—"Is it true," continued I, "that, by way of feigning a reconciliation, you threw down cartridges by handfuls to the Marseillese below, and called out, *vive la nation?*"——"It is but too true," answered Jean; "we then availed ourselves of the moment when they advanced under the persuasion that they were to become our friends, and opened on them a tremendous fire, by which we covered the place with dead and dying. But we became victims of our own treachery: for our ammunition being, by this *ruse de guerre*, the sooner expended, we presently had no resource left but the bayonet, by which we could not prevent the mob from closing on us."—"And how did you contrive to escape," said I?—"Having thrown away my Swiss uniform," replied he, "in the general confusion, I fortunately possessed myself of the coat of a national volunteer, which he had taken off on account of the hot weather. This garment, bespattered with blood, I instantly put on, as well as his hat with a tri-coloured cockade."—"This disguise saved your life," interrupted I.—"Yes, indeed;" rejoined he. "Having got down to the vestibule, I could not find a passage into the garden; and, to prevent suspicion, I at once mixed with the mob on the place where we are now standing."—"How did you get off at last," said I?—"I was obliged," answered he, "to shout and swear with the *poissardes*, while the heads of many of my comrades were thrown out of the windows."—"The *poissardes*," added I, "set no bounds to their cruelty?"—"No," replied he, "I expected every moment to feel its effects; my disguise alone favoured my ecape: on the dead bodies of my countrymen they practised every species of mutilation." Here Jean drew a picture of a nature too horrid to be committed to paper. My pen could not trace it.——In a word, nothing could exceed the ferocity of the infuriate populace; and the sacking of the palace of the Trojan king presents but a faint image of what passed here on the day which overset the throne of the Bourbons.

"According to a calculation, founded as well on the reports of the police as on the returns of the military corps, it appears that the number of men killed in the attack of the palace of the *Tuileries* on the 10th of August 1792, amounted in the whole to very near six thousand, of whom eight hundred and fifty-two were on the side of the besieged, and three thousand seven hundred and forty on the side of the besiegers.'

Connected with this scene of blood, we shall subjoin an extract relative to the Executions by which the Revolution was disgraced:

'Since I have been in Paris, I have met with a person of great respectability, totally unconnected with politics, who was present at several of those executions: at first he attended them from curiosity, which soon degenerated into habit, and at last became an occupation.

He successively beheld the death of Charlotte Corday, Madame Roland, Louis XVI, Marie Antoinette, Madame Elizabeth, Philippe Egalité, Madam du Barry, Danton, Robespierre, Couthon, St. Just, Henriot, Fouquier-Tinville, *cum multis aliis*, too numerous to mention.

'Among other particulars, this person informed me that Lewis XVI. struggled much, by which the fatal instrument cut through the back of his head, and severed his jaw: the queen was more resigned; on the scaffold, she even apologized to Samson, the executioner in chief, for treading accidentally on his toe. Madame Roland met her fate with the calm heroism of a Roman matron. Charlotte Corday died with a serene and dignified countenance; one of the executioners having seized her head when it fell, and given it several slaps, this base act of cowardice raised a general murmur among the people.

'As to Robespierre, no sooner had he ascended the scaffold, amid the vociferous acclamations of the joyful multitude, than the executioner tore off the dirty bandage in which his wounded head was enveloped, and which partly concealed his pale and ferocious visage. This made the wretch roar like a wild beast. His under jaw then falling from the upper, and streams of blood gushing from the wound, gave him the most ghastly appearance that can be imagined. When the national razor, as the guillotine was called by his partisans, severed Robespierre's head from his body; and the executioner, taking it by the hair, held it up to the view of the spectators, the plaudits lasted for twenty minutes. Couthon, St. Just, and Henriot, his heralds of murder, who were placed in the same cart with himself, next paid the debt of their crimes. They were much disfigured, and the last had lost an eye. Twenty-two persons were guillotined at the same time with Robespierre, all of them his satellites. The next day, seventy members of the *commune*, and, the day following twelve others, shared the fate of their atrocious leader, who, not many hours before, was styled the virtuous and incorruptible patriot.

'You may, probably, imagine that, whatever dispatch might be employed, the execution of seventy persons, would demand a rather considerable portion of time, an hour and a half, or two hours for instance. But, how wide of the mark! Samson, the executioner of Paris, worked the guillotine with such astonishing quickness, that, including the preparatives of the punishment, he has been known to cut off no less than forty-five heads, the one after the other, in the short space of fifteen minutes; consequently, at this expeditious rate of three heads in one minute, it required no more than twenty-three minutes and twenty seconds to decapitate seventy persons.'

The letter containing these melancholy recitals is followed by one descriptive of the Fête in honour of the Peace, which concludes with a laughable anecdote:

'A lusty young Frenchman who, from his head-dress *à la Titus*, I shall distinguish by that name, escorting a lady whom, on account of her beautiful hair, I shall style *Berenice*, stood on one of the hindmost benches. The belle, habited in a tunic *à la Grecque*, with a species of sandals which displayed the elegant form of her leg, was unfortunately not of a stature sufficiently commanding to see over the heads of the other spectators. It was to no purpose that the gentleman called out "*à bas les chapeaux!*" When the hats were off, the lady still saw no better. What will not gallantry suggest to a man of fashionable education? Our considerate youth perceived, at no great distance, some persons standing on a plank supported by a couple of casks. Confiding the fair *Berenice* to my care, he vanished: but, almost in an instant, he re-appeared, followed by two men, bearing an empty hogshead, which, it seems, he procured from the tavern at the west entrance of the *Tuileries*. To place the cask near the feet of the lady, pay for it, and fix her on it, was the business of a moment. Here then she was, like a statue on its pedestal, enjoying the double gratification of seeing and being seen. But, for enjoyment to be complete, we must share it with those we love. On examining the space where she stood, the lady saw there was room for two, and accordingly invited the gentleman to place himself beside her. In vain he resisted her entreaties; in vain he feared to incommode her. She commanded; he could do no less than obey. Stepping up on the bench, he thence nimbly sprang to the cask; but, O: fatal catastrophe! while, by the light of the neighbouring clusters of lamps, every one around was admiring the mutual attention of this sympathizing pair, in went the head of the hogshead.

'Our till then-envied couple fell suddenly up to the middle of the leg in the wine-lees left in the cask, by which they were bespattered up to their very eyes. Nor was this all: being too eager to extricate themselves, they overset the cask, and came to the ground, rolling in it and its offensive contents. It would be no easy matter to picture the ludicrous situation of Citizen *Titus* and Madam *Berenice*. This being the only michief resulting from their fall, a universal burst of laughter seized the surrounding spectators, in which I took so considerable a share, that I could not immediately afford my assistance.'

We shall take no other notice of the Gallery of the Louvre, than to add its dimensions, which are 1365 feet long by 30 in breadth. This very disproportionate length, compared with its breadth, must be very unpleasing and tiresome to the eye. The collection of master-pieces in the fine arts is compared by this traveller to 'a torch, whose light will not only dispel the remnant of that bad taste which, for a century, has predominated in the arts dependent on design, but also serve to guide the future progress of the rising generation.'

Paris as it was, and *as it is*, will be exemplified in the letter on the *Palais Royal*, now called *Palais du Tribunat*, in which the character of the Duke of Orleans is slightly sketched;

'No place in Paris exhibits such a contrast to its former attractions as this once fashionable rendezvous. The change of its name from *Palais Royal* to *Maison Egalité* conveys not to the imagination a dissimilitude more glaring than is observable between the present frequenters of this favourite promenade, and those who were in the habit of flocking hither before the revolution.

'At that period, the scene was enlivened by the most brilliant and most captivating company in the capital, both in point of exterior and manners. At this day, the medal is exactly reversed. In lieu of well-dressed or well-behaved persons of both sexes, this garden, including its purlieus, presents, morning and evening, nothing but hordes of stock-jobbers, money brokers, gamblers, and adventurers of every description. The females who frequent it, correspond nearly to the character of the men; they are, for the greater part, of the most debauched and abandoned class: for a Laïs of *bon ton* seldom ventures to shew herself among this medley of miscreants.'—

'All writers who have spoken of the inveterate hatred, which existed between the queen and M. d'Orleans, have ascribed it to despised love, whose pangs, as Shakespeare tells us, are not patiently endured. Some insist that the duke, enamoured of the charms of the queen, hazarded a declaration, which her majesty not only received with disdain, but threatened to inform the king of in case of a renewal of his addresses. Others affirm that the queen, at one time, shewed that the duke was not indifferent to her, and that, on a hint being given to him to that effect, he replied: "Every one may be ambitious to please the queen, except myself. Our interests are too opposite for Love ever to unite them." On this foundation is built the origin of the animosity which, in the end, brought both these great personages to the scaffold.

'Whatever may have been the motive which gave rise to it, certain it is that they never omitted any opportunity of persecuting each other. The queen had no difficulty in pourtraying the duke as a man addicted to the most profligate excesses, and in alienating from him the mind of the king: he, on his side, found it as easy, by means of surreptitious publications, to represent her as a woman given to illicit enjoyments; so that, long before the revolution, the character both of the queen and the duke were well known to the public; and their example tended not a little to increase the general dissoluteness of morals. The debaucheries of the one served as a model to all the young rakes of fashion; while the levity of the other was imitated by what were termed the *amiable* women of the capital.'

The description of the buildings in the Palais du Tribunat, and their appropriations, is terminated by the mention of a species of apartment little known in England, viz. 'the *entresol*, which is what we should denominate a low story, immediately above the ground-floor, and directly under the first floor.' This kind of apartments has lately been introduced with effect in the new shops in Piccadilly, in front of York-house, now called *Albany*, and seem peculiarly well calculated for those buildings in which the ground-floor is intended for purposes of trade, and the principal rooms to be let for lodgings; since by this arrangement the tradesman obtains every convenience, without interfering with those parts of the house which are appropriated to the gentry.

Gaming is a most fashionable vice in Paris;—and an anecdote is told which may put the traveller on his guard against that pest of society, Gamesters:

'A young Frenchman, a perfect stranger in Paris, arrives there from the country, and, wishing to equip himself in the fashion, hastens to the *Palais du Tribunat*, where he finds wearing apparel of every description on the *ground-floor*: prompted by a keen appetite, he dines at a *restaurateur's* on the *first floor*: after dinner, urged by mere curiosity, perhaps, if not decoyed by some sharper on the look-out for novices, he visits a public gaming-table on the same story. Fortune not smiling on him, he retires; but, at that very moment, he meets, on the landing-place, a captivating damsel, who, like Virgil's Galatea, flies to be pursued; and the inexperienced youth, after ascending another flight of stairs, is, on the *second-floor*, ushered into a brothel. Cloyed or disgusted there, he is again induced to try the humour of the fickle goddess, and repairs once more to the gaming-table, till, having lost all his money, he is under the necessity of descending to the *entresol* to pawn his watch, before he can even procure a lodging in a *garret* above.

'What other city in Europe can boast of such an assemblage of accommodation? Here, under the same roof, a man is, in the space of a few minutes, as perfectly equipped from top to toe, as if he had all the first tradesmen in London at his command; and shortly after, without setting his foot into the street, he is as completely stripped, as if he had fallen into the hands of a gang of robbers.'

It appears that the gentlemen of the light-fingered tribe are very numerous in Paris:

'By the number of advertisements in the *petites affiches* or daily advertiser of Paris, offering a reward for articles lost, no doubt can exist of there being a vast number of pickpockets in this gay capital; and a stranger must naturally draw such an inference from observing where the pockets are placed in men's clothes: in the coat, it is in the inside of the facing, parallel to the breast: in the waistcoat, it is also in the inside, but, low down, so that, when a Frenchman wants to take out his money, he must go through the ceremony of unbuttoning first his surtout, if he wears one in winter, then his coat, and lastly his waistcoat. In this respect, the ladies have the advantage; for, as I have already mentioned, they wear no pockets.'

Among the public buildings, the author's attention was directed to the *Halle au Blé*, which is destined for the reception of corn and flour for the supply of the capital, and is regularly filled and emptied every four or five days. This repository the reader will believe to be very spacious, when he is informed that the annual consumption of bread corn in the French capital has, on an average, been computed at twenty-four millions of bushels; which, if we are rightly informed, is more than double the quantity consumed in the British metropolis, though its population so much surpasses that of Paris.

From us the modern Parisians have copied the fashion of late dining: but they have not followed us in sitting long after that repast. We have an account of a dinner (as well as of a breakfast) at the house of General Andreossy, by whom the author was invited to meet Gen. Berthier:

> 'At seven, dinner was announced, and an excellent one it was, both in quality and quantity. *Presto* was the word, and all the guests seemed habituated to expedition. The difference between the duration of such a repast at this day, and what it was before the revolution, shews how constantly men become the slaves of fashion. Had Bonaparte resembled Lucullus in being addicted to the pleasures of the festive board, I make no doubt that it would have been the height of *ton* to sit quietly two or three hours after dinner. But the Chief Consul is said to be temperate almost to abstemiousness; he rises from table in less than half an hour; and that mode is now almost universal in Paris, especially among the great men in office. Two elegant courses and a desert were presently dispatched; the whole time employed in eating I know not how many good dishes, and drinking a variety of choice wines, not exceeding thirty-five minutes. At the end of the repast, coffee was presented to the company in an adjoining room, after which the opera of *Tarare* was the attraction of the evening.'

As a military man, the writer describes that useful institution in France, called *Depôt de la Guerre**, or repository of maps and plans of war. He observes that similar collections are forming in Vienna, and even in Spain and Portugal, and asks what we are doing in England? Not, we may answer, adding very greatly to our geographical riches. This useful branch of science is not encouraged by Government as it ought to be; and our ignorance has been often severely felt in planning our military expeditions: *e.g.*

> 'I remember to have been told by the late Lord Howe, that when he was captain of the Magnanime at Plymouth, and was sent for express to London, in the year 1757, in order to command the naval part of an expedition to the coast of France, George II, and the whole cabinet council, seemed very much astonished at his requiring the production of a map of that part of the enemy's coast against which the expedition was intended. Neither in the apartment where the council sat, nor in any adjoining one, was any such document; even in the Admiralty-office no other than

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'* In the French navy, commanders of ships and vessels are supplied with useful charts and atlasses of every description, at the expence of the nation. These are delivered into their care previously to the ship leaving port. When a captain is superseded in his command, he transfers them to his successor; and when the ship is put out of commission, they are returned to the proper office. Why does not the British government follow an example so justly deserving of imitation?'

an indifferent map of the coast could be found: as for the adjacent country, it was so little known in England, that, when the British troops landed, their commander was ignorant of the distance of the neighbouring villages.'

The following is stated to be the National Debt of France: but if it be in fact so inconsiderable as it is here represented, it is scarcely intitled to the name:

' *National Debt.*

	Francs.
Consolidated Stock (*Tiers Consolidé*) -	38,750,000
Floating Debt, to be consolidated, about -	23,000,000
Life Annuities - -	20,000,000
Ecclesiastical, Military and other Pensions -	19,000,000
	100,750,000
The value of a *franc* is something more than 10*d.* English money: according to which calculation, the National Debt of France is in round numbers no more than - - -	£.4,000,000'

Nothing seems to have afforded this traveller more satisfaction, than the advantages which the *Sciences* have reaped in France from the Revolution. ' The title of *savant* is not more brilliant than formerly; but it is more imposing; it leads to consequence, to superior employments, and, above all, to riches.' At a particular period of the Revolution, France experienced such signal benefits from her scientific men, that the value of the sciences could not fail to be deeply impressed on the public mind. When she was on the very brink of ruin, she was saved by her *savans*:

> ' It was necessary to arm nine hundred thousand men; and what was most difficult, it was necessary to persuade a mistrustful people, ever ready to cry out " treason!" of the possibility of such a prodigy. For this purpose, the old manufactories were comparatively nothing; several of them, situated on the frontiers, were invaded by the enemy. They were revived every where with an activity till then unexampled. *Savans* or men of science were charged to describe and simplify the necessary proceedings. The melting of the church-bells yielded all the necessary metal *. Steel was wanting; none could be obtained from abroad, the art of making it was unknown. The *Savans* were asked to create it; they succeeded, and this part of the public defence thus became independent of foreign countries.

' * The bells produced 27,442,852 pounds of metal. This article, valued at 10 *sous* per pound, represents 15 millions of francs (*circa* £.625,000 sterling). A part served for the fabrication of copper coin, the remainder furnished pieces of ordnance.'

'The exigencies of the war had rendered more glaring the urgent necessity of having good topographical maps, and the insufficiency of those in use became every day more evident. The geographical engineers, which corps had been suppressed by the Constituent Assembly, were recalled to the armies, and although they could not, in these first moments, give to their labours the necessary extent and detail, they nevertheless paved the way to the great results since obtained in this branch of the art military. Nothing is more easy than to destroy; nothing is so difficult, and, above all, so tedious as to reconstruct.'—

'An officer arrived at the Committee of Public Welfare: he announced that the republican armies were in presence of the enemy; but that the French generals durst not march their soldiers to battle, because the brandies were poisoned, and that the sick in the hospitals, having drunk some, had died. He requested the Committee to cause them to be examined, asked for orders on this subject, and wished to set off again immediately.

'The most skilful chymists were instantly assembled: they were ordered to analyze the brandies, and to indicate, in the course of the day, the poison and the remedy.

'These *savans* laboured without intermisssion, trusting only to themselves for the most minute details. Scarcely was time allowed them to finish their operations, when they were summoned to appear before the Committee of Public Welfare, over which ROBESPIERRE presided.

'They announced that the brandies were not poisoned, and that water only had been added to them, in which was slate in suspension, so that it was sufficient to filter them, in order to deprive them of their hurtful quality.

'ROBESPIERRE, who hoped to discover a treason, asked the Commissioners if they were perfectly sure of what they had just advanced. As a satisfactory answer to the question, one of them took a strainer, poured the liquor through it, and drank it without hesitation. All the others followed his example. "What!" said ROBESPIERRE to him, "do you dare to drink these poisoned brandies?"—"I durst do much more," answered he, "when I put my name to the Report."—

'Powder was the article for which there was the most urgent occasion. The soldiers were on the point of wanting it. The magazines were empty. The administrators of the powder-mills were assembled to know what they could do. They declared that the annual produce amounted to three millions of pounds only, that the basis of it was saltpetre drawn from India, that extraordinary encouragements might raise them to five millions; but that no hopes ought to be entertained of exceeding that quantity. When the members of the Committee of Public Welfare announced to the administrators that they must manufacture seventeen millions of pounds of powder in the space of a few months, the latter remained stupified. "If you succeed in doing this," said they, "you must have a method of making powder of which we are ignorant."

'This, however, was the only mean of saving the country. As the French were almost excluded from the sea, it was impossible to think of procuring saltpetre from India. The *savans* offered to extract all from the soil of the Republic. A general requisition called to this labour the whole mass of the people. Short and simple directions, spread with inconceivable activity, made, of a difficult art, a common process. All the abodes of men and animals were explored. Saltpetre was sought for even in the ruins of Lyons; and soda collected from among the ashes of the forests of La Vendée.

'The results of this grand movement would have been useless, had not the Sciences been seconded by new efforts. Native saltpetre is not fit for making powder; it is mixed with salts and earths which render it moist, and diminish its activity. The process employed for purifying it demanded considerable time. The construction of powder-mills alone would have required several months, and before that period, France might have been subjugated. Chymistry invented new methods for refining and drying saltpetre in a few days. As a substitute for mills, pulverized charcoal, sulphur, and saltpetre were mixed, with copper balls, in casks which were turned round by hand. By these means, powder was made in twelve hours; and thus was verified that bold assertion of a member of the Committee of Public Welfare: "Earth impregnated with saltpetre shall be produced," said he, "and, in five days after, your cannon shall be loaded."'

To name all the public edifices visited by the author would occupy some space. We shall only observe that he gives the length of *Notre-Dame* at 390 feet, which is 99 feet less than the whole length of Westminster Abbey; the length of the *Pantheon* at 340 feet, which is 160 feet less than the length of St. Paul's; and of the *Pont National*, formerly called *Pont Royal*, 324 feet, which is shorter than Blackfriars bridge by 464 feet. The great difference between the span of these two bridges indicates the different widths of the rivers over which they are thrown: but London enjoys advantages superior to those of Paris, not merely in the magnificence of the Thames compared with the Seine. It is the *reflua unda*, as Milton terms it, or the tide which one city enjoys and not the other, which must ever prevent Paris from becoming the rival of London in point of commerce.

Respecting public virtue, we shall not undertake to decide between the two capitals. This writer, in his letter on the Cyprians of Paris, observes that the number of those whom he denominates Public Women was, twelve years ago, estimated at 30,000; and that, at the present day, the number is computed at only 25,000: but are we hence to infer that the Parisians are improving in virtue? The author thinks that the rage for dress, so prevalent among the Parisian females, has been more destructive of the virtue of the women, than the stratagems of all the Lotharios in existence. The French ladies are represented as more formed for friendship than for love: 'A

French woman at thirty makes an excellent friend, and, attaching herself to the man she esteems, thinks no sacrifice too great for the advancement of his interest, or the security of his happiness or reputation.'

While on the subject of the ladies, we must not forget to remark that, though the modern law of France considers marriage as a mere civil contract, such is the influence of antient opinion that the contract formed by the Municipality is not regarded as complete, nor is the marriage consummated, till it has been ratified in the parish church by the priest's benediction.

Numerous as our extracts have been from this work, we have not done justice to its multifarious contents. We must pass altogether its long account of the theatres, including the state of music and of the mimic art; of the literary and philosophical societies, and of the fine arts; of the seminaries of education; of the manufactories of weights and measures, &c. &c. &c. and shall make only one other (and a short) quotation, relative to the present population of France, as augmented by its conquests:

> 'France has acquired an extent of 1,498 square leagues, and a population of 4,381,266 individuals; namely, Savoy, containing 411,700 inhabitants; the County of Nice, 93,166; Avignon, the *Comtat Venaissin*, and Dutch Flanders, 200,500; Maëstricht and Venloo, 90,000; Belgium, 1,880,000; the left bank of the Rhine, 1,658,500; Geneva and its territory, 40,000; and Mulhausen, 7,200.'

The population of Paris is given at 630,000, not including foreigners. The *Annuaire*, or Almanac for 1803, states it at 672,000. The account here exhibited of the state of Society, in the French capital, corresponds with that which has been given in other similar publications, and clearly proves that it is not calculated for the comfortable residence of an orderly English family.

A large map of Paris was intended to have accompanied these volumes: but the copies for the whole edition, we are informed, have been detained at Calais. Should they ever arrive in England, they will be offered at a reasonable price to the purchasers.

As this work is likely to reach another edition, and to become a stock-book, the errata should be carefully corrected. Some are pointed out in a list, but not all. The author writes *pile* for pier, *tracking path* for towing path, *archoeology* for archaeology, &c. &c. *Plat-band* is rendered broad band: but, as an architectural term, it does not require to be translated.

Art. III. *A Series of Plays:* in which it is attempted to delineate the stronger Passions of the Mind, each Passion being the Subject of a Tragedy and a Comedy. By Joanna Baillie. Vol. II. 8vo. 8s. Boards. Cadell and Davies. 1802.

To compose a drama, in which one passion only shall be predominant, is a bold attempt, and savours of the *antient English stage*, rather than of modern practice. Such an intention deserves encouragement for its enterprize and originality; and we are glad to learn that Miss Baillie, whose former volume we noticed when unacquainted with its author's name, has found the public disposed to confer every mark of attention, and bestow every due praise, on her ingenious performances. It may indeed be said that she has executed with much force what she had spiritedly designed; and though we might complain of some redundancies, and occasionally of tediousness, we are on the whole better satisfied with this than we were with the preceding collection.

The first play in the present volume is *the Election, a Comedy;* which exhibits the passion of Hatred, in contrast to the former tragedy of De Montford. We must be forgiven for observing that this drama reminds us very much of Kotzebue's *best manner.* With some pruning, it would read very well; and though we remark a surperfluity of detail, there are many scenes which do great credit to the fair writer. We extract the scene which occurs after the envious man has saved his neighbour from drowning, by a sudden impulse of humanity:

'SCENE II. *A room in* Baltimore's *house.* *Enter* Simeon *and* David.

'*Dav.* Now, my Old Simeon, you'll see your master as hearty, after his ducking, as if he were an otter, and could live either in the water or out of it; though we had some trouble to bring him to his senses at first.

'*Sim.* Ay, do let me go to him quickly. It had been a sorrowful day to this grey head if my master had—

'*Dav.* Yes, and if my master had not, as a body may say, put his life in his hand to save him.

'*Sim.* Very true, David, I say nothing against all that: I honour your master for it; thof I must say he has but an ungracious look with him. There is not another gentleman in the neighbourhood, thof I say it myself, that does not stop and say, "How do ye do, Old Simeon?" when he passes me.

'*Dav.* I don't know; I'm sure he used not to be ungracious. All the old folks of the parish used to thrust themselves in his way, as if it had been good for the ague, or an aching in the bones, to say "God bless your honour."

'*Sim.* That must have been before we came amongst you, then. Ha! here comes his Honour.

‘ *Enter* Freeman, *dressed in a night-gown, with* Truebridge *and* Charles Baltimore. *Mrs.* Baltimore, *at the same time, enters by another door.*

‘ *Sim.* (*going eagerly to his master, and kissing his hand, which* Freeman *holds out to him.*) God bless and preserve your worthy Honour!

‘ *Free.* I thank you, Simeon: a good God has preserved me. You have not been much alarmed, I hope?

‘ *Sim.* No, Sir; I heard of your safety before I heard of your danger; but some how or other it came across my heart, for all that; and I could not but think—I could not—(*pauses and draws the back of his hand across his eyes.*) But the blessings of the aged and helpless have borne you up: the water could have no commission to hurt you.

‘ *True.* Well said, good Simeon! the blessings of the aged and the helpless are of a very buoyant quality. A cork jacket is nothing to them.

‘ *Free.* Do my wife and daughter know of it?

‘ *Sim.* No, please your honour; my mistress is not returned from her visit yet, and my poor young lady is closed up in her room with Madumselle, taking on her book-larning, as I suppose.

‘ *Free.* I'll go home then, before they know any thing of it. (*to Mrs.* B.) My dear Madam, I return you my warmest acknowledgment. You flattered me, that I should have an opportunity, before I leave the house, of thanking, once more, the brave man who has saved my life.

‘ *Mrs. B.* He will come to you immediately.

‘ *Char.* (*to Mrs.* B.) Faith! I went to him myself, as you desired me, and he won't come.

‘ *Mrs. B.* (*frowning significantly to* Char.) I have just come from him, and he will be here immediately.

‘ *Char.* You went too, did you? I couldn't—

(*Mrs. B. frowns again, and* Char. *is silent.*)

‘ *True.* (*to* Free.) You had better sit down till he come.

‘ *Char.* Yes, do sit in this chair in the recess: for you don't like the light in your eyes, I perceive. (*leading* Free. *kindly to the chair.*)

‘ *Free.* I thank you. You are very good to me, friend Charles. I think you would have lent a helping hand yourself, if you had been in the way, to have saved a poor neighbour from drowning.

‘ *Char.* I should have been a Pagan else. (Free. *sits down and they all gather round him.*) Now, my good Sir, it is pleasanter to sit in a dry seat like this, with so many friendly faces round you, than to squash amongst the cold mud and duck-weed, with roaches and eels for your comrades.

‘ *Free.* Indeed, friend Charles, I sha'n't contradict you.

‘ (*Enter* Baltimore, *going directly across the stage towards the opposite door, by which* Free. *and the others had entered, without perceiving them in the recess.*)

‘ *Free.* He thinks I am still in the bed-room, (*goes behind* Balt. *and lays his hand kindly upon his shoulder.*)

' *Balt.* Nay, my dear Isabella! let me go by myself! I would rather encounter him alone, than when you are all staring upon me.

' *Free.* (*still holding him.*) Ha, ha, ha! My brave deliverer! I have caught you.

' *Balt.* (*turning hastily about, and shaking himself loose from his hold.*) Ha! is it you?

' *Free.* (*stepping back disappointed*). It is me, Sir; and I flattered myself that the overflowings of a grateful heart would not be offensive.

' *Balt.* They are not offensive, Sir; you mistake me. You are too—There is no occasion for all these thanks: I do not deserve them.

' *Sim.* (*vehemently.*) Ah, but you do, Sir! and all the country round will thank you too. There is not a soul of them all, thof he might not care a brass penny for you before, who will not fill a bumper to your health now, for saving to them his noble and liberal Honour. O, Sir! the blessings of every body will be upon your head now.

' *Balt.* (*turning away frowningly from* Sim.) So, so!

' *Mrs. B.* Old Simeon says very true: every body will bless you.

' *Balt.* (*turning away from her.*) This is pleasant, indeed!

' *Char.* I'll be hang'd if every old woman in the parish don't foist you into her next Sunday's prayers, along with the Royal Family.

' *Balt.* (*turning away from* Char.) Must I be beleager'd by every fool? (*goes hastily towards the door*)

' *Mrs. B.* (*aside, running after him.*) You will not go away so abruptly?

' *Balt.* (*aside, to her.*) Will there be no end to this damned gratitude? (*about, to* Free.) Sir, I am very happy—I—I hope you will have a good sleep after this accident; and I shall be happy to hear good accounts of you to-morrow morning.

Free. No, Mr. Baltimore, we must not part thus. My gratitude for what you have done is not to be spent in words only: that is not my way. I resign to you, and resign to you most cheerfully, all my interest in the borough of Westown.

' (*Balt. pauses.*)

' *True.* That is nobly said, Mr. Freeman, and I expected it from you.

' *Char.* (*rubbing his hands, and grinning with delight.*) I thought so!—I thought it would come to this: he has such a liberal way with him in every thing

' *Balt.* (*half-aside to* Char.) Wilt thou never give over that vile habit of grinning like a dog? (*going up with a firm proud step to* Free.) No, Sir; we have entered the lists as fair combatants together, and neither of us, I hope, (*significantly*) have taken any unfair advantage of the other. Let the most fortunate gain the day. I will never receive reward for a common office of humanity. That is not my way (*mimicking* Freeman.)

' *Free.* Let me intreat you!

' *Balt.* Mention it no more: I am determined.

' *Free.* It would make me infinitely happy.

'*Balt.* Do me the honour to believe that I speak truth, when I say, I am determined. If you give up the borough, I give it up also.

'*Free.* Then I say no more. I leave with you the thanks of a grateful heart. I should have said, if it had been permitted me, the very grateful affection of an honest heart, that it will never forget what it owes to you but in that place where both affection and animosity are forgotten. (*Exit with emotion, followed by* Charles *and* Simeon.)'

The denouement of this comedy, in which the hostile parties are discovered to be brothers, is very affecting.

Ethwald, the *Tragedy* on the subject of ambition, is extended to two parts; by which means it loses much of its interest. The progress of the passion, it may be said, is thus better delineated: but, in our opinion, this apology indicates a radical defect in the plan of these pieces, which renders their execution incompatible with the rules of dramatic writing.—The following scene between Ethwald and the Princess Elburga, after he has murdered the king her father, will shew the author's manner of exhibiting the reciprocal effects of ambition on two of her principal characters: but it recalls to our recollection Shakspeare's dialogue between Richard of Glocester and Anne:

'*Enter* Ethwald.

(Elburga *turns away from him proudly.*)

'*Ethw.* Elburga, turn and look upon a friend.

'*Elb.* (*turning round haughtily, and looking on him with an assumed expression of anger and scornful contempt.*)
Usurping rebel, who hast slain thy master,
Take thou a look that well beseems thy worth,
And hie thee hence, false traitor!

'*Ethw.* Yes, I will hie me hence, and with me lead
A fair and beauteous subject to my will;
That will which may not be gainsaid. For now
High heaven, that hath decreed thy father's fall,
Hath also me appointed king of Mercia,
With right as fair as his: which I'll maintain,
And by the proudest in this lordly realm
Will be obey'd, even by thy lofty self.

'*Elb.* Put shackles on my limbs, and o'er my head
Let your barr'd dungeons low'r; then may'st thou say,
"Walk not abroad," and so it needs must be:
But think'st thou to subdue, bold as thou art,
The lofty spirit of king Oswal's daughter?
Go bind the wild winds in thy hollow shield,
And bid them rage no more: they will obey thee.

'*Ethw.* Yes, proud Elburga, I will shackle thee,
But on the throne of Mercia shalt thou sit,
Not in the dungeon's gloom.
Ay, and, albeit the wild winds do refuse
To be subjected to my royal will,

The lofty spirit of king Oswal's daughter
I will subdue. (*taking her hand.*)
' *Elb.* (*throwing him off from her vehemently.*)
Off with those bloody hands that slew my father!
Thy touch is horrid to me; 'tis a fiend's grasp;
Out from my presence! bloody Thane of Mairneath!
' *Ethw.* Ay, frown on me, Elburga; proudly frown:
I knew thy haughty spirit, and I lov'd it,
Even when I saw thee first in gorgeous state;
When, bearing high thy stately form, thou stoodst
Like a proud queen, and on the gazing crowd,
Somewhat offended with a late neglect,
Darted thy looks of anger and disdain.
High Thanes and Dames shrunk from thine eye, whilst I,
Like one who from the mountain's summit sees,
Beneath him far, the harmless lightning play,
With smiling admiration mark'd thee well,
And own'd a kindred soul. Each angry flash
Of thy dark eye was loveliness to me.
But know, proud maid, my spirit outmasters thine,
And heedeth not the anger nor the power
Of living thing.
' *Elb.* Bold and amazing man!
' *Ethw.* And bold should be the man who weds Elburga.
' *Elb.* Away! it cannot be, it shall not be!
My soul doth rise against thee, bloody chief,
And bids thy power defiance.
' *Ethw.* Then art thou mine in truth, for never yet
Did hostile thing confront me unsubdued.
Defy me and thou'rt conquer'd.
' *Elb.* Thou most audacious chief! it shall not be.
' *Ethw.* It shall, it must be, maiden, I have sworn it;
And here repeat it on that beauteous hand
Which to no power but with my life I'll yield.
(*grasping her hand firmly which she struggles to free.*)
Frown not, Elburga; 'tis in vain to strive;
My spirit outmasters thine.
' *Elb.* Say'st thou to me thou didst not slay my father?
Say'st thou those hands are guiltless of his death?
' *Ethw.* Think'st thou I'll plead, and say I have not slain
A weak old man, whose inoffensive mind,
And strong desire to quit the warring world
For quiet religious rest, could be, in truth,
No hindrance to my greatness? were this fitting
In Mercia's king, and proud Elburga's lord?
' *Elb.* (*turning away.*)
Elburga's lord! Thou art presumptuous, prince:
Go hence and brave me not.
' *Ethw.* I will go hence forthwith; and, by my side,
The fair selected partner of my throne,

I'll lead where the assembled chiefs of Mercia
Wait to receive from me their future queen.
' *Elb.* Distract me not!
' *Ethw.* Resistance is distraction.
Who ever yet my fixed purpose cross'd?
Did Ethwald ever yield? Come, queen of Mercia!
This firm grasp shall conduct thee to a throne:
(*taking her hand, which she feebly resists.*)
Come forth, the frowning, haughty bride of Ethwald.
' *Elb.* Wonderful man!
If hell or fortune fight for thee I know not,
Nothing withstands thy power.
Exeunt Ethw. *leading off* Elb. *in triumph.*'

The reader will observe that some of these lines are deficient in rhythm.

In the next act, we meet with a good simile:

' *Eth.* Ay, so it is. As one who ventures forth
After an earthquake's awful visitation,
The country round in strange unwonted guise
Beholds; here swelling heights and herby knolls,
Where smok'd the cottage and the white flocks browz'd,
Sunk into turbid pools; there rifted rocks,
With all their shaggy woods upon their sides,
In the low bosom of the flowery vale
Resting uncouthly—even so does he,
Who looks abroad after the storms of state,
Strange changes see; unnatural and strange.'

Bertha's madness reminds us, without dissatisfaction, of Shakspeare's Ophelia: but she is detained considerably too long on the stage.—The catastrophe of the first part is singular. Ethwald is wounded by an assassin, and is supposed to be dead: but, in the second part, we find him alive again, "with twenty mortal murders on his head," and transformed to a most inhuman tyrant. We prefer the first part, and wish that the play had ended there.

The *Comedy* on the subject of ambition, intitled '*the Second Marriage*,' has pleased us more than any of the other plays in this or in the first volume. It is more regular, contains more discrimination of character, and the effect is better accomplished. Still, however, it brings Kotzebue to our remembrance in some places: but those passages might be easily cut off without affecting the plot. The selfish, aspiring character of Seabright, who sacrifices his whole domestic happiness for the prospect of wealth and honours, is admirably contrasted with the mild and benevolent Beaumont. For example:

' SCENE II. *A parlour with a door opening into the garden.* Seabright *and* Beaumont *are seen walking together in the garden.* Bea. *talking to* Sea. *as they enter.*

' *Bea.* (*continuing to talk.*) I must indeed confess, my dear friend, you had every thing that this world can bestow; a moderate fortune, with health to enjoy it; the decent, modest tranquillity, of private life, and the blessings of domestic harmony; I must, indeed, confess you were a happy man. (*pauses and looks at* Sea. *who says nothing.*) Your measure of good things was compleat; it was impossible to add to it; there was no more for you to desire on this side of heaven. (*pauses again.*)

' *Sea.* (*answering very tardily.*) I had, indeed, many of the comforts of life.

' *Bea.* Many of the comforts of life! you had every thing the heart of man can desire; and, pardon me, you could afford to lose part of your felicity, dear as that part might be, and still retain enough to make life worth the cherishing. To watch over your rising family; to mark the hopeful progress of their minds; to foster every good disposition and discourage every bad one found there: this, my friend, is a noble, an invigorating task, most worthy of a man.

' *Sea.* It is certainly the duty of every man to attend to the education of his children: their fortunes in the world depend upon it.

' *Bea.* (*looking displeased at him.*) Poo! their fortunes in that world from which this will appear but like a nest of worms, a hole for grubs and chrysalis's, that world which is our high and native home, depend upon it. (*walking up and down disturbed, and then returning to* Sea. *with a self upbraiding look.*) Forgive me, Seabright! you know I am sometimes thus, but my spark is soon extinguished. I am glad—I ought to be glad to see you so composed. It is a noble conquest you have gain'd over your feelings, and what must it not have cost you! Give me your hand, and be not thus constrained with me: I know the weakness of human nature, and dearly do I sympathize with you.

' *Sea.* You are very kind, my friend; but you have travelled far; you must want refreshment; let me order something.

(*going to the door and calling a* Servant, *to whom he gives orders.*)

' *Bea.* (*aside.*) Well, there is something here I don't understand. But I am wrong, perhaps: Some people can't bear to have the subject of their sorrow touched upon: I'll talk to him of other things. —(*Aloud to* Sea. *as he returns from the door.*) Your old acquaintance, Asby of Gloucestershire, called upon me a day or two before I left home, and enquired kindly after you. He is a very rich man now; he has purchased the great estate of Cariswood, near his native place, and is high sheriff of the county.

' *Sea.* (*becoming suddenly animated.*) What, Asby? my old schoolfellow Asby? that is a great rise, by my soul! The estate of Carriswood, and high sheriff of the county! What interest has pushed him? what connexions has he made? has he speculated with his money? how has he advanced himself?

' *Bea* I can't very well tell you: he has gone on, like many others, turning, and scraping and begging, and managing great people's matters for them, till he has become one of the most considerable men in that part of the country.

' *Sea.* He must be a clever fellow. We used to think him stupid at school, but we have been dev'lishly deceived.

' *Bea.* No, you have not, for he is stupid still. His brother, the poor curate of Crofton, is a clever man.

' *Sea.* (*contemptuously.*) The poor curate of Crofton! One of those clever men, I suppose, who sit with their shoes down o' the heel, by their own study fire, brooding o'er their own hoard of ideas, without ever being able from their parts or their learning to produce one atom's worth of good to themselves or their families. I have known many such: but let me see a man, who from narrow and unfavorable beginnings, shapes out his own way in this changing world to wealth and distinction, and, by my faith! he will be wise enough for me.

' *Bea.* My friend, you become animated: I am happy to see you so much interested in the fortune of others; it is a blessed disposition. I have something also to tell you of your old friend Malton, which I am sure will give you pleasure.

' *Sea.* What, he has got a fortune too, I suppose, and is standing for the county.

' *Bea.* No; something better than that, my friend.

' *Sea.* Ha! Well, some people get on amazingly!

' *Bea.* It is amazing, indeed, for it was altogether hopeless. You remember his only son, the poor little boy that was so lame and so sickly?

' *Sea.* Yes, I do.

' *Bea.* Well, from some application, which I cannot remember at present, the sinews of his leg have recovered their proper tone again, and he is growing up as healthy a comely looking lad as you can see.

' *Sea.* O, that is what you meant—I am glad to hear it, certainly; a cripple in a family is not easily provided for. But pray now, let me understand this matter more perfectly.

' *Bea.* I tell you I have forgot how they treated the leg, but——

' *Sea.* (*impatiently.*) No, no, no! What relations, what connexions had Asby to push him? a man can't get on without some assistance:—his family, I always understood, was low and distress'd.

' *Bea.* He had two or three ways of getting on, which I would not advise any friend of mine to follow him in, and the worst of them all was making what is called a convenient marriage.

' *Sea* (*affecting to laugh.*) Ha, ha, ha! you are severe, Beaumont: many a respectable man has suffered interest to determine even his choice of a wife. Riches and honours must have their price paid for them.

' *Bea.* Trash and dirt! I would not have a disagreeable vixen to tyrannise over my family for the honours of a peerage.

' *Sea.* Well, well! people think differently upon most subjects.

' *Bea.* They do indeed; and it is not every one who thinks so delicately, and has so much reason to do so, upon this subject, as we have, my dear Seabright. Our wives —

' *Sea.* (*interrupting him hastily.*) And he comes in for the county, you say?

'*Bea.* No, no, Seabright! you mistake me: high sheriff of the county, I said. How you do interest yourself in the fortunes of this man!

'*Sea.* And what should surprise you in this? By heaven there is nothing so interesting to me as to trace the course of a prosperous man through this varied world! First he is seen like a little stream, wearing its shallow bed through the grass; circling, and winding, and gleaning up its treasures from every twinkling rill as it passes: farther on the brown sand fences its margin, the dark rushes thicken on its side: farther on still, the broad flags shake their green ranks, the willows bend their wide boughs o'er its course: and yonder, at last, the fair river appears, spreading his bright waves to the light!

'*Bea.* (*staring strangely on him, then turning away some paces, and shaking his head ruefully*) Poor man! poor man! his intellects are deranged: he is not in his senses.'

We could with great pleasure make other transcripts from this drama: but it is probable that most of our readers have already examined the whole volume. To those who have not yet seen it, we heartily recommend the perusal of its interesting pages.

ART. IV. *Letters on the Cultivation of the Otaheite Cane;* the Manufacture of Sugar and Rum; the saving of Melasses; the Care and Preservation of Stock; with the Attention and Anxiety which *is* due to Negroes. To these Topics are added, a few other Particulars analogous to the Subject of the Letters; and also a Speech on the Slave Trade, the most important Feature in West Indian Cultivation. By Clement Caines, Esq. 8vo. pp. 306, 6s. Boards. Lackington and Co.

THE title of this work has such a pointed reference to the general contents of the volume, that it would be unnecessary to enumerate them more minutely. With respect to the author's inducements to publication, we shall state them in his own words. He says that 'it was with the hope of rendering other West Indian cultivators as prosperous as himself, by laying before them the means of his own prosperity. It was, too, with the much superior hope of relieving the poor slaves from a part of their burdens and sufferings, and of rendering them more healthy, more happy, and more virtuous, than can be expected from their present condition and treatment.' We can assure our readers that the sequel does not belie these generous professions.

The letters commence with the praise of manure, and evince its importance by many stubborn facts. A sagacious planter of the island of Nevis, whose testimony is here quoted, concluded a very prolix letter of instructions to his manager with these coarse but forcible words: "But I say dung, dung, dung; damme, dung."*—'Attention to this subject alone,' continues the writer, 'constituted the basis of a fortune, which exceeded any that has been acquired in the Leeward Islands for ages: it amounted to £.80,000, or £.100,000 in the funds, and four or five very considerable estates. The person who accumulated this wealth had the lease of an estate contiguous to a town, where large quantities of dung were always to be met with, and were always neglected. He turned scavenger, and covered all his land with the nasty and precious heaps. In a very short time his industry and judgment were abundantly rewarded. From 60 acres of land, he has often made 240 hogsheads of sugar; and from some of his cane pieces, the *scarce* credible quantity of six hogsheads an acre.' The sources whence manure may be most advantageously procured are the careful littering of stables, mill-rounds, &c. the collection of the scattered droppings from the stock, the enlargement of lees-pits, the gathering of all the ashes on the estate, &c.

In letters 4th, 5th, 6th, and 7th, the last and the most humane methods of dunging by staking cattle are sensibly pointed out. The precaution of adjusting the quantity of manure by the varying quality of the soil on the same cane piece may appear frivolous to those who have not reflected on the subject: but the extra trouble is more than compensated by the equal goodness of the crop. 'The sterile spots should be manured highly, and from the rank spots every thing that can increase their luxuriance should be withheld; otherwise, the canes that grow on them will lodge and rot; and the sugar made from them will not only be diminished in quantity, but also become indifferent and bad.'

Though a strenuous advocate for a liberal and judicious use of dung, Mr. C. is decidedly of opinion that not an ounce should be given to land which is in heart, and planted with the Otaheite cane; and that the whole, in this case, should be reserved for the rattoons, which will require some even in the most luxuriant soils.

When treating of holing, the writer passes some merited strictures on those trim cultivators who prefer appearance to utility, and lays down the following important definition. 'The art of holing consists in keeping every row of cane holes on an exact level, in such a manner, that no hole, from one end of the line to the other, shall be higher or lower than the next. By this means, the bank, which is always stronger than the partition, will be opposed to the declivity of the land, and resist the washes, to which steep lands have an invariable tendency.'—At the same time that he condemns the practice of indiscriminate lining, as an unnecessary expenditure of time and labour, he carefully keeps up his partitions, and never suffers the holes which lie on a declivity to fill with mould or rubbish. He likewise earnestly recommends bedding the holes, and weeding the piece two or three days previously to planting it. The land should be planted, if possible, immediately after holing.

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* These words will bring to the recollection of many of our readers, the late Alderman Beckford's similar exclamation in favour of Rum, in a debate in the House of Commons.

'In consequence of it, a gang of Negroes will weed and supply, in one day, as much land as would otherwise employ them six. Every subsequent weeding will be equally rapid and easy. Instead of the ground being disfigured with dead hearts and withered blades, the plants will be clean, healthy, and beautiful, equally grateful to the sight, and flattering to the hopes, of their cultivator. How often, and how highly, have I been gratified by this prospect, from beginning to plant a piece of land even before it was finished holing; by following every breadth, as it was opened, with the plants. How delightful was it to watch the birth and observe the progress of vegetation: to remark the first shoots just peeping out of the earth; the next morning to observe others succeeding them, until the whole row has been filled by the straight verdant spires, sprouting along the edge of the bank, without a weed to foul or disfigure their beauties! But where is the planter, who could behold, without emotions of concern and disgust, a piece of young plants, over-run with grass?'

The author enters his protest against the practice of *quailing*, or allowing the plants to remain out of the ground till they are dry, and sometimes rotten. Quailed plants, he admits, resist the influence of a rainy season: but they fail if the weather be dry. Fresh plants, on the contrary, are less liable to be injured by drought, and, during wet weather, may be prevented from decaying in the ground by a light covering of the mould. The most eligible season for putting in the young plants, of a single winter crop, is from February to the end of May: but the precise time must be determined by the nature of the soil and other accidental circumstances. Another important maxim, to which planters would do well to attend, is to take off canes that are nearly ripe, immediately after a hurricane, and grind them without delay: for, if suffered to remain on the ground for any length or time, they infallibly spoil, and yield no produce.

'But it may be asked,' says the writer, 'how are planters on estates with wind-mills to accommodate their crops to the recommended seasons of planting and cutting? The answer is, by grinding through the hurricane months, and taking their chance of the injury that may be sustained by their mills: for 600l. will repair it; and to calculate on a hurricane once in three years, is to suppose the calamity more frequent than experience has shewn it to be. £.200 *per annum* would then be the value of their insurance; and they will, by the risk, invariably add to their crops, fifty hogsheads annually. To which side, then, does the balance incline? to that of the danger, or the gain, when the gain is fifteen times as great as the risk?"

As the Otaheite cane (to which these observations refer) is very subject to the arrow, various directions are given for checking or diminishing its baneful consequences. It is particularly recommended to manure before the appearance of this rapid and barren vegetation, to strip the canes, to plough up the ground on the bank and near the roots of the plants, and, especially, to cut down the stems.

With regard to the number of plants to be put in a hole, Mr. C. declares in favour of four, for flat-grounds; and three, where the land is shelving. His instructions relative to weeding the plants are short, but pertinent, and much wisdom is couched in this single sentence: 'Weed them, at least some days, often a week, or even a fortnight before an indolent neighbour will tell you, there is any occasion for it.'

In low lands, the most advisable season for rattooning is March, April, or May: but, on mountainous estates, June, July, and August are to be preferred. To prevent the thinness to which the Otaheite rattoon is incident, it behoves the cultivator to plant thicker than he would otherwise do, and constantly to supply whenever he observes fewer than four stumps in a hole. In taking off canes which are intended for rattoons, it is of material consequence to cut off all the stems and shoots, either level with the ground, or to leave only half a joint above it. 'The earlier the manure is given, the better. It ought to be carried out, as the canes are to be brought to the mill, carefully lodged in the bank above the partition, and covered with the adjoining mould, as soon as it is placed there. When you weed, you may bring it close round the stumps, and put some into the middle of the hole.'—The utmost care should likewise be taken of the young shoots; because, if much trampled, they will never grow well.—The most suitable time for taking off the crop cannot be determined with absolute certainty. In general, however, twelve months are a sufficient age for the cane plants, and ten or eleven for the rattoons, in low land situations:—but, should the weather prove favourable for a farther growth, they may be allowed to stand for one, two, or even three months longer: though a rule never to be violated with impunity is to cut canes that are lodged as soon afterward as possible.

Mr. C. next directs our attention to the manufacture of sugar. The most important of his precepts on this part of his subject are, to grind dry, to temper the liquor very early, to inspect and advise the boilers rather than to dictate to them, to encourage copious and frequent scummings, and not to put the sugar into pots till it has been cooled down a little below the temperature of blood-heat.

A saving of melasses equal to 300l. or 400l. a year, on every estate of 150 or 200 hogsheads, may, according to the author, be obtained by paving the platform slopingly into coppers placed at a convenient distance from one another: or, if there be a cellar under the curing-house, the pavement should be laid in it. The same contrivance should be adopted in every store destined for the reception of melasses:

'But there is another mode, by which the saving of melasses may be rendered still more considerable; so considerable, perhaps, that almost the whole of it may be carried to market, without diminishing the quantity of rum made on the estate, unless indeed the distillation of spirit is persevered in, after the scum is used, which is a most unprofitable and wasteful process. Nor should it ever be adopted, if melasses will bring three-fourths of the price of rum, or perhaps even rather less. The means, which I allude to of saving the melasses, is, to boil all the rotten cane juice into a syrup, that may be used in its place for the purpose of distillation. This I never did till about a month ago; when the prodigious quantity of rotten canes, that was left on a piece of land, after I had finished cutting it, attracted my notice. While regretting their loss, the expedient of boiling them into syrup, as a means of diminishing it, occurred to me. From that piece, which is only ten acres, I have already made five puncheons of syrup, thicker than melasses, and have every reason to expect ten more. Nor is it assuming too much to assert, that for every hundred hogsheads of sugar, made throughout the West Indies, twenty puncheons of rotten cane syrup might be procured, and an equal quantity of melasses sold.

'Some planters have been accustomed to make use of their rotten cane juice instead of scum in their distilleries: boiled sweetish, it will answer just as well. But no still-house can hold the immense quantities of juice, that rotten canes will give, where they abound on a piece of land. They must either dry there, and be an absolute waste, or else be turned into syrup, highly to the advantage and increased income of the planter. Which is the most eligible?'

The 18th letter contains much valuable advice for the proper management of West Indian distilleries: but, as the rules are already sufficiently condensed, we must refer to the book.

All the magoss which the estate affords should be carefully put up in conical heaps, as it comes from the mill, and secured

against

against rain by a covering of thatch. If an immediate supply of dry magoss be wanted, it is better to parcel it out in small cocks, and cover them with voura at night, or on the least appearance of rain.

As the stock forms an important article on all West Indian estates, Mr. C. recommends it to every master to see his cattle fed twice in a day, to inspect their pasturage, and to cause the bundles of cow-meat to be given in small portions, and the Otaheite tops in slices. 'In the inspection of cattle, the calves should be carefully attended to. One by one they should be examined, and the moment you discover in any of them the least appearance of falling off, you should notice it to the stock-keepers. Otherwise they will drink or sell the milk, and your calves will perish. I knew a heavy unreflecting fellow of a planter, a great visitor, and giver of dinners, who regularly lost all his calves at a certain age; and the only observation ever extorted from the dolt, by this uncommon mortality, was, "that about this time they generally died."'—We approve Mr. C.'s favourite drench for the belly-ache in horses, since its efficacy is confirmed by experience: but we are not such unrelenting phlebotomists, as to persevere in bleeding 'until the creature is either *dead* or cured.'

From the condition of horned cattle and horses, we turn (for, alas! we can scarcely say *rise*) to that of slaves. In Mr. C.'s humane and benevolent creed, however, a slave is a reproach on the European name, and an evil to his employer. We are little inclined to reconsider a subject which has been so often agitated; and we regard the leading positions stated by this experienced and virtuous planter as so many melancholy and degrading truisms. The most callous proprietor of a West Indian estate, if he have sense enough to consult his own interest, will at least pay some attention to the salutary lessons of prudence and feeling; and many such are recorded in the valuable treatise before us. We can notice only a few:

> 'The allowance,' says Mr. C., 'which I have experienced, above all others, to contribute to the health and heartiness of the slaves, is good kilndried corn-meal. It is dressed easier and sooner than any other provision they receive. It swells, and the quantity seems to be enlarged, in whatever manner it may be prepared; and yet the sustenance which it affords, is always proportionate to its size. Of this food too the Negroes will consume the whole that is distributed among them: Because it is not in request with the hucksters and retailers, and can neither be bartered for tobacco or rum, nor sold at a dear rate for money.
>
> 'I have known many planters, for the sake of saving themselves trouble in the distribution of allowance, give to the Negroes, at once, all the provisions which were to support them for a week. But this

this is the cruelest economy of time and trouble, that can possibly be practised. It exposes every improvident and voracious slave to severe fasts, to hunger and famine during four or five days of every week. For these inconsiderate, gormandizing creatures will devour, or dissipate, whatever is given to them, before half of the time is expired, for which it is destined to be their support. During the remainder of it they are obliged to struggle with all the wretchedness of hunger and want. To balance these dreadful evils, endured by the slaves, what is the gain of the hard-hearted master who inflicts them? He avoids the repetition of a task, that humanity would delight to perform and repeat. He saves a few contemptible minutes in the discharge of a duty, that a good man would be happy to protract. And for what is he guilty of this pernicious saving, this unfeeling desertion of what his station requires of him?—that he may join, or receive, a noisy, drunken party, at a mutton or turtle feast. Like an unworthy son of the church, who hurries over her service, that he may quit her precincts. That he may leave the house of God, and seat himself at the edge of a dinner table; that he may cease to be a minister of heaven, to become the glutton of a sirloin, or the epicure of a haunch of venison.'

The minute attentions to the treatment of the sick also reflect the highest honour on the writer's heart. It is impossible to peruse the concluding part of the 25th letter without shuddering:—let the last paragraph suffice:

'To calculate that one person annually dies on every estate throughout the English settlements, by the yaws, is perhaps, to rate too low the fatal consequences which arise from this disorder. But although you should be guided in your judgment by this average, still you may tell the planters of your acquaintance, that they class with a set of men who every year occasion the deaths of two thousand of their fellow-creatures. For this is about the number of estates in the English West Indies. You may add too, that the poor wretches, who are sacrificed to the carelessness, have the greatest claim on the attention and solicitude, of the planter. That they are his slaves; that he has taken from them the product of their health, strength, and labour; that it is a trifling compensation for these invaluable blessings, to become their physician and nurse, to watch over and prescribe for them in weakeness and sickness. That the planter who fails to do this, is a stranger to humanity, and hardened against retribution.'

The author's perseverance has demonstrated that leprosy, even in a very advanced stage of the disease, may be cured: and he has indicated the remedy.—In the course of his observations, he forcibly alludes to the revolting picture of negroes soliciting disorders of the most loathsome kind, to obtain temporary, or, as it often proves, eternal relief from the exactions of their taskmasters.—His spirited animadversions on the shocking licence of a West Indian Sunday are closed by this exalted avowal:

'By what I have already said, you will infer, that I deem the situation of a planter, a trust of the most serious nature. Not a trust for the making of sugar and rum only, but for promoting the welfare of his fellow-creatures; their improvement in mind as well as in body. Such I do think the nature of the confidence that is reposed in the planter, and of the duty to which he is bound. I think that he is answerable for the health and lives of the slaves, and for every virtuous attainment, of which by his aid they are capable.'

Mr. C.'s ethics are, in fact, at once manly, correct, and delicate. The deep colouring of the first part of the 26th letter might, perhaps, admit of softening, without much violation of truth: yet we would invite every individual, who feels that he is a moral agent, to peruse it with attention, to lay his hand on his heart, and to pronounce how far the principle which is here illustrated applies to his own conduct. Happy will he be whose conscience, on this occasion, does not upbraid him!

In the two concluding letters, (which are rather misplaced) Mr. C. endeavours to confute the received doctrine that continued vegetation exhausts the soil. On this topic, he manifests a degree of indiscriminate scepticism which would require many explanations. His principal argument is deduced from successive rattoonings: yet, by his own confession, a *new* soil is regularly formed from the decayed roots of the preceding crop, which, in their fresh state, present 'a thick and matty bed of spongy fibres,' and the land *rests* six weeks or two months. It is, nevertheless, certain that a rotation of crops is, in most cases, preferable to fallowing; and that much land is allowed to lie idle for years, which might be kept in a state of regular and productive activity.

The additions to these letters consist of a number of plain and salutary directions concerning plantation-book-keeping, the stipulations to be made with managers, the choice of attornies, and the application of certain specific or probable cures that often prove fatal from the ordinary modes of treatment. To these are subjoined *the author's sentiments on the Slave-Trade, as they were delivered in a speech addressed to the General Assembly of the Leeward Islands.* This speech, so replete with animation and feeling, is peculiarly intitled to the notice of the public, as containing the unbiassed and conscientious declaration of an experienced planter, who takes an affecting view of the state of the African slave from the moment of his captivity to his death. Where all is forcible and pathetic, it is difficult to select: but one passage will sufficiently exemplify the tenor of this heart-rending harangue:

'I have directed, Mr. Speaker, four Africans, purchases lately made by myself, to be brought here to-day. The first is a huge skeleton, who lives in my kitchen, and wallows in victuals; but neither plenty nor excess can put an ounce of flesh upon his bones. The second has never raised his head or smiled, since I purchased him. There he is. Melancholy has marked him for her own. The third is a woman;—the sickly victim of obstructions, created during her passage, lest the value of her purchase should be diminished by the course of nature being manifest. These, and experience, which the grave now covers, determine me never again to contribute to this horrid trade. So may the great Father of mankind prosper those, who are dearest to me, so may he bless my children, as I here swear, I will not!

'The fourth, Mr. Speaker, is a boy: his father, who had a numerous offspring, and but little clothes to give them, sold him in exchange for a piece of cloth. Youth, thoughtlessness, the frame of an infant Hercules, render him superior to the evils of slavery. If this shocking trade is still persevered in, it should then be confined to children, who are too young and too inconsiderate to brood on the reverse, which has overtaken them. But no, it must be abolished. Though the father sold him, who knows the pangs which the mother felt at their separation. Children leave behind them miseries and regret, equal to what the grown exile carries with him, and in his bosom. This trade must, Mr. Speaker, be abolished, unless every tender fibre of the human heart is to be explored, that torture may be lodged in it.'

We extract also the concluding paragraphs, to which existing transactions lend an awful colouring:

'Such is the danger, which now, more than ever, menaces the planter, who is surrounded with slaves. The sword of Dionysius was not suspended by a slighter hair, than the mischiefs which await the unthinking West Indian, amidst his crowd of blacks.

'Let him reflect on the horrors which have desolated St. Domingo. Let him recollect, that not three years ago as dark a cloud as what burst on that devoted colony, hung over Jamaica. That if the winds of our climate had blown with their ordinary freshness for twelve hours together, the white men who preserved it, would have been transported out of the reach of recall. Let him recollect, that similar dangers actually surround, and similar destruction perhaps await him, in consequence of the African trade, and then let him refuse to stand up the advocate of its abolition.

'That the consequences of this trade are such as have been described, we must acknowledge, Mr. Speaker, if we connect effects with causes, and trace the calamities which the West India world has endured, and with which *we* are threatened, to their source.

'It was the eager and boundless prosecution of the African trade, which in St. Domingo filled with Negroes every situation, that ought to have been occupied by men complexioned like the planter:—that stationed a conspirator wherever an ally ought to have been found:—that crowded with enemies every avenue, through which succour could arrive in the time of alarm and danger. It was in St. Domingo, that the standard of revolt was first uplifted; that it waved over the most flourishing colony upon earth, and gave the signal to her mass of blacks to fall upon and butcher the whites. Instantly they set at nought her twenty thousand militia, bid defiance to her regular forces and the shipping in her harbours, ravaged her fields, sacked her towns, and left her inhabitants weltering in their blood.

'Such were the dire effects of the African trade on St. Domingo. And in the Leeward Islands, Mr. Speaker, it is the same trade which menaces us with the same horrors. For it is this trade, with its dangerous facility of procuring slaves, and the treacherous submission of their demeanour, that has multiplied the lurking assassins, till they swarm wherever the planter turns his eyes:—it is this trade, that has excluded from his employment, and driven from his society, his white brethren;—it is this trade which has cut him off from succour and from hope, when destruction is at hand: when death stares him in the face, and indignities worse than death threaten to precede it.

'Hear then, thou thoughtless planter, these indignities which aggravate the pangs of death, and shudder at the horrid trade which engenders them, although thou dost not fear to die. For it is true, that heroism, nay obstinacy, can endure, despise, and provoke, all that savages can inflict on ourselves, when they make a sport of pain. But there are other sufferings, there are wounds which can be inflicted through those we love, and have reared, which pierce our noblest principles, and most cherished sentiments, before they reach ourselves, and such wounds agonize beyond endurance. What hero, nay what savage, could endure to see the massacre of his children, or the dishonour of his wife, to be taunted with, and called on to witness the foulest of stains, and the most afflicting of cruelties, at the instant that he was expiring. But such has been, frequently and recently has been, the fate of the West Indian planter in consequence of the African trade, in consequence of his being encompassed with blacks, whom his African purchases had gathered round him.

'Let him then abandon this dangerous and horrid trade, if he wishes not to be crushed by the calamities that hang over him; if he wishes not to sink into the grave childless and dishonoured; if he wishes to die in peace, and in the arms of his family.'

Annexed to this volume is the prospectus of a work designed to be published by subscription, intitled, *the History of the General Council and General Assembly of the Leeward Islands.* May it experience all the encouragement and success which are due to the sound observation and honourable sentiments of its author.

Art. V. *Conversations on the Divine Government;* shewing that every Thing is from God, and for good, to all. By Theophilus Lindsey, M.A. 8vo. pp. 220. 4s. sewed. Johnson. 1802.

The amiable and learned author of these Conversations is not unknown to the public, in regard to his religious sentiments, and his deviations from the creed of the established church in which he was originally educated: but, although Mr. Lindsey differs in opinion from many pious and respectable christians, who have directed their inquiries to these sacred subjects, yet, in the grand and essential article of religion,—faith in the existence of a God, and in his providential goodness over all his works,—he is not only a firm and devout believer, but has shewn himself in the present work a well informed and strenuous advocate in its support.—The volume contains six Conversations, in each of which a variety of topics are introduced, bearing relation to the main point under consideration, but which render the discussion rather too desultory to be summed up so concisely as our limits require.

The proposition advanced at the commencement of the first Conversation, 'that nothing is really and ultimately ill in the state of man,' is well calculated, by its consolatory nature, to invite religious persons of every denomination to a perusal of this volume; and from the satisfaction which we have experienced in our attention to the arguments adduced, we most sincerely recommend the treatise to our readers. If they should chance not to coincide with the author in every sentiment, they will discover such a true spirit of piety and sincerity pervading the whole, that they will be amply gratified, and many (we trust) will be edified and improved. In pursuing the proposition, 'That there is nothing really and ultimately ill in the state of man, but every thing ordered for the best for all,' the author remarks the evil tendency of 'established systems of faith,' especially as they affected many sincere friends to truth on the continent; and then he thus proceeds in defence of the christian revelation:

> 'As the best things have ever been liable to be perverted, we must frankly acknowlege, for no one acquainted with history can deny, that great corruptions have arisen from the gospel, and abuses to the worst purposes have been made of it, and caused many to think ill of and condemn it. A fair inquirer however will confess that it has always been of considerable benefit to mankind, and that it is in itself most friendly to the peace and happiness of society, as was testified by a candid heathen historian of the fourth century, upon seeing the disturbances, to which it innocently gave occasion,

and the murders, and cruelties towards each other, which the christians were guilty of at that early period. And notwithstanding the present indifference, and desertion of many, and the assaults made upon the gospel by its various adversaries all along from the first, (none more fierce and subtile than those of the present day,) we may not be afraid boldly to maintain, that it stands upon a rock, that cannot be shaken; viz. upon the truth of this single fact, of *Jesus*, its author, being a divinely authorized teacher, a prophet of God; which was evinced and confirmed by the miracles wrought by him, to which he appealed; and, principally, by his being raised from the dead in three days, in conformity to his own predictions.'

Hence, after some farther remarks on the Mosaic dispensation, &c. the proper nature and province of miracles are pointed out, and their credibility vindicated. The remarks on 'the course of nature' deserve attention:

'The *course of nature*, of which we hear so much, and cannot hear too much, if properly viewed and considered by us; those most curious and exact laws, both in the natural and moral system, by which the universe is upheld and preserved, we cannot sufficiently extoll and admire. Those who have most minutely scanned and inquired into and best understood them, *Barrow*, *Boyle*, *Maclaurin*, (to name a few only of our own countrymen) have not been able to contain themselves from breaking out into such holy raptures in contemplation of that wisdom and goodness, which formed and preserves the whole of things, as might kindle a flame of devotion in the coldest breast.

'This may be a lesson to us, in our study of nature and its stupendous laws, not to lose sight of the great being, who framed it. For we find some so swallowed up in their disquisitions and researches into the wonderful contrivance with which all the parts of the vast machine are put together, and so doting on their discoveries of some of the secret powers and energies by which it is conducted, as to imagine, that these powers and energies are something, as it were, inherent in matter, distinct from, and independent of its maker. And as all things seem to go on of themselves, (for they *see not him* whose secret agency directs and supports the whole) they are blindly led on to speculate, whether all things did not also begin of themselves without him; and thus fall into the gulph of Atheism, which sees nothing superior to itself in the universe.

'To guard against so fatal a delusion, I beg, my friends, you will excuse my urging it upon you, to hold fast the plain old argument for Deity, obvious to every understanding, and equally decisive to the highest as the lowest; *viz.* that next to the consciousness and conviction which we have of our own existence, there is nothing, of which we can be so absolutely certain, or which is so clearly demonstrable to us, as that there is a God, an intelligent first cause, and benevolent author of all things; because, otherwise the world we live in, with all its furniture and inhabitants, construed with the most consummate art, and abounding, at every view, the more it is sought into, with innumerable marks of wisdom and kind design; connected also and mutually dependent throughout all its parts, as far as we can descry, must have come into being of itself, without any original designing mind: which is a supposition, not to be entertained by any one, whose intellectual powers are sound and unimpaired.'

We cannot, however, admit with Mr. Lindsey, that this conclusion would necessarily result, namely, 'that the universe must have come into being of itself.' The more strict and metaphysical inference would be that the world and all around us *never had a beginning.* It is doing no good to the cause of religious truth to argue against chance and the self-creation of matter, if this be assuming a position for the opponent, on which he would hardly venture to take his post. We must give the adversary fair play. *We* maintain the self-existence of a Deity who created all things; *he* maintains the self-existence of inert matter, and of the universe as it is. Here we are fairly at issue, and must fight the battle as dexterously as we can:—but, after all, it is a subject which bids defiance to the logic of man, who is lost and bewildered as soon as he attempts to canvass eternity and infinity. Our natural and religious feelings in this great question must form the basis of our faith and conviction; and revelation must "build them up." If we do not *feel* the truth of the Being of a God, it is much to be doubted whether the best metaphysicians on the subject will establish our belief. Addison appears to have been of our opinion on this point: since he observes that—"the Being of a God is almost the only truth *we are sure of*:" that is to say, the object of mental feeling and perception, distinct from the operations of logic and reason. In effect, the mind performs the logical operation on this occasion, as it were, *instantaneously*; and we arrive at the conclusion too rapidly to mark the process in our minds.

In the 2d Conversation, the author of *the Characteristics* is considered, and shewn to have been more a christian than he is generally allowed; insomuch that Mr. L. supposes that, if he had been known to our Saviour, this divine teacher would have said to him—"Thou art not far from the kingdom of God." —The benevolence of the Deity is next pointed out in various lights, and one great objection is thus answered:

'Nor is it any exception to the goodness of the Creator, that many animals are made to prey and feed upon one another. Ravenous beasts, tigers, wolves, &c. are not numerous, are soon destroyed where the earth is inhabited and cultivated; and, in the mean time, they call forth men's active powers, are of use to prevent other animals from multiplying too fast. Also, in general, they are only hurtful, when provoked by some injury, or stimulated by hunger. How often would the labour of the husbandman be entirely frustrated in his expectations from sowing his grain and seeds, if birds of prey did not live upon the maggots and worms, that infest the tender blade and bud? To prevent the like mischievous effects, the wild boar and timid hare are destined to be hunted down and destroyed by other animals. The minutest flies and insects furnish food to the smaller birds, that enliven our atmosphere by their notes and by their dexterity in their flights; and was not the vast multitude of these in some countries to be the nourishment of the feathered race, the astonishing swarms of them would, at times, darken the atmosphere, and render life uncomfortable.

'But by this kind contrivance, and multiplication of living creatures, an infinitely greater number enjoy existence, and are made happy by it, than would otherwise have taken place. And though it be very short, they enjoy their little day of life, without any regret at parting with it, and make room thereby for others to succeed, and be happy in their turn. And with respect to those tamer domestic animals, which mankind kill for their food, they become happier thereby from the extraordinary care taken of their health and nourishment. It is necessary, moreover, to destroy them, as, otherwise, the earth would be overrun and so filled by them, as not to yield sufficient food for mankind. It is a strict duty, however, for which all will be responsible, to put an end to their being in the easiest and shortest way. And, as they have no presentiment of what is to happen to them, the abridging of their lives is no injury, as they suffer less by this premature death, than by dying of disease and old age.'

We do not expect that this mode of reasoning will be satisfactory to every one. It presents a very wide field for debate. We shall not, however, enter the lists on the question of "the origin of evil," but refer the matter to King and his commentator Law. The following considerations are pleasing, though not absolutely conclusive:*

'Some of the acutest pains, to which we are exposed, are evidently the accidental, not the natural effects of our frame. Diseases, in general are an effort of the constitution, to relieve from something, that would be prejudicial to us; for which providence, by the means of human industry and ingenuity, hath furnished us with many effectual remedies, and by the same industry and ingenuity of men more are daily discovered. And epidemical diseases, by alarming men's fears, put them on more minute investigation, in diligently studying their causes, so as to prevent them in future, and more lives are preserved,

'Nor can we complain of a want of benevolence, in there being so many causes at hand continually of the destruction of us, as of other animals. For we and all animals were born to die. This is the condition of the present life. The manner of dying is in itself of little moment.

'It is necessary to make room for others of our fellow creatures after us, to act their parts, whatever be the design of placing us on

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* See also Dr. Paley's *Natural Theology*, Rev. for Nov. last, p. 270, &c.

> the stage of this world; that as we have had our day and time of life, and finished our parts, others may succeed and finish their's. And when, as sometimes happens, in vastly greater numbers, the different actors are swept off the stage by earth quakes, by war, pestilence, and the like, the sufferers themselves have the least reason of complaint, as the easiest way of going out of the world is to be called out on the sudden.'

Various other arguments are subjoined, to prove the benevolence of the Deity towards all his creatures, and towards the followers of Jesus Christ in particular, since the hopes of a *future life* are superadded to their present enjoyments.

The 3d Conversation comprizes a discussion of the credit due to the Mosaic history. Here the destruction of the Canaanites is vindicated with much effort; and the conduct of the wisest heathens is adduced as a proof of the necessity of a divine interposition. Many excellent observations succeed, on the nature of man, and on the provision which is made for his progress in wisdom and virtue; notwithstanding the obstacles of warfare, superstition, &c. which appear even in the present day to militate against it. These and similar considerations are farther pursued in the next Conversation; and in the 5th, we have these sentiments on the eternity of future punishments:

> ' You will bear with me going on, my friends, now I have begun, in suggesting to you, that you have left untouched a main difficulty, which christianity puts in the way of your attempt to vindicate the divine goodness, by its teaching the doctrine of endless punishments to the wicked, although you have prepared the way for removing the difficulty, by your manner of explaining the divine moral government under which we are. For you have well shewn that under this, all events, respecting all of us, are so directed and overruled, that piety and virtue, or obedience to the divine laws, is its own reward, and promotes our happiness, and that vice, or disobedience, is its own punishment, and produces misery. And in agreement with this our moral constitution, we find, that grievous and exquisitely painful as are at times the sufferings both of mind and body to which we are made liable by our violation of the divine commands, these sufferings are nevertheless beneficial to us: we should have been worse characters, and less happy upon the whole, without such checks and reproofs. They tend to soften and subdue our pride and selfishness, which are the source of *well nigh* all our misery and wickedness, and force us to sober reflection, to see and correct our evil tempers and practices.

> ..' And as in our next state after death we continue under the same laws and divine moral government, we cannot but conclude that those most lasting punishments, which both reason and revelation conspire to teach us, will in that future state, await all evil doers, enemies of God and goodness, must in the progress of infinite ages produce a change and amendment in their dispositions and a re-

turn to virtue and goodness; unless their Maker, by a sovereign act of power hardens their hearts and prevents the natural effect of their sufferings.

'But this is such an idea of God, that one would much sooner believe there was no such Being than suppose he could be capable of any thing of the kind, and therefore we may conclude without hesitation, that the sufferings of the future state must have a beneficial effect on the sufferers.

'I would also further submit to your consideration, that as the christian scriptures assure us that all the dead shall be raised to life to be judged according to their works, as they have done good or evil in the present life; and do thereby implicitly give us hope, may we not rather say, give us humble assurance that the gloomy sentence of annihilation will not pass on any of our species, for we cannot entertain the thought that our benevolent Creator would bring back his creatures to life to put them on the rack as it were, and make them suffer for a time, and then consign them to their primitive nothing: We may therefore make this inference, that none of the human race, however multiplied and aggravated their crimes may have been, will be consigned to fruitless unavailing suffering and misery for ever, but in the long course of ages, and by the discipline to which they will be doomed, all will be brought to repentance, and be saved. I must however profess that those severe threatenings of the Gospel of eternal punishments, have long since ceased to make any impression on my mind, being counterbalanced by the contrary declarations so frequently occurring concerning the Almighty; that he loveth all his creatures, and is desirous that they should not perish, (John iii 16.) but have everlasting life; that he would (1 Tim. ii. 4.) have all men to be saved and come to the knowlege of the truth; to be saved, i. e. made happy, which must imply they will be so in the end: As it would otherwise argue that he has not the power to effect the good he desires, and so must be disappointed, which is not to be supposed of him, who is supremely perfect both in power and goodness.'

The term *everlasting* is explained away in a succeeding passage, and Hartley's opinion is adduced in support of the author's own. We have expressed our ideas on this subject on former occasions, and therefore need make no comments on it in the present instance.—The 6th and last Conversation is occupied with the consideration of the existence of an *evil being*. This part of the author's task is executed with learning, ability, and judgement; and it appears to us that the arguments of Mr. Lindsey are very candid and equally satisfactory. We insert one explanatory remark:

'The Israelites, ever prone to adopt the principles and practices of their heathen neighbours, sojourning among the Chaldeans, famous for science and natural knowlege, would most probably learn of them and adopt the notions of their conquerors; who might point out to them, or they might themselves imagine, that the serpent who is represented as acting such a principal part in their own sacred history, was the evil principle of the Chaldeans, and thence they would proceed to ascribe to it all the sin and misery that was in the world.

'It may be presumed also that by their constant intercourse and communication with this learned people they imbibed their whole philosophy concerning demons, and good and evil spirits, as well as the existence of one chief evil spirit: So that at their return from their long captivity in Babylon, they had incorporated these doctrines into their theology, as being those of their own sacred writings, although these writings not only taught them nothing of the kind; but continually condemned them. And although by the time that Christ made his appearance, they were *much come off* from such a heathenish doctrine, yet their language, which had been framed and accommodated to it, would remain in common use, and to that our Saviour and his apostles would conform themselves, though there be no good reason to think that either the one or the other gave credit to the reality of this evil being.

'It being however thus the popular belief, that all sin and evil was from Satan, the devil, or the evil one, the apostles of Christ having to describe how and by what hard trials and temptations their great Master's piety and virtue were exercised and strengthened, to fit him for his arduous and important office of Saviour and Reformer, endowed with extraordinary divine powers to qualify him for it: According to the accounts of Matthew and Luke, who alone mention this singular transaction, it is Satan, the devil, in conformity to the general creed that all evil was from him, whom they describe as the agent in this Trial or Temptation of Christ: Who is represented as employed in endeavouring to corrupt his virtue and integrity, by drawing him from his trust and dependence upon God alone, and prompting him to make use of his miraculous powers to gratify his own vanity and worldly views: Although no evil being whatsoever was concerned in the matter; which we are compelled to conclude from the utter improbability of the literal account, but which may otherwise be satisfactorily accounted for.'

Our Lord's sentiments and those of his apostles are next considered; and it is shewn that they only used *popular language*: an opinion, which we have frequently supported in the course of our labours.

In concluding our account of this work, we shall only farther express our earnest hope that these Conversations may produce the same happy effect on the reader, which they are represented to have had on the party among whom they took place;—'who separated to return to their respective homes, and duties, more fully impressed with their obligation as Christians, to study the word, and works of God, to add practice to knowlege, and to communicate to others that light and truth, which lead to eternal life.'

The composition of this treatise might have been benefited by revision.

Art. VI. *Mr.* Malthus's *Essay on the Principle of Population.*

[*Article concluded from the last Review, p.* 357.]

In the preceding part of this article, we endeavoured to shew how the author stated and illustrated his doctrine, and what were the proofs which he brought forwards to support it: we are now to follow him in considering it as it relates to various theories and institutions, which have more or less prevailed in the world. He first takes notice of some extraordinary positions which occur in the famous posthumous publication of M. Condorcet, intitled *Esquisse d'un tableau historique des progrès de l'Esprit humain*, on which he comments with great acuteness and force. He happily exposes the weak parts of that philosopher's system, ably unravels the sophisms by which he defended the visionary expectations there thrown out, and manifests that the principle of population destroys the very foundations on which they were built.

Mr. Malthus does not, like some others of Mr. Godwin's adversaries, (whose silence, however, may be more the effect of prudence than of forbearance,) deem him an antagonist unworthy of his notice; nor does he arraign him in vehement and loose declamation, nor oppose to him pompous inanities dragging after them ponderous comments: but he brings his arguments to bear on that gentleman's system with singular effect, and contrives to make it confute itself. Without being startled by its extravagance, he assumes the supposition of Mr. Godwin's state of society being realized, points out the evils which it would generate, and then demonstrates that antidotes would be sought in the very institutions which Mr. G. has endeavoured to vilify.

The author regards emigration as furnishing a very inadequate remedy for redundant population; and he thinks that it more frequently prevails in consequence of a thirst of gain, or of a spirit of enterprize and religious enthusiasm, than with any view to mere subsistence. He expatiates on the numerous inconveniences attending first settlements, and on that paramount one which is occasioned by the absence of habits suited to the situation. In concluding his chapter on this subject, he observes:

'It is evident, that the reason why the resource of emigration has so long continued to be held out as a remedy to redundant population, is, because, from the natural unwillingness of people to desert their native country, and the difficulty of clearing and cultivating fresh soil, it never is, nor can be adequately adopted. If this remedy were indeed really effectual, and had power so far to relieve the disorders of vice and misery in old states, as to place them in the condition of the most prosperous new colonies, we should soon see the phial exhausted; and when the disorders returned with increased virulence, every hope from that quarter would be for ever closed.

‘ It is clear, therefore, that with any view of making room for an unrestricted increase of population, emigration is perfectly inadequate; but as a partial and temporary expedient, and with a view to the more general cultivation of the earth, and the wider spread of civilization, it seems to be both useful and proper; and if it cannot be proved that governments are bound actively to encourage it, it is not only strikingly unjust, but in the highest degree impolitick, in them to prevent it. There are no fears so totally ill-grounded, as the fears of depopulation from emigration. The *vis inertiæ* of people in general, and their attachment to their homes, are qualities so strong, and general, that we may rest assured that they will not emigrate, unless, from political discontents, or extreme poverty, they are in such a state, as will make it as much for the advantage of their country as of themselves that they should go out of it.’

In matters of political economy, Mr. M. thinks, the public should be taught to look beyond first appearances: thus, instead of confining the attention to price, it should be directed to contemplate the relation between commodities and the consumer; whence it may be deduced that abstinence from any given article of food arises from the limited quantity of it, and that any advance in the wages of labour will not enable the poor man to procure it, but will increase its price so as to exceed his new gains. In the case of a scarcity of corn, the object should be to husband it as much as possible, and not to furnish the consumer with money, or credit; which would produce only a momentary benefit to the individual, while it augments the permanent general evil:

‘ No person (says Mr. M.) I believe, will venture to doubt, that, if we were to give three additional shillings a day to every labouring man in the kingdom, in order that he might have meat for his dinner, the price of meat would rise in the most rapid and unexampled manner. But surely, in a deficiency of corn, which renders it impossible for every man to have his usual share, if we still continue to furnish each person with the means of purchasing the same quantity as before, the effect must be in every respect similar.

‘ It seems in great measure to have escaped observation, that the price of corn in a scarcity, will depend much more upon the obstinacy with which the same degree of consumption is persevered in, than on the degree of the actual deficiency. A deficiency of one half of a crop, if the people could immediately consent to consume only one half of what they did before, would produce little or no effect on the price of corn. A deficiency of one twelfth, if exactly the same consumption were to continue for ten or eleven months, might raise the price of corn to almost any height. The more is given in parish assistance, the more power is furnished of persevering in the same consumption, and of course the higher will the price rise before the necessary diminution of consumption is effected.’

Mr. M. is of opinion that 'the very great issue of country bank paper during the years 1800 and 1801 was evidently in its origin rather a consequence than a cause of the high price of provisions; but being once absorbed into the circulation, it must necessarily affect the price of all commodities, and throw very great obstacles in the way of returning cheapness. This is the great mischief of the system.'—He farther observes:

'After the publication, and general circulation of such a work as Dr. Smith's, I confess, that it appears to me strange, that so many men who would yet aspire to be thought political economists, should still think, that it is in the power of the justices of the peace, or even of the omnipotence of parliament, to alter by a *fiat* the whole circumstances of the country; and when the demand for provisions is greater than the supply, by publishing a particular edict, to make the supply at once equal to, or greater, than the demand. Many men who would shrink at the proposal of a maximum, would propose themselves, that the price of labour should be proportioned to the price of provisions, and do not seem to be aware, that the two proposals are very nearly of the same nature, and that both tend directly to famine. It matters not, whether we enable the labourer to purchase the same quantity of provisions which he did before, by fixing their price, or by raising in proportion the price of labour. The only advantage on the side of raising the price of labour, is, that the rise in the price of provisions which necessarily follows it, encourages importation: but putting importation out of the question, which might possibly be prevented by war, or other circumstances, a universal rise of wages in proportion to the price of provisions, aided by adequate parish allowances to those who were thrown out of work, would, by preventing any kind of saving, in the same manner as a maximum, cause the whole crop to be consumed in nine months, which ought to have lasted twelve, and thus produce a famine.'

The poor laws are considered by the author as coming within that class of measures, the ill tendency of which he had before exposed; and the effect of which is to promote population without increasing the means of subsistence, and to create a body of improvident paupers, who are to share with the industrious and thrifty that quantity of food which the country is capable of yielding. He also objects to these laws because they take away a necessary stimulus to exertion, raise the price of provisions while they lower that of labour, generate carelessness and a negligence of the future, remove the checks to idleness and dissipation, constitute a code which is a burthen on the industrious, and excite those harsh and unfeeling dispositions which are so much reprobated in magistrates and parish officers. He likewise remarks that manufactures, set up to employ relieved paupers, intrench on the fair claims of the industrious poor, as they may be the means of throwing them out of work. The common observation that the price of labour ought to be such as to enable the labourer decently to maintain a family, he pronounces to be most erroneous, because it proceeds on the idea that full scope may be allowed to the principle of population.

Allowing Dr. Smith's definition of the wealth of a state to be just, namely, that it is the annual produce of its land and of its labour, Mr. M. says that it hence follows that Dr. S. was in an error when he inferred that every addition to the stock of society is an addition to the funds for the maintenance of labourers; while it is only so when it is convertible into a proportional quantity of provisions; and it will not be so if it has arisen from the produce of labour, instead of the produce of land. A mere increase, of the existing price of labour, if the stock of provisions remain the same, will be only nominal, and will not increase the command of the poor over the necessaries of life;—its sole effect will be, to take a number of hands from an healthy to an unwholeseme occupation, from agriculture to manufactures, and to cause luxuries to be imported. It may be alleged that a country, in which the produce of labour annually increases, may import the produce of land from other states: but this the author considers as impracticable in any considerable degree in large territorial communities, while it cannot be carried into effect to any great extent in a country so favourably formed for it as Great Britain. When the funds for the maintenance of labour become stationary, that is, when the stock of the annual produce of land cannot be farther increased, then (he remarks) commercial states reach the natural limit of their population.—We are inclined to think that our able author has rather magnified the difficulty of importing provisions, and overlooked the effect of importing luxuries; for what are luxuries but more costly articles of sustenance and dress, which leave a greater abundance of those of the ordinary kind for the accommodation of the poor? His objections arising from the dependence and the dangers occasioned by the practice of relying on foreign provisions are incapable of being obviated. The proposition in the *Wealth of Nations*, it would seem, is rather to be qualified, than denied *in toto*; and so this author seems to think, when he says, 'an increase of wealth, though generally, is not necessarily and invariably accompanied by an increase of the funds for the maintenance of labour; and consequently, by the power of supporting a greater number of people, or of enabling the former number to live in greater plenty and happiness.'

If the English reader should be distressed by being told that 'in the history of the world, the nations, whose wealth has been derived principally from manufactures and commerce, have been perfectly ephemeral beings compared with those, the basis of whose wealth has been agriculture;—since it is in the nature of things, that a state which subsists upon a revenue furnished by other countries, must be infinitely more exposed to all the accidents of time and chance, than one which produces its own;'—he will be relieved by perusing what the author immediately subjoins:

> 'We are so blinded by the shewiness of commerce and manufactures, as to believe that they are almost the sole cause of the wealth, power, and prosperity of England. But perhaps, they may be more justly considered as the consequences, than the cause of this wealth. According to the definition of the Economists, which considers only the produce of land, England is the richest country in Europe in proportion to her size. Her system of agriculture is beyond comparison better, and consequently her surplus produce is more considerable. France is very greatly superior to England in extent of territory and population; but when the surplus produce, or disposeable revenue of the two nations are compared, the superiority of France almost vanishes. And it is this great surplus produce in England, arising from her agriculture, which enables her to support such a vast body of manufacturers, such formidable fleets and armies, such a crowd of persons engaged in the liberal professions, and a proportion of the society living on money rents, very far beyond what has ever been known in any other country of the world.'

The difference between Dr. Smith and the economists, on the subject of productive labour, Mr. M. considers as a question relating to definitions, namely, which of two is the most just? Dr. S., he argues, does not use them fairly, when he applies to their definition reasonings founded on his own; and while he gives the preference to that of Dr. Smith, he admits that theirs, though practically erroneous, is in the abstract correct. When, says he, we find manufacturing capital, by judicious management, have the effect of rendering manufactures cheaper, so that less of revenue (that is, of surplus produce) will command an equal quantity of them, it is difficult not to consider it as productive. He thinks that it cannot be denied to the economists, that generally the surplus produce of the land is the fund which pays every thing: but their error, he conceives, lies in regarding the owners of the land as the sole holders of this fund, while capitalists share in it with them, they being a sort of mortgagees of the land. The rents do not amount to more than a fifth of the gross produce; and the other four fifths are paid by the cultivator in taxes, for the instruments of agriculture, and for manufactures for the use of himself and his family. In this view of the matter, all taxes may be said to fall on the land; and he is disposed to concede to this celebrated sect, that, in an infant state of things, where no national debts have been incurred, nor capitals accumulated, a territorial tax would be the most proper and most fair:

'A tax on net rent (he says) has little or no effect in discouraging the improvement of land, as many have supposed. It is only a tithe, or a tax, in proportion to the gross produce, which does this. No man in his senses will be deterred from getting a clear profit of 20l. instead of 10l. because he is always to pay a fourth or fifth of his clear gains; but when he is to pay a tax in proportion to his gross produce, which, in the case of capital laid out in improvements, is scarcely ever accompanied with a proportional increase of his clear gains, it is a very different thing, and must necessarily impede, in a great degree, the progress of cultivation. I am astonished that so obvious and easy a commutation for tithes, as a land tax on improved rents, has not been adopted. Such a tax would be paid by the same persons as before, only in a better form: and the change would not be felt, except in the advantage that would accrue to all the parties concerned, the landlord, the tenant, and the clergyman. Tithes undoubtedly operate as a high bounty on pasture, and a great discouragement to tillage, which in the present peculiar circumstances of the country is a very great disadvantage.'

This admission, on the part of an author so intelligent, and whose own profession appears to be that of a clergyman, is intitled to serious consideration. If the measure be as safe with respect to the church as the author seems to think, it cannot be doubted that its adoption is ardently to be desired.

Mr. M. is apprehensive that, at present, commerce and manufactures predominate too much in this country; for it is, in his judgment, an error to regard them as invariable and uniform incitements to extract the surplus produce of the earth. On the contrary, he supposes, with Dr. Smith, that the navigation act and the colonial trade, as well as all our commercial monopolies, have forced a great portion of the capital of the country from agriculture. Government loans, also, by keeping high the interest of money, prevent its being applied to improve the land; for while this interest is 5 or 6 per cent., capital will not be employed to animate husbandry.

As introductory to what the author advances in favour of the laws which gave premiums for the exportation of corn, he says;

'If things had been left to take their natural course, there is no reason to think that the commercial part of the society would have increased beyond the surplus produce of the cultivators; but the high profits of commerce from monopolies, and other peculiar encouragements, have altered this natural course of things; and the body politick is in an artificial, and in some degree, diseased state, with one of its principal members out of proportion to the rest. Almost all medicine is in itself bad; and one of the great evils of illness is, the necessity of taking it. No person can well be more averse to medicine in the animal enconomy, or a system of expedients in political economy, than myself; but in the present state of the country, something of the kind may be necessary to prevent greater evils. It is a matter of very little comparative importance, whether we are fully supplied with broadcloth, linens, and muslins, or even with tea, sugar, and coffee; and no rational politician, therefore, would think of proposing a bounty upon such commodities. But it is certainly a matter of the very highest importance, whether we are fully supplied with food; and if a bounty would produce such a supply, the most liberal political economist might be justified in proposing it; considering food as a commodity distinct from all others, and pre-eminently valuable.'

Dr. Smith maintains that the encouragement given to the industry of towns has drained agriculture of a portion of its capital; and it may be asked whether the corn laws of 1688 and 1700 had not a salutary tendency, as counteracting the above effect; or, if premiums exist which check the produce of corn, is it an evil that there should be others which encourage it? The present author observes that, in years of abundance, the cultivator seldom reserves any great store of its produce for a future period; since he either wants the inclination or the requisite capital, or he will not encounter the risque of its being damaged. There is, he concludes, no sure way of providing for years of scarcity, except that of encouraging exportation in years of plenty. Where agriculture bears the burthen of high rents and taxes, some means must be taken to set it on a level with that of those countries which are subject to little or none. The exportation of this article yields clear gain; and the more of it is sent abroad, the more additional hands must be employed; while the quantity, so transferred, brings a clear profit to the country, as well as to the adventurer. In the case of other manufactures, part of the net profit is consumed in preparing them, and the gain of the exporter is founded on a loss to the country: but facts tell more than a volume of the ablest reasoning in favour of the laws which encouraged by premiums the exportation of corn, when it was below a certain price:

'During the seventeenth century, and indeed the whole period of our history previous to it, the prices of wheat were subject to great fluctuations, and the average price was very high. For fifty years before the year 1700, the average price of wheat per quarter was 3l. 11d. and before 1650 it was 6l. 8s. 10d. From the time of the completion of the corn laws in 1700 and 1706, the prices became extraordinarily steady; and the average price for forty years previous to the year 1750, sunk so low as 1l. 16s. per quarter. This was the period of our greatest exportations. In the year 1757, the laws were suspended, and in the year 1773, they were totally altered. The exports of corn have since been regularly decreasing, and the imports increasing. The average price of wheat for the forty years ending in 1800, was 2l. 9s. 5d; and for the last five years of this period, 3l. 6s. 6d. During this last term, the balance of the imports of all sorts of grain is estimated at 2,938,357, and the dreadful fluctuations of price which have occurred of late years, we are but too well acquainted with.'

A number of acute remarks on the positions of Dr. Smith, and many forcible observations, occur in the discussion of this subject: but we are reluctantly obliged to omit them.

The author refutes several vulgar notions on the subject of cultivating waste lands; and he observes, after our most experienced writers, that these can only be brought into use in proportion to the surplus manure which is yielded by those that are already in tillage. If we rob the cultivated ground of its due portion, in order to lay it on wastes, we become great losers. The extension of tillage depends much on the situation and circumstances of a country; barren heaths are sometimes seen even in China; while the value of territory, and the singular constitutions of monastic fraternities in Flanders, would convert a sandy Pontine into a fertilized district.

In the last division of his work, Mr. M. proceeds to state what would be the effect on the condition of society, if his doctrine were adopted and put in practice. It follows directly, he observes, from the superior force of the principle of population, and from its relation to the means of subsistence, that in every old society checks must be applied to keep it under, unless reliance be placed on the harsh methods of which nature makes use, viz. diseases, and want in its various degrees. In these days, no one will propose infanticide, nor recommend a system of perpetual warfare; it cannot, therefore, be well disputed that, of all the checks to accomplish this end, the preventive one, or moral restraint, is the most eligible. It is surely better that it should arise from a foresight of the difficulties attending a family, and the fears of dependent poverty, than from the sweeping effects of extreme wretchedness and misery. Parents, by the laws of nature, as well as by all wise positive laws, are under a moral obligation to provide for their offspring; and this is not less the case, because our poor-code proceeds on a contrary and a false principle; a principle equally injurious to those whom it apparently favours, and burdensome to society at large. If marriages are contracted, and children are begotten, beyond the numbers which the territory can subsist, (or, to use the words of the author, if the population presses on the limits of subsistence,) labourers being too numerous, or the market of labour being overstocked, the commodity will sink in value; those who furnish it will be unable to subsist themselves; and misery must come in to reduce the population to the level of the food. The question then is, how is this misery to be prevented, and how is labour to be kept up to a price which will enable the labourer to command the necessaries and comforts of life? The price of labour, like that of any other commodity, can only be kept high by reducing the number of those who are engaged in it; that is, by checking population: but the question recurs, how is this to be done with the least injury to the virtue and happiness of society? It is answersd, by strengthening the preventive check; by giving every aid to the principle of moral restraint; by inculcating it both by precept and example; and by making public opinion, the laws and institutions, the manners and usages of the country, harmonize with it. The simple and obvious, as well as the only efficacious method of diffusing comfort and plenty through a society, is for every individual to refrain from matrimony till he has the means of providing for children. This, which is an act of prudence, is also an indispensible duty; which, like other moral obligations, requires that the passions should be controuled and guided by reason; and which is founded in utility, while its violation is accompanied by its own punishment. In proportion, says Mr. M., as this rule is observed, will the state of society be advanced.—His scheme of improvement differs from most of those ameliorations which other speculatists hold out; it is more moderate, and it proceeds from different causes:

'The improvement here supposed, if we ever should make approaches towards it, is to be effected in the way in which we have been in the habit of seeing all the greatest improvements effected, by a direct application to the interest and happiness of each individual. It is not required of us to act from motives, to which we are unaccustomed; to pursue a general good, which we may not distinctly comprehend, or the effect of which may be weakened by distance and diffusion. The happiness of the whole is to be the result of the happiness of individuals, and to begin first with them. No co-operation is required. Every step tells. He who performs his duty faithfully will reap the full fruits of it, whatever may be the number of others who fail. This duty is express, and intelligible to the humblest capacity. It is merely that he is not to bring beings into the world for whom he cannot find the means of support. When once this subject is cleared from the obscurity thrown over it by parochial laws and private benevolence, every man must feel the strongest conviction of such an obligation. If he cannot support his children, they must starve; and if he marry in the face of a fair probability that he shall not be able to support his children, he is guilty of all the evils which he thus brings upon himself, his wife, and his offspring. It is clearly his interest, and will tend greatly to promote his happiness, to defer marrying, till, by industry and economy, he is in a capacity to support the children that he may reasonably expect from his marriage; and as he cannot in the mean time gratify his passions, without violating an express command of God, and running a great risk of injuring himself, or some of his fellow creatures, considerations of his own interest and happiness will dictate to him the strong obligation to moral restraint.'

Mr. M. is aware that it may be objected to this doctrine, that it has a tendency to increase vice among the lower classes; a consequence which he exceedingly deprecates, and which induces him to admit that it is improper to enforce by compulsory methods this principle of moral restraint, salutary as it is, while by every indirect mode he would encourage and sanction it.

The portion that each individual has a right to the means of subsistence; and, if he chuses to marry, that of requiring the society in which he lives to furnish him with labour, and so to recompense him for it that he may be able to provide for his family; is here controverted, and we think unanswerably refuted. It is considered as founded on the notion before demonstrated to be erroneous, that the means of subsistence may be made to keep pace with the uncontrouled progress of population. The author then states the grounds of the law of nature according to which population increases; which was intended as well to people uninhabited districts, as to keep up or slowly to increase the population of old states. He shews that, while the purposes of nature would remain unanswered, we should be losers on the score of enjoyment, if the passions were weaker and more blunt; whereas, allowing them their present strength, we have only to controul them in order to obtain a very considerable sum of happiness, a sum probably greater than we should secure if their indulgence were less restricted. This natural law is not distinguished from others; it holds out rewards in exchange for sacrifices, it offers permanent happiness in lieu of momentary gratification, and reason cannot dispute its obligation, while revelation enforces its observance by the most awful sanctions. It is in vain to argue on it; it is one of the conditions of the feast to which we have been invited; stern necessity commands obedience, and punishes its infringements with the most afflicting visitations.

If states would favour such a limited population as the produce of the territory would support in plenty and comfort,—if each individual would feel convinced that he was not to give existence to beings whom he had no prospect of being able to maintain,—offensive war must cease, because there would be no surplus population; and internal tumult and internal tyranny, which mutually create each other, would terminate, because the incentives to the former would not exist. It should be the aim of a wise state to preserve the population and the means of subsistence on a level, and to ensure as great an actual population as is consistent with the absence of poverty and dependence.

Agreeing to the propriety of the strong words used by the *Comité de Mendicité* of the Constituent Assembly, when speaking of the English poor laws, that they are "*la plaie politique de l'Angleterre la plus devorante ;*" and sensible, at the same time, that they cannot be all at once abolished, but convinced that it is a measure which the safety of the country imperiously demands; Mr. M. says that it should be commenced with the view of being gradually accomplished :

'To this end, I should propose a regulation to be made declaring, that no child born from any marriage, taking place after the expiration of a year from the date of the law, and no illegitimate child born two years from the same date, should ever be entitled to parish assistance. And to give a more general knowledge of this law, and to enforce it more strongly on the minds of the lower classes of people, the clergyman of each parish should, previously to the solemnization of a marriage, read a short address to the parties, stating the strong obligation on every man to support his own children ; the impropriety, and even immorality, of marrying without a fair prospect of being able to do this; the evils which had resulted to the poor themselves, from the attempt which had been made to assist, by publick institutions, in a duty which ought to be exclusively appropriated to parents ; and the absolute necessity which had at length appeared, of abandoning all such institutions, on account of their producing effects totally opposite to those which were intended.

'This would operate as a fair, distinct, and precise notice, which no man could well mistake ; and, without pressing hard on any particular individuals, would at once throw off the rising generation from that miserable and helpless dependence upon the government and the rich, the moral as well as physical consequences of which are almost incalculable. When the poor are in the habit of constantly looking to these sources, for all the good or evil they enjoy or suffer, their minds must almost necessarily be under a continual state of irritation against the higher classes of society, whenever they feel distressed from the pressure of circumstances.'

He then adds ;

'After the publick notice which I have proposed had been given, and the system of poor laws had ceased with regard to the rising generation, if any man chose to marry, without a prospect of being able to support a family, he should have the most perfect liberty so to do. Though to marry, in this case, is in my opinion clearly an immoral act, yet it is not one, which society can justly take upon itself to prevent or punish ; because the punishment provided for it by the laws of nature, falls directly and most severely upon the individual who commits the act, and, through him, only more remotely and feebly on the society. When nature will govern and punish for us, it is a very miserable ambition, to wish to snatch the rod from her hands, and draw upon ourselves the odium of executioner. To the punishment, therefore, of nature he should be left, the punishment of severe want. He has erred in the face of a most clear and precise warning, and can have no just reason to complain of any person but himself, when he feels the consequences of his error. All parish assistance should be most rigidly denied him; and if the hand of private charity be stretched forth in his relief, the interests of humanity imperiously require that it should be administered very sparingly. He should be taught to know that the laws of nature, which are the laws of God, had doomed him and his family to starve for disobeying their repeated admonitions; that he had no claim of right on society for the smallest portion of food, beyond that which his labour would fairly purchase; and that, if he and his family were saved from suffering the utmost extremities of hunger, he would owe it to the pity of some kind benefactor, to whom therefore, he ought to be bound by the strongest ties of gratitude.'

Having urged not only the expediency but the absolute necessity of gradually abolishing the present plans of parochial relief; and of guarding against every thing in our institutions, usages, and manners, which misleads on this subject, and which is inconsistent with a just estimate of the principle of population; the author suggests a general national system of education for the poor. He proposes that part of their instruction should consist of an explanation of their real situation, and of their obligations not to entail misery on society, nor to plunge themselves in distress, by contracting marriages when they have not the means of supporting a family. In recommending this extensive plan of education, he comments on the insufficiency of Sunday schools for the purpose, and refers the friends of popular vandalism to the benefits arising from the scheme which he proposes, as exemplified in the practice of Scotland and Swisserland.

Mr. M. submits to examination a variety of plans which have been offered with a view to the amelioration of the poor. When, like that brought forwards by Mr. Gourlay, they happen to be founded on facts, he inquires whether their success does not depend on their being partial; and whether the benefits would not disappear, if they were universally adopted. He also considers them as they bear on the principle of population, and thus makes it clearly manifest that it is proper to dismiss various proposals which wear an inviting aspect.

Though the author has been called to combat theories which hold out visionary prospects of the future amelioration of the state of man, and to counteract the suggestions of the most powerful passions of our nature, still it is evident that his ideas proceed from no gloomy views nor morose disposition, but that he is actuated by the purest philanthropy and the most genuine benevolence. In proof of this statement, we

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might appeal to the whole tenour of his meritorious and important researches: but, for this purpose, we shall only adduce the admirable paragraph which closes them:

'On the whole, though our future prospects respecting the emigration of the evils arising from the principle of population, may not be so bright as we could wish, yet they are far from being entirely disheartening, and by no means preclude that gradual and progressive improvement in human society, which, before the late wild speculations on the subject, was the object of rational expectation. To the laws of property and marriage, and to the apparently narrow principle of self-love, which prompts each individual to exert himself in bettering his condition, we are indebted for all the noblest exertions of human genius, for every thing that distinguishes the civilized from the savage state. A strict inquiry into the principle of population leads us strongly to the conclusion, that we shall never be able to throw down the ladder by which we have risen to this eminence; but it by no means proves that we may not rise higher by the same means. The structure of society, in its great features, will probably always remain unchanged. We have every reason to believe. that it will always consist of a class of proprietors, and a class of labourers; but the condition of each, and the proportion which they bear to each other, may be so altered as greatly to improve the harmony and beauty of the whole. It would, indeed, be a melancholy reflection, that, while the views of physical science are daily enlarging, so as scarcely to be bounded by the most distant horizon, the science of moral and political philosophy should be confined within such narrow limits, or at best be so feeble in its influence, as to be unable to counteract the increasing obstacles to human happiness arising from the progress of population. But however formidable these obstacles may have appeared in some parts of this work, it is hoped that the general result of the inquiry is such, as not to make us give up the cause of the improvement of human society in despair. The partial good which seems to be attainable, is worthy of all our exertions; is sufficient to direct our efforts and animate our prospects. And although we cannot expect that the virtue and happiness of mankind will keep pace with the brilliant career of physical discovery, yet if we are not wanting to ourselves, we may confidently indulge the hope, that, to no unimportant extent, they will be influenced by its progress, and will partake in its success.'

From the elaborate view which we have taken of this performance it will appear how highly we estimate its value. In the pursuit of a not less intricate than important branch of knowlege, the author has earned honourable distinction; and wherever, in future, any positions in political economy are discussed, his name will be associated with those of Montesquieu and Turgot, of Hume and Smith. If he has taken a less wide range and if he elucidates fewer questions than the last mentioned author, he claims the merit of being the first to place on a proper basis, to ascertain the force, and to set forth the vast influence of one of the most essential principles which affect the well being of society; a principle which, elucidated as it has been by him, throws broad day-light on various abstract theories, and on sundry grave institutions; a principle which he has made the ground-work of speculations that deeply interest the whole human race, and which hold out to posterity the prospect of better days. If this volume inculcates lessons little grateful to the ardour of youth,—if it enjoins a controul of difficult acquisition over our passions and propensities,—if it requires that the choicest cup of human enjoyment should not be tasted till a late period,—if it demands that what, according to the historian, formed part of the manners of some barbarous nations should prevail among those that are enlightened, namely *sera venus, inexhaustaque pubertas*,—if it constrains us to bend our necks under this galling yoke, let us not forget that it has been borne before by rude tribes; that religion, that intellectual pursuits, the regular toils of honest industry, innocent amusements, the discipline of the thoughts, and discreet conduct, will greatly lighten it, and in time so reduce its pressure as to render it hardly perceptible. Let it also be recollected that this probation ensures an ample share of enjoyment to the individual; while, in proportion as it is generally practised, it will effect a state of society free from the visitations of infections and disease, of famine, of wars, of tyranny, or of anarchy; a state in which the blessings of comfort, abundance, health, freedom, and good order, will be shared by all ranks. The difficulty with which any law, that militates against our strongest natural inclinations, becomes established, must render this happy æra a distant one; while the infirmities inseparable from all, and so prevalent in some, will ever prevent its being completely realized: yet any gradual progress towards it will amply reward the utmost exertions that we can command. If persons imagine that a state of society, in any degree resembling that which has been here sketched, be the price of aught else than of a strict and severe discipline, they have little studied the constitution under which we live; or, if they think that the happiness of early marriages is not purchased at too high a price, when that price is a greater mortality, arising out of want, out of poor and scanty sustenance, out of wars, epidemics, and plagues, and out of the rest of misery's long train; such may protest against the doctrine of the author, or may ridicule his reasonings: but, in the eyes of the judicious and the intelligent, his system will appear in harmony with the other laws of nature, and his conclusions will be marked by each badge of truth.

When, from the matter of this work, we direct our attention to its execution, we must qualify our commendation. It cannot escape the reader that Mr. Malthus is a scholar, conversant with the fine models of antiquity, capable of appreciating their excellencies, and of relishing their beauties: but if, with the Stagirite, he be an indefatigable searcher after truth, with him also he seems to disdain the graces of style, and the charms of composition. If he often reminds us of the same philosopher's forcible combinations and apposite terms, it cannot be denied that numerous exceptions occur in his pages; while it is clear that, on the score of brevity and method, he must have had in view a far less perfect model, if he had *any* in contemplation. The criticisms of this kind, to which the immortal labours of Dr. Smith are liable, apply in like manner to the valuable production which we now dismiss; and which, we would gladly hope, will receive from the public a degree of attention corresponding with its very substantial merits.

ART. VII. Mr Stephens's *History of the Wars which arose out of the French Revolution.*

[*Article concluded from the Review for November, p.* 285*.]

We have already dwelt at some length on the character and general merits of this publication; and we have now to consider the second volume, which opens with an account of the treaties that gave a new kind of distinction to the rising republic. The reader is then presented with a narrative of the struggles in la Vendée; which, though too brief to be completely satisfactory, is very clear and highly interesting; and which exhibits one of those opportunities that occurred to the coalesced powers and the expatriated nobles, but which like the rest offered itself in vain. It also sketches the campaign of Italy in 1796, rendered memorable by the rapid success which attended it; and still more by the subsequent exploits and extraordinary fortune of the person who conducted it. As the author is not always rigid in excluding digressive matter, we could have wished that he had bestowed a few pages on the business of the 4th Vendemiaire, and on its connection with Bonaparte's nomination to the command of the army of Italy. Mr. S. gives a distinct account of the masterly retreat of Moreau, but takes no notice of the methods by which the

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* The price of this work should have been stated at 3l. 13s. 6d. instead of three guineas.

Archduke contrived to engage Jourdan, to defeat him, and to drive him beyond the Rhine, though within the reach of assistance from the former General. If such an oversight of this able commander be lost in the glories with which the matchless retrograde march through Franconia crowned him, yet it ought not to pass unnoticed by the historian of the wars of the French Revolution.

The importance of the Vendéan contest, known too late to the coalesced powers, induces us to make some extracts which relate to its origin and progress:

'The Vendéan war, which commenced in Poitou, and at one time extended to several of the neighbouring provinces, has been traced to a variety of causes; but the prejudices of the provincial nobility, the pertinacity of the refractory priesthood, and above all the ignorance and superstition of the unhappy peasantry, may fairly be considered as the chief. All the materials were collected from the very beginning of the revolution: it was not, however, until the enaction of the impolitick decrees relative to the clergy, and the arrest, imprisonment, and trial of the king, that they blazed into a flame.

'As the Catholick priests were the most zealous promoters and partizans of the insurrection, so a retainer of the church was the first chief of the Vendéans. Having put himself at the head of the malecontents of Lower Poitou, Catineau seized upon Beaupreau on the 10th of May 1793, and immediately displayed the standard of revolt from the steeple of that edifice where he had so lately officiated in the humble capacity of sacristan. But the fortune of war was not to be entrusted to hands consecrated to the chalice; he was therefore placed under the superintendance of Duhoux, D'Hauterive, and D'Elbée, who laboured to give a systematick direction to the efforts of an undisciplined multitude; and no sooner had the army of the royalists been organised, than he voluntarily resigned the command to the marquis de Bonchamp, a young nobleman of Angers, who had been a captain in the regiment of Aquitaine.

'Their success was at first astonishing; for neither able Generals nor experienced soldiers could be spared to quell what was considered merely as a temporary commotion. At length a few successful skirmishes, which produced the same effect on raw levies as so many brilliant victories, contributed to multiply the numbers, magnify the exploits, and increase the resources, of the disaffected. Some of the regiments sent against them by the convention began to be infected by their principles; the national guards indeed resisted the seduction, but many of the troops of the line deserted to them, and the foreigners in the French service went over in large bodies; the legion of Rosental in particular repaired in crowds to the white standard, while the greater part of the Germanick legion, especially the cavalry, withdrew in a body within their limits. A corps of infantry of this description assumed the appellation of "avengers of the crown;" and as they hoped not for mercy, they fought with an uncommon degree of bitterness, neither giving nor receiving quarter.'

'The same end was sought by all; the exclusive establishment of the Catholick religion, and the plenary restoration of royalty and nobility: the leaders differed however about the means, and many of them, actuated by personal ambition, aspired to the supreme command, to the entire exclusion of their colleagues. Talmont and d'Autichamp imagined that their birth entitled them to superiority; Charette piqued himself upon his military talents and the number of his followers; but D'Elbée, who united the pride of family with acknowledged abilities, was elected generalissimo. In consequence of this difference among the chiefs, two distinct bodies of troops were now formed: the Catholick and Royal army of Anjou and Upper Poitou, led by D'Elbée; and the army of Jesus, or Lower Poitou, under the direction of Charette. A consummate General, the former of these always fought in a manner conformable to the nature of the country and the genius of the people; he was gifted with a ready eloquence, and not unfrequently recurred to the pious fraud of inspiration to obtain the confidence of his soldiers: the latter was brave and full of stratagems; but he was cruel, and, partly from his excessive ambition, and partly from his hatred to the commander in chief, sacrificed the common cause.'—

'In the course of a few months, the insurrection in La Vendée began to assume the shape and consistency of a formidable rebellion. Ten general actions, and more than sixty skirmishes; the death of one hundred thousand royalists; even the plunder, burning, and devastation of the country; did not enable the republicans to quell a sedition originating in the prejudices of a superstitious peasantry.

'The national guards, regularly armed and accoutred, had at the very beginning given way to the fanaticism of men wielding the instruments of husbandry; the troops of the line were content to maintain a doubtful conflict with a desperate multitude, sometimes victors and sometimes vanquished; the fresh supplies of troops brought post from Paris and the adjoining departments, had either joined the royalists or yielded to the superiority of their numbers; many thousand republicans had already perished in this terrible conflict; and the war with the Vendéans alone already appeared more terrible and even more destructive than that against all the combined kings.'

It may not be unacceptable to our readers, to peruse the author's reflections on a memorable event in the history of the revolution:

'Thus, after three years' duration, closed the memorable career of the Convention, to paint the character of which is reserved for the pencil of some future Tacitus. Never did any popular body unite within itself so many contrarieties; vice and virtue, heroism and cowardice, patriotism and perfidy, were by turns triumphant. Its deputies, entirely selected from among the philosophers and plebeians, after proclaiming the destruction of a monarchy consecrated by the lapse of ages, and signing the death-warrant of Louis XVI. the successor of more than a hundred kings, basely crouched under the triumviral yoke, and suffered the most virtuous of their colleagues to be exiled, proscribed, and massacred, by Couthon, Marat and Robespierre.

'Betrayed by its own Generals, overwhelmed by foreign armies, destitute of money, and devoured by a civil war, it proclaimed a commonwealth, dissolved the coalition of kings, crossed the Waal and the Rhine, scaled the Pyrenées and the Appenines, and made prostrate Europe tremble at its energy. Not content with repelling the aggressions of the powers armed against it, their own territories were menaced, invaded, and conquered; and a many-headed dictatorship, consisting of some hundreds of legislators, who trembled by turns at the machinations of their own committees and the insurrections of the fickle Parisians, found means to erect the emblem with which republican Rome enfranchised her bondmen in the heart of Flanders, Spain, and Germany enslaved, and appeared for a while not only to have changed their own destiny but influenced that of mankind.

'On the dissolution of the Convention, and annihilation of its committees, the executive power was confided to a Directory consisting of five members, who were entrusted with the sole management of military affairs, the appointment to a variety of civil offices, and the conduct of all foreign transactions. To support the dignity of their office, they were provided with ample revenues, surrounded by guards, clothed in magnificent apparel, and lodged in the palace of the Luxemburg.

'Rewbel, a native of Colmar, formerly an advocate of some note in the sovereign court of Alsace and a deputy to the states-general, constituted one of this body; he was indebted for his nomination partly to his republican principles, and partly to the affected moderation of Syeyes. Barras, a man of family, and more celebrated for his personal courage than his morals, was another member. Like his colleague, he had voted for the death of the king; and this circumstance, together with the services rendered to the Convention during the insurrection of the sections of Paris, elevated him to his present rank. Revelliere-Lepaux was the third. He had been by turns a professor of botany and a member of the late legislature; but his original rank in life was far more humble, for he rose from the station of a journeyman-apothecary, to participate in the honours of the Gallick purple. Letourneur and Carnot were both bred to the profession of arms, and served as engineers: the first however had only distinguished himself by regulating the position of a battery, or constructing an entrenched camp; while the second presided over the evolutions of armies, and by the boldness and wisdom of his plans seemed to chain victory to the banners of the republick.

'Such were the men designed by fortune to preside over and regulate the fate of France: but, notwithstanding the hopes entertained of their vigour and talents, it soon became evident that they were not destined to be the harbingers of publick prosperity; for not only did the value of paper-money experience a sudden and alarming degree of depreciation in the early part of their administration, but the armies, hitherto victorious under the direction of the committees, sustained at first but a doubtful reputation during their control.'

In his account of the siege of Toulon, the author announced for the first time to his readers the personage who, at the present moment, excites such powerful sensations throughout the united kingdom; and he thus introduces him again to them, in the commencement of his narrative of the campaign of Italy:

'The Directory, on the other hand, instead of selecting one of its victorious chiefs, placed Napoleone Bonaparte, a man untried and almost unknown, at the head of the army of Italy. Born in Corsica, and educated in France, this aspiring youth already exhibited the promise of great talents; but he had acquired little practical knowledge, and was chiefly indebted to the patronage of Barras, and his own zeal during the recent disputes with the insurgent sections of Paris, for being elevated to so high a station before he had attained the twenty-sixth year of his age. However, if the new General possessed less experience than his opponents, it was hoped that on the other hand he would discover a greater degree of enthusiasm; and there were some who even then imagined, that the burning ardour of a juvenile mind, avaricious of glory, and prepared for extraordinary enterprises, was most congenial to the impetuosity of French troops, and best calculated to fill up the grand and masterly outline of a campaign sketched by the hand of Carnot. The war, no longer confined to the attack and defence of posts, was now destined to exhibit a scientifick appearance; the course of the rivers, the height and direction of the mountains, the extent of the forests, the nature of the government, and the inclination of the inhabitants, were all consulted; every movement was studied, combined, and generalised; and the contest no longer depending on the fate of a single action, became one continued series of combats, or rather of pitched battles.

'Having arrived at the head-quarters of his army, early in the spring, Bonaparte prepared to take the field, the moment that the disappearance of the snow permitted the march of his troops. In the mean time he strove to acquire the love of the soldiery, with whom he lived in habits of familiarity, often marching on foot at their head, exposing himself to the same hardships, redressing their grievances, and listening with attention to the complaints of the lowest centinel. His popular manners soon acquired for him the affection of his army, and it now only remained to exhibit those talents, calculated to attain and preserve their confidence.'

We have already expressed our regret at the concealment of the steps by which this command was acquired; since they at once shew the nature of the man, and that of the government which he was an instrument in establishing: which he afterward destroyed, and which (like the one that he himself erected at a later period) began in violence, not in freedom, and like it was founded not on popular rights, but on an invasion of them.

The IId Book embraces the transactions of the years 1797 and 1798, the most memorable of which were the progress made by Bonaparte in the hereditary states of the House of Austria, which led to the peace of Campo Formio; the favourable auspices under which the republicans commanded by Moreau and Hoche commenced the campaign in Germany; the naval victories of St. Vincent's and Camperdown; the diplomatic proceedings at Rastadt; the Egyptian expedition; the reduction of Rome; the conquest of Switzerland; the battle of the Nile; the hostile acts of the king of Naples; and the deposition of the king of Sardinia.

Though Bonaparte had made no scruple of assisting the success of his arms by playing off all the revolutionary artillery, by filling Italy with incendiary proclamations, by favouring democratical publications, and by erecting popular societies wherever he went, yet we find the features of Jacobinism much softened down in his correspondence with the Roman Pontiff, previously to the peace of Tolentino. The best judges, we believe, regard the situation of this General immediately before the preliminaries of Leoben, in the same light in which it is here exhibited:

'Notwithstanding Bonaparte had beaten the Austrians in six different engagements, and destroyed one half of their army, during a campaign that had lasted only twenty-one days, his situation was critical and alarming. The natives of the mountainous districts were attached by habit to the dominion of the house of Austria; and the offer of liberty, which exhibited so many charms to the fascinated inhabitants of the valleys, possessed but few blandishments for a people whose patriarchal manners were as yet undebased by tyranny, while they were still protected by their poverty from the miseries of fiscal oppression. The numerous defiles of those dreary regions; the marked enmity of the peasantry; the difficulty of obtaining supplies; the danger of being surrounded, like Moreau, or nearly cut off, like Jourdan; all these considerations operated powerfully on the mind of the conqueror, and he found it necessary for his own glory, and even for the preservation of his army, to affect the language of moderation. The French general accordingly addressed a letter to his rival, in which, after lamenting the miseries of a war which had already desolated Europe during six years, he enquired whether he was desirous to merit the title of "the benefactor of mankind, and the saviour of Germany?"'

The French General, however, imagining that his proposal might be rejected, continued his progress:

'Having arrived within thirty-five leagues of Vienna, he threatened to cross the northern range, and plant the three-coloured standard in the capital of the emperour. Luckily for him, these menaces were productive of considerable effect on the populace, and even on many of the wealthy inhabitants of the metropolis; who, after beholding a king and a pope overcome in succession, began to reflect that even the Imperial purple might not be exempt from the same fate that had humbled the crown of Sardinia and the tiara of Rome. The emperour, listening at length to the voice of his people, resolved to treat about the conditions of peace; and Bonaparte, who had now learned that the senate of Venice was encouraging an insurrection among the Italians in his rear, that the inhabitants of the Tyrole had risen in a mass, that General Loudohn had retaken Botsen and Brixen, and that Moreau and Hoche had not as yet passed the Rhine on purpose to march along the eastern extremity of Bavaria to his assistance, readily complied with the invitation. Lieutenant-General the Count de Bellegarde, and Major General Morveldt, the Imperial plenipotentiaries, accordingly repaired to his head-quarters at Leoben, and after a short interview presented a note in the name of Francis II., to which Bonaparte returned a suitable answer. A suspension of arms for nine days immediately took place, and within forty-eight hours after the expiration of that term a pacification was agreed to, and signed at the castle of Eckenwald in Styria.'

The author's reflections on the Egyptian expedition are very interesting and sensible, but too long to be inserted here. Of all the events recorded in modern history, not one perhaps has proved so important in its consequences as the battle of the Nile: since it caused the renewal of the war which, in its commencement, and during much of its course, was attended with disasters that paved the way for the present usurpation, which wears an aspect so threatening to the tranquillity of the world.

If by drawing a veil, in the IIId Book, over some of the transactions at Naples, and by concealing the degree in which a British hero was implicated in them, the author has shewn himself to be patriotic, we fear that he cannot be vindicated from the charge of having deviated from the strict duty of an historian.

The advocates of the consulate have laid the massacre of the deputies at Rastadt to the charge of the Directory: but Mr. Stephens does not seem to admit the accusation, for he evidently insinuates that the conduct of the head of the empire does not well accord with the professions which he made to investigate the affair in the fullest manner.

The military part of the history contained in the IVth Book coincides with the admirable work of General Dumas, intitled *Précis des évènemens militaires;* a work which, though latterly it phillipized, ought to be perused by every one who desires to be acquainted with the character of the late war; and which, had the present author studied it more, and recurred to it in this part of his narrative, would have contributed to render these volumes more valuable.

The events related in the two following books are so nearly those of the day, that we may refrain from considering them in detail; and we shall close this article by quoting two passages, the one describing the characteristic features of the fatal battle of Marengo, and the other offering a moving tribute to a departed hero, worthy of ending his life in a better cause:

'Never was any combat more obstinate; never was any victory disputed with greater pertinacity. The two armies were engaged from eight in the morning until an hour after sun-set, and they contended during a considerable part of this time within musket-shot.' The loss of the Austrians upon this occasion has been estimated at seventeen thousand men, of which seven thousand were taken prisoners, together with fifteen standards, and fifty pieces of cannon; that of the French is undoubtedly under-rated by themselves, when calculated at only five thousand killed and wounded.

'But the whole glory of this action appertains to Dessaix; for the first consul was beaten, and in full retreat, when that officer rushed forward, and devoted himself to the preservation of his countrymen. After having his horse killed under him, he received a bullet which almost immediately proved mortal, and his last words at once indicated the source of his gallant actions, and that generous passion which has ever actuated the bosoms of those whom mankind have been pleased to consider as heroes *. Born a noble, he became an advocate for popular rights, and rose from the rank of a subaltern in the royal regiment of Brittany, to that of General of division in the army of the republick. After distinguishing himself under Pichegru and Moreau, he repaired to Africa with Bonaparte, and having obtained the command of the Saïd, overcame the Mamelukes and the Arabs in a number of engagements. As his death was lamented, so his fame was unstained: for while, in consequence of his bravery and talents, he left behind him the reputation of an accomplished soldier in Europe, by a rare example of disinterestedness, he had acquired the appellation of the *just sultuan*, in Egypt.'

However singular it may appear, it is believed that this gallant and worthy soldier, whose lot it was by the sacrifice of

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'* His dying words have been variously represented, and some have paid their court to Bonaparte by converting them into the following complimentary message; "Allez dire au premier consul, que je meurs avec le regret de ne pas avoir assez fait pour la postérité."

'But according to the report of the younger Lebrun, who fought by his side, the name of the commander in chief was never mentioned, as may be perceived from the following, which was the last sentence uttered by him: "Je finis ma carrière avec le seul regret de n'avoir pas assez fait pour vivre dans la postérité."

himself to extinguish the hopes of royalty, at least for a time, was himself in principle a decided royalist.

A number of large and handsome maps illustrate this history; and the second volume is terminated by a very useful *Chronological Index*, and a comprehensive *General Index* to the whole work.

Art. VIII. *Walks and Sketches at the Cape of Good Hope;* to which is subjoined, a Journey from Cape Town to Blettenberg's Bay. By Robert Semple. Crown 8vo. pp. 152. 3s. 6d. sewed. C. and R. Baldwin. 1803.

"I pity the man," said Sterne, "who can travel from Dan to Beersheba, and say it is all barren." To the sentimental rambler, indeed, no object, however minute,—no incident, however trivial,—will occur in vain. Reflection is the proud exercise of his soul; he makes the most of every thing that he sees, and supplies the deficiency of vision by superadding the rich and varied pictures of the imagination. Such a tourist, in some measure, is Mr. Semple; who is a disciple of the Shandean school; who endeavours, especially in the first part of his rambles, to sketch characters and scenery with the free and playful pencil of his prototype; and who displays feeling, piety, and benevolence. He views the state of degraded Humanity with commiseration, and he contemplates the works of nature with astonishment and adoration. The admirers of sentimentality will attend him in his walks at the Cape of Good Hope with pleasure, and will not be displeased at his incessantly endeavouring to awaken the amiable sensibilities of the heart, or to elevate them to devout contemplation; and if the cold reader should wish that the work had less of the Shandean dash and flourish, he is told that 'if he does not like it he may let it alone,' and thus Mr. Semple settles the matter. We, who *must* read it, are obliged to take it as we find it; and, in return, Mr. Semple must take our strictures as he finds them: but, as we have been considerably amused, he has no reason to be much alarmed, though our approbation cannot be unqualified.

Mr. Semple has divided his work into eight chapters, the titles of which are Cape Town—The Inhabitants—The Slaves—Walk round the Lion Hill—Table Mountain—Reed Valley—Road to Simon's Town—Journey from Cape Town to Blettenberg's Bay.

All the excursions, excepting the last, were made in company with an intimate friend, in whose society the author had the greatest pleasure, and by which he appears to have been excited to peculiar energy. His reflections on the slaves at the Cape are animated and pathetic: but we do not know what he means by their assembling together in groupes 'talking slave philosophy.' In the examination also of the face of nature, Mr. S. shews himself to be a mannerist. The road to the Lion's Hill is thus described:

'Great masses of stone lie both above and beneath the road, many of which by their position seem to threaten every instant to fall, and roll still farther down into the sea. These masses appear for the most part to be formed of gravel or small stones, which are cemented together, and have evidently fallen from the upper part of the hill; the nucleus of which, however, seems formed of a solid stone, which may defy to the end of the world the injuries of time. To cover the original nakedness of this rugged scene, Nature has scattered with a prodigal hand wild flowers and shrubs of the most agreeable scent and appearance. In every cleft, where a few drops of water trickled down, the lily waved its snow-white head, forming a strong contrast with the dusky sides of the mountain. The geranium, the myrtle, and a great variety of other odoriferous plants, grow here spontaneously, and in great abundance, and the air is perfumed to a considerable distance all round with their mingled scents. When to this are added the stillness and coolness of the evening, the murmuring of the water breaking amongst the rocks beneath our feet, the rising moon, the charm of friendship, and the enthusiasm which the mind feels, in being rapt into past or future epochs; it will not appear singular that Charles and I were delighted with the scene and with the moment. Yes, my good reader, and I do truly believe, that had you been with me at that moment, and felt your heart lifted up towards the Creator, as mine always is, at an interesting view of nature, your blood would have begun to run more kindly through your veins, and you would have been the better man for it, for a week to come.'

In the account of his visit to the Table Mountains, the writer endeavours to unite the sublime and the pathetic. He thus begins:

'Whence arises this pleasure which I feel in my breast, when I recall to my remembrance what I have seen? Why does the current of my blood glide so swiftly through my heart, from the recollection of material objects? I have enjoyed an extensive prospect from a lofty mountain. I have seen beneath my feet earth, and sea, and clouds. I have seen the moon lose her pale light, in the impetuous beams of a majestic globe of fire, which arose in the East, and spread his light over the world. I have seen all this,—but had I seen nothing more than earth and sea, and clouds, the moon's waning light, or the sun's rising beam; why do I recall them to my mind with delight? or why did I prostrate myself before the Great Being who made them all, and adore in silence his wisdom and his power?

'No.—It was the sentiment of an infinitely wise mind, directing the worlds which I saw moving around me, that touched my heart, and still delights to linger in my remembrance. Unhappy is he who binds himself to the material objects around him, without endeavouring to rise from them to their Great Author.

'I have been contemplating huge mountains, whose cloud-covered tops seemed to raise me nearer to Heaven, and I admired his power; but on their loftiest summits a patch of flowers, or a mantle of green, recalled the idea of his benevolence. In a word, from the top of Table Mountain I discovered ten thousand objects to excite my gratitude and reverence towards God, and their constant concommitant, good will towards men. If my reader has a heart any way susceptible of these impressions, let him prepare to accompany me; if he has not, I am sorry for it, as he will find the trouble of climbing the Table Mountain but poorly rewarded by the mere prospect he will enjoy from it.'

Every particular of the setting out before day-light is recorded: but midway a halt is made, for the sake of the reader:

'And now, my good Reader, having employed two or three pages to get ourselves and you half way up the hill, and as there remains nothing more in our way but stones and rocks, and long dry grass and prickly shrubs; and you are perhaps not so tired with your walk as I was when there; you might be displeased should I hoist you from the middle to the top in two lines. I must therefore beg you to lend me a little assistance, and by the help of your imagination, to fill up an equal quantity of two or three pages with huge fragments of rocks, shrubs, and long dry grass. Imagine yourself inclosed in the re-entering angle of a majestic mountain, which rises in a solid wall of granite on both sides of you, on which, however, are cut out and carved by those ingenious and industrious workmen of Time, the Wind and Rain—dark caverns, massy columns, long pillars, and light slender arches, and the whole adorned and connected with all the fantastic fret-work of gothic architecture.'

Arrived at the top, a moral as well as natural view is given:

'Already the eastern horizon was marked by a body of pure white light, which seemed to break from behind the dark hills of Hottentot Holland, and spread itself on all sides. The waning moon seemed gradually to be absorbed, and every moment shone fainter and fainter. The stars in the west still sparkled brightly, but those in the zenith and to the eastward shared the fate of the queen of night, and were, with her, gradually lost in the mild splendour of dawning day. By degrees the light shot up towards the zenith, and there melted into pale blue. The dark mountains of Hottentot Holland, whose craggy outlines were now clearly distinguishable, bounded the view to the east, but far below our feet to the westward the sea spread out its vast watery floor, over which the mists of night still rolled, and collecting into great clouds, seemed to linger in the extreme boundaries of the west. Moving our eyes round towards the north, and still looking downwards, beneath us lay the town, with its gardens, its terraces, and white flat roofed houses; the Table Bay, with a surface smooth and unruffled by the slightest breeze, bearing on its glassy bosom numerous vessels of every nation, riding together peaceably at anchor. On the opposite side of the Bay, the high hills, somewhat inland, presented their tops covered with snow, and continuing to move ourselves slowly round, we observed in succession, once more the dark mountains of Hottentot Holland; the flat sandy space between the Table and False Bays; the False Bay opening outwards to the Indian ocean; the mountainous south eastern peninsula of Africa, on whose highest pinnacle we seemed to stand, stretching from northwest to southeast, and presenting a broken scene of mountains, precipices and chasms. Beyond it appeared the Indian Ocean, now faintly enlightened by the beams of the morning, and round again nothing but sea, sea, sea, till we once more came to the Lion Hills, the town with its white houses, Table Bay with its numerous vessels, and a little farther out Roben Island, in the mouth of the Bay.

'To this outline might be added some little particulars: The vulture rising from his aerie amongst the rocks, and soaring above our heads till lost to our sight.—The buzzard sailing in mid air with out-stretched wing, and steering towards its distant prey.—The faint roar of the water breaking along the rocky coast, sarcely heard so high: the refreshing coolness of the morning air: and lastly, two young friends standing on the summit of a craggy rock, forming the centre of this great circle, with minds not incapable of perceiving its magnificence, and hearts not cold enough to perceive it with insensibility.

'Perhaps, likewise, the moral views which the different quarters of the prospect presented, had their share in increasing the interest of it. In looking towards the mountains of Hottentot Holland, by means of that intellectual power which God bestowed on man, we winged our way to their highest summits, and from thence discovered with astonishment, in the inmost recesses of Africa, hordes of undiscovered and undescribed savages, prostrate before the light of new born day. Beyond the waves of the Indian ocean, the nations of Asia with their pagodas, their white-robed bramins, their inoffensive manners, and their antique superstitions. In the distant bosom of the southern ocean, we beheld clusters of peaceful islands, defended by reefs of coral, over which the waves slowly broke, and the friendly inhabitants asleep under the shade of their cocoa nut trees. With rapid thoughts we passed the shores of the Brazils and Spanish America, stained with innocent blood, and where the murmur of the waves upon the shore was mingled with the crack of the task-master's lash—the cries of the feeble Indian—and the noise of his mattock as he dug for gold. On the banks of the majestic rivers and lakes, and in the bosom of the forests of the western world, we beheld, with pardonable pride, English laws and institutions, English manners and men, firmly rooted; and pleased ourselves with the thought, that our language would thereby one day become the most extended that has perhaps ever been spoken upon the face of the globe. Then reverting towards the north, we lingered amidst the various cities, the polished arts, and the domineering policy of enlightened Europe; and fixing upon our own happy island, we forgot, for a short moment, all ideas of grandeur and sublimity, and melted at the recollection of the ties by which we felt connected with it.

'With hearts thus attuned, and in the midst of a scene so interesting and so magnificent, we long remained in silent wonder and gratitude. But as Nature began to assume more animation, and from every bush and every cleft in the rock issued up a matin hymn to Heaven—finally, when the sun broke in unclouded majesty over the top of the highest eastern hill—then it was that Charles, in a moment of enthusiasm, grasped my hand, and raised his right towards Heaven!—Then it was, perhaps, that these wild solitudes were first taught to re-echo the sacred name of God to the sound of the human voice. They had before been trodden by the footsteps of a French disciple of atheism and materialism, and to him these majestic rocks conveyed the idea of blind matter, and the roar of the waves upon the rocks that of death and subsequent annihilation. But what a different sensation was conveyed to my heart, when Charles grasped my hand and exclaimed in an energetic and effecting tone of voice—

These are thy glorious works, Parent of Good!
Almighty! Thine this universal frame
Thus wondrous fair! Thyself how wondrous then!
Unspeakable!!!
Who sitt'st above these Heavens to us invisible!
Or dimly seen in these thy lowest works;
Yet these declare thy goodness beyond thought,
And power divine.

When he paused, the rocks for a long time re-echoed to his voice. All Nature seemed to join in the morning hymn of our great Poet.'

In the subsequent chapters, especially after having lost his friend, Mr. S. is less animated. His journey to Blettenberg Bay gives, we believe, a very faithful view of the country of South Africa; and his narrative of the mode of travelling, living, and hunting, though not new, is amusing. We conclude that this author has endeavoured to be accurate, since he condemns Vaillant's Travels as containing 'very few just observations:' but, had accuracy of style been added to accuracy of relation, we should not have met with such expressions as the 'English will *before long*,' and 'public business circulates *through here*.'

Art. IX. *Poems:* By Francis Wrangham, M. A., Member of Trinity College, Cambridge. Crown 8vo. 4s. Boards. Mawman.

To Mr. Wrangham, both as a preacher and a poet, we have on several occasions offered our commendation. (See M. R. N.S. Vol. xviii. p. 343., Vol. xxviii. p. 237., Vol. xxxiv. p. 321., and Vol. xxxv. p. 206.) As he possesses a mind in which elegant literature is associated with liberal sentiments, we take up his writings with some partiality; and as an old acquaintance, we receive him with a hearty welcome. If the little collection before us contains nothing which will add greatly to his fame, it presents nothing which will diminish it; while it will be an evidence of a feeling heart, and of his being favoured with some valuable friendships. The poet alludes, at the end of the Advertisement, to some unpleasant circumstances which occurred in his academical life: but he now surveys them with satisfaction, since they appear to have led, like most of those afflictions with which Providence exercises the virtuous, to happy consequences.

The first of the poems is intitled "the *Restoration of the Jews*," a Setonian prize poem published in 1795, and noticed by us in the same year: the second, on "*The Destruction of Babylon*," was an unsuccessful candidate in the following year. This composition may boast both strength and harmony: but some weak lines occur in it; and we must particularly object to the expression of '*Wresting* a river from its course.' The termination consists of an admonitory Address to London, which we shall transcribe:

> 'And thou, *Augusta*, hear "in this thy day;"
> For once, like thee, lost Babylon was gay:
> With thee wealth's taint has seiz'd the vital part,
> As once with her, and gangrenes at the heart.
> Profusion, Avarice, flying hand in hand,
> Scatter prolific poisons o'er the land;
> The teeming land with noxious life grows warm,
> And reptile mischiefs on its surface swarm;—
> Like hers, or deaf or faithless to the vow
> Of honest passion are thy daughters now:
> With well-feign'd flame th' obedient maidens wed,
> If wealth or birth adorn the venal bed;
> Then—ere a second moon, more fix'd than they,
> With changing beam the jointur'd brides survey—
> Madly they fly where appetite inspires,
> Dart the unhallow'd glance and burn with real fires.
> 'Thy sons like hers, a fickle fluttering train,
> Th' illustrious honours of their name profane;
> Stake half a province on the doubtful die,
> And mark the fatal cast without a sigh:
> Their heavier hours th' intemperate bowl beguiles,
> Wakes the dull blood and lights lascivious smiles;
> Then in the stews they court th' impure embrace,
> Drink deep disease and mar the future race.
> 'Far other Britons antient *Gallia* view'd,
> When her dead chiefs the plains of *Crecy* strew'd;
> Proud of such heroes, and by such rever'd,
> In that blest age far other dames appear'd:
> Blest age, return; thy sternness soften'd down,
> Charm with our better features and thine own!

Come; but resign those glories of the field,
The gleaming falchion and the storied shield:
Renounce the towery menace of thy brow,
Which frown'd despair on vassal crowds below;
And true to order, and of all the friend,
To varied rank unvarying law extend.
Ah! In the snowy robe of Peace array'd,
Led by the Virtues of the rural shade,
Return, and let advancing Time behold
Regenerate man, and other years of gold.
'Then shall no feuds our triple realm divide,
No traitor point the dagger at its side;
But each with patriot toils his hours shall crown,
And in his country's welfare find his own.'

Of the smaller poems, the Address to his Father's Memory exhibits those touches of nature which always reach the heart:

"Much on my early youth I love to dwell,"
When by my farther's side, a stripling boy,
I paced with steps unequal; fain to tell
Of some new practised game, some new-bought toy.

'How oft with bliss, which later days deny,
My prattling tongue its story would repeat!
Bounding beneath his tender smile, how high
With blameless pride my filial heart would beat;

'O for those hours of extasy again,
Which thus on life's sweet prime their lustre shed!
The radiant season I invite in vain,
With second beam to gild this orphan head:

'It comes not twice. Nor boots it to repine;
I with his ashes soon may mingle mine.'

The translation of "the Universal Prayer" into Latin verse does not much please us: '*Obsequitur is, qui scit frui*,' may be better than "T' enjoy is to obey:" but the conclusion,

'*Quo pollet ore quisque certatim canat,*
Natura cuncta concinat!'

is not a happy version of

"One chorus let all beings raise,
All nature's incense rise!"

Other specimens of Mr. Wrangham's ability in translating into Latin verse occur, among which are mingled the contributions of his friends. At p. 71, an English Ode is elegantly rendered into Latin by Mr. Geo. Caldwell; at p. 79, the *Hendecasyllabi ad Bruntonam è Grantâ exituram*, by Mr. W. are translated into English verse by Mr. Coleridge; and the last poem is a translation of some French verses, intitled *La Nais-*

sance de l'Amour, by Mr. Wordsworth. Though the title-page bears the date 1795, this volume was not published (or at least did not reach us) till lately; and the Italian motto, well translated by Dr. Symmons, contains the apology of the poet for courting the Muse:

> '*On these light strains should rigid Wisdom frown,*
> *And scorn a page not lustrous as her own;*
> *Ah! let her think the Muse with toys like these*
> *Sooth'd cheated care, and taught dull life to please:*
> *Think that the Bard, by fortune's hand confined,*
> *Play'd in a narrow circle of the mind;*
> *Ran all the course assign'd his powers by fate,*
> *And seized the little—when denied the great.*'

Art. X. *Sermons on various Subjects.* By Alexander Hewat, D.D. 8vo. pp. 416. 7s. Boards. Cadell and Davies. 1803.

From the variety of models which abound for the composition of modern sermons, and the small share of erudition which is required to be displayed before a modern audience, it becomes an easy task for the clergy in general to compose their own discourses and to address their congregations with credit to themselves, and advantage to their hearers. In former times, a more rigid observance of certain laws and rules of composition was exacted; and the preacher did not consider himself as absolved from his duty, until he had divided and subdivided with the minutest care; until he had said all that was apposite (and often more) to the subject, and had adduced not only the Jewish and Christian but the Gentile world, Greeks and Romans, to bear testimony in their own respective languages to the truths which he taught. Though, however, divines of those days were more elaborate in their compositions, and many of them not inferior in learning to their successors of the present time, they were in consequence more tedious; and, we confess our opinion that the prevailing length of sermons in these times is an improvement on the antient model, and better calculated to teach and impress with effect.

Although these discourses, which are so easily arranged and composed, answer their end very well for the day in which they are delivered, we are frequently obliged to remark that there are numbers of them which had better be retained in manuscript, than presented to the curious eye of the critic and the public. If they have nothing to recommend them which is striking or new, why should our shelves, which already groan with the weight of modern divinity, be loaded again and again with almost fac similes of some part of their former burden?

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We are induced to repeat this reflection by a perusal of the volume now before us; since, though it discovers many just and appropriate sentiments and arguments, yet it displays only a degree of merit which is sufficient to render its contents and its author respectable, and cannot excite peculiar commendation, nor eclipse former publications of the kind.

The sermons are sixteen in number, and treat on these subjects.—On Piety; on Purity; on the Deliverance and Destination of Moses; on the Compassionate and Royal Benefactress; on Filial Wisdom and Gratitude; on Filial Folly and Disobedience; on Benevolence; on Beneficence; on Man's Fall and Restoration; on the Sufferings of Christ; on the Necessity of Holiness under the Gospel; on the Design, Use, and Improvement of Affliction; on Paternal Tenderness; on Loyalty and Fidelity; on Friendship; on the Love of our Country.

Divines more frequently, we believe, than any other professional men, commit the fault of deducing general doctrines from particular circumstances. Dr. H. affords an exemplification of this remark in his fourth sermon. Having in the preceding discourse displayed the singular deliverance and destination of Moses, he commences this with observing that, from the history of the infancy of Moses, we may learn that 'though God be good to all, yet infants are the objects of his peculiar care.' As Moses was preserved for a singular purpose, we cannot fairly argue from his case to the general mass of mankind. No doubt, the Providence of God is extended to infants: but there is nothing either in Nature or Revelation which proves a peculiar care. Did Dr. H. ever advert to the multitude who die before they are two years old?

The discourse on Benevolence, from John xiii. 34. contains some judicious remarks. Christian Benevolence, as a new commandment, is thus illustrated;

'Although it be admitted that the law of love was of ancient date, yet, until the days of Christ, it had not received the stamp of his authority, nor the additional sanction of eternal rewards and punishments. This is a circumstance of great weight and importance. It was always a reasonable law; but it had, in process of time, grown obsolete, and sunk into very general neglect and contempt. It was so effaced from memory that it became necessary not only to reprint it upon the minds of men, but to enforce it by a greater and higher authority than that of reason. Prior to Christ's days it had never had a complete fulfilment in human nature. It was he alone who acted up to the perfection of the moral character, and fulfilled all righteousness; and who, by bringing along with him the credentials of heavenly mission and authority, furnished the best motives to the practice of morality. It was he, who came from the bosom of his father, and was perfectly acquainted with the counsels of heaven, that was able to reveal his father's will, and to speak like one having authority, and not like the scribes. In him we contemplate human nature in its highest dignity and perfection. In his temper and character we behold a transcript of all that is great and good. Like himself his religion breathes a spirit of universal good will. It is founded upon the broad basis of benevolence, requiring obedience to the good, and acceptable, and perfect will of God. It is calculated to kill the seeds of envy, malice, and revenge, and to nourish the growth of every mild, gentle, and generous affection. " It hath been said of them of old time, thou shalt love thy neighbour and hate thine enemy; but I say unto you," saith Christ, " love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use and persecute you, that ye may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust *."

' Such was the benevolent nature and vast extent of Christ's new commandment. It permits not the rising of any irregular desire or discordant affection. It strikes at the root of every corrupt inclination and noxious passion. While it enlarges and exalts the soul, it, at the same time, cleanses the springs whence flow the streams of life. It pulls down the partition wall between Jew and Gentile, and shews that both are the objects of God's love, who is the common Father of mankind, and has made of one blood all nations that dwell upon the face of the earth. It urges arguments and motives the most awful in their nature and most powerful in their operation; arguments drawn from the certainty of a future state of eternal rewards and punishments, which cannot but touch every spring and action, and excite us to the practice of universal righteousness. In order to deter us from vice, and animate us to virtue, to engage us to abhor injustice and immorality, and to quicken and rouse us to the love and practice of integrity and truth, it brings to its aid all the weighty considerations of an eternal world. Indeed, of all the instructions which have been devised and established from time to time, from the beginning, for the benefit of man, none has served so much to enlighten and enlarge the mind, and to soften and civilize the manners, as the Christian system. It is a system of reformation formed and well adapted to the purpose of renewing us in the spirit of our minds, and transforming us into a resemblance of the divine nature. And whoever calmly reflects upon what is passing in the world, or upon what human nature is capable of when left to itself, and set free from the restraints of law and religion, will find good grounds of thankfulness for the inestimable blessing; and much reason to rejoice in being delivered from the power of ancient darkness, idolatry, and superstition, and translated to the kingdom of light.'

The sermons on Loyalty and Fidelity and the Love of our Country most aroused our attention, and from each of these we shall make a short extract:

' * Matth. v. 43, 44, 45.'

'This patriotism, or love of our country, has, in all ages and by all nations, been deemed one of the noblest passions that can warm and animate the breast of man. No person is born to be a mere cumberer of the ground, far less a solitary creature, detached from the rest of mankind, without any capacity of discerning a public good, or without any calls and motives prompting its advancement. We are all born social beings, members of a community, capable of comprehending its interests, of taking a share in its dearest concerns, and are stimulated by the strongest motives to pursue its security with redoubled zeal and ardour. Let us therefore beware of following these strange and erratic lights which now and then appear in the world; but especially let us guard against that laxity of principle, which, by loosening our affections from their proper objects, and alienating our minds from our mother country, tears asunder the firmest bands of society, and separates the nearest connexions of life. To be without natural affection is a mark of deep depravity and corruption. It is monstrous, and betrays either the rebel or the traitor lurking in our bosom. Or rather it is mere affectation; for it is not possible for any son to be so void of filial affection, as to prefer a stranger to the fond parent that brought him into the world; or a foreign land, to the country by which he has been fed and nourished from his youth upwards. It is not possible, I say, for any one to be so destitute of principle, or so dead to the feelings natural to every heart, as seriously to fancy himself in the bosom of society raised to a state of such absolute independence, as exempts him from those duties which the common condition of humanity necessarily requires.

'Further, if it be true that we are not only born part of the great society of mankind, but members of a particular state, which recognises us as its children the moment of our birth, adopts us into its family, and takes us under its special care and protection: surely, for the many benefits bestowed upon us in early years, that state has a just claim to our future fidelity and public services. Protection and allegiance are reciprocal; and so are the duties of princes and people, governors and governed.'—

'But it is needless to enlarge on a subject so plain to every man of common sense and understanding. Consult the lives and characters of the greatest and best of men recorded in history, of those sages, legislators, and heroes who have shone as the lights of the world. Were they not all eminent for love to their country? Did they not rejoice in every opportunity of promoting its honour, its interest, and security? What did they not do and suffer in its defence, when difficulty and danger called for their services? and, after having done all that they could, were they not ready to confess that they had done no more than their duty? Being connected with the soil by the most endearing ties, the ties of nature, too strong and too complicated to be broken, they felt themselves deeply interested in the fate of their native land. Every recollection of what passed in their youthful days, when their minds were void of care, and their hearts unspotted from the world, seemed dear to them. Every scene, after long absence, which the eyes of innocence had been accustomed to behold, on their return to their country, had its peculiar beauties, its irresistible charms. The intimate friends and companions of their youth they recognized with joy, as the objects of their earliest and warmest affection. The ground upon which their infant steps had trodden, and where they had been trained up in the way they should go, they reviewed with inexpressible pleasure. The temple in which their tongue first learned to sing praise to God, and in which their ears first heard the glad tidings of the gospel, they regarded with more than common veneration. Even among the sepulchres of their fathers, distinguished for piety and famed for virtue, they could not walk but with thoughtful silence, and while they mused, the fire burned; and this remembrance of worthy characters had a moral influence upon the heart.'

The sentiments introduced in these quotations are patriotic, and worthy of the times in which we live;—times which imperiously call for that attachment in the breast of every Englishman, which is so forcibly expressed by the poet:

" He loves his old hereditary trees." Cowley.

We hope that preachers in general will not fail to repeat the same doctrine to their flocks; exhorting them to consider their civil as well as religious union; and to recollect that, both as men and as Christians, they have a common interest.

Art. XI. *The Anatomy of the Human Body,* Vol. III., containing the Nervous System, with Plates. Part II. The Anatomy of the Eye and Ear; of the Nose and Organ of Smelling; of the Mouth and Organ of Taste; of the Skin and Sense of Touch. By Charles Bell, Fellow of the Royal College of Surgeons of Edinburgh, 8vo. pp. 294. 9s. Boards. Longman and Co. 1803.

The first part of this volume was briefly noticed by us some time ago *, and we shall now endeavour to give a general account of the second, which is appropriated to the examination of the organs of sense. After some general introductory remarks on sensation, the author proceeds to the consideration of the anatomy and physiology of the eye; to which very important and interesting subject he properly devotes considerable attention, and a large share of this division of his work. In his inquiry into the stricture and properties of this organ, he first takes a general view of the principles of optics, and the construction of the eye; and he then lays open in detail the nature of its various parts, making occasional observations on its pathology, and on several interesting topics of speculation connected with the sensations produced by it.

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* See M. Rev. N. S. Vol. xxxix. p. 431.

The pellucid parts of the eye, in which red blood no longer circulates, are supposed by many to be supported by vessels which in a fœtal state were large, but after birth shrunk so much as to carry only colourless fluids. To this hypothesis however, Mr. Bell does not subscribe. He considers the fœtal vessels which are seen running through the vitreous humour, and over the capsule of the lens, as not concerned in the secretion of those humours, but as terminating (according to the opinion of Dr. Hunter) in the membrane papillaris and ciliary body. 'They are injected when the *membrana pupillaris* is injected; they are more difficult to fill when that membrane is becoming pellucid and tender towards the latter period of gestation; and with the annihilation of the membrane follows the disappearance of the vessels carrying red blood through the transparent humours of the eye.'—When disease attacks the lens of the adult, the author is decided that 'the vessels, which are apparent in consequence of inflammation, do not proceed through the old tract from the centre of the optic nerve and through the vitreous humour to the lens, but that they come from the extremity of the retina and laterally, and thence spread over the back of the lens.'—This doctrine he supports by a recent case, in which an opaque spot was seen on the posterior surface of the lens, and to this spot came vessels 'over the margin of the lens, from the extremities of the vessels of the retina;' while in the vitreous humour, no vessels as in the fœtus were to be seen. The use of the *membrana pupillaris*, though it has not hitherto been satisfactorily explained, he considers as very apparent. He supposes it to be intended for the purpose of keeping the iris in a middle state of contraction, instead of being allowed, during the necessary absence of light, to be dilated to the utmost by the contraction of its radiated fibres. By this means, he imagines, the 'full nourishment, proper degree of extension, and due powers' are more likely to be received, than when it is in a widely dilated state. This conjecture, however, does not appear to be confirmed by the analogy of other organs. The lungs, for instance, are closely compressed together before respiration, and, besides the want of air, have a much smaller quantity of blood circulating through them than after birth; and yet we do not find that their evolution is prevented, nor that they are rendered unfit for the purpose for which they are intended, by being, during the continuance of the fœtus in utero, in a state so very different from that in which they exist after birth.

The manner in which the eye accommodates itself to the different distances of objects, in order to obtain distinct vision, is a subject which has given rise to various opinions, and which affords the present author materials for an interesting chapter. The recent papers of Mr. Home and Dr. Young, in the Philosophical Transactions, are in course noticed: but we observe that Mr. Bell has overlooked a later paper of Dr. Y. on this subject, in which that Gentleman endeavours to shew by experiment that the effect is not produced by a change in the convexity of the cornea. The author himself is in doubt whether the explanation of a phænomenon is not here attempted which has no existence; and he seems inclined to conclude that much of the supposed effect of adaptation is merely produced by the exercise of a greater degree of attention. This idea appears to us to be ill founded; because, on viewing, with one eye, objects at different distances, and nearly in the optic axis, it is very obvious that something more than attention is necessary to render them distinct. In such a case, they may at the same time be all objects of attention, but it is apparent that they are seen with very different degrees of distinctness; and that an effort of the eye, very perceptible to the feelings, is necessary in removing it from the contemplation of one object to that of another at a different distance.

In the chapter on Seeing in general, the author makes several observations on Squinting, and on single vision with two eyes.

The Ear is the next subject of Mr. Bell's attention; and in order to give a better view of its nature and functions, he explains at some length the various peculiarities of this organ in different animals, previously to entering on the consideration of its structure in the human species. He is not disposed to concede the muscularity of the Tympanum, which is strenuously supported by Mr. Home. This structure is supposed to produce the variations which exist in different ears with regard to musical sounds: but the author adduces, as an argument against this effect, a fact mentioned by Mr. Cooper in the Philosophical Transactions, from which it appears that, after the membranes of both Tympana had been destroyed by ulceration, there still remained a nice susceptibility of musical tones.

The organs of smell, taste, and touch occupy but a small space. Respecting taste, the author takes occasion to observe that the *frænulum linguæ* is intended to limit the motion of the tongue backwards; and that it is a false opinion that the shortness of it ever prevents a child from sucking. He thinks that it should therefore never be cut; and he gives some examples of children dying from hæmorrhage, in consequence of the ranine being divided; or of their being suffocated, by swallowing the point of the tongue thus considerably loosened by the operation.

Altogether, the view here taken of the organs of sense is judicious and accurate; and the plates which accompany it, like those of Mr. Bell's other publications, are well executed and illustrative. A few Scotticisms, and a great number of typographical errors, are to be detected in this volume. *Refractible* and *refractibility* are improperly used for *refrangible* and *refrangibility*, and *opthalmic* for *ophthalmic*.

MONTHLY CATALOGUE,

For JANUARY, 1804.

BIOGRAPHY.

Art. 12. *Female Biography: or Memoirs of illustrious and celebrated Women, of all Ages and Countries,* Alphabetically arranged. By Mary Hays. Crown 8vo. 6 Vols. 1l. 11s. 6d. Boards. R. Phillips. 1803.

It is sometimes started as a question, whether history or biography be the more improving study: but it would be more proper to inquire whether a narrative of general political events, or of the lives of eminent individuals, ought to be prefered. In the lives of public characters, no doubt, much political information will naturally intermix itself; and even general history, unless it be studied in detached portions, will make but very slight and transient impressions on the reader's mind. On this account, biography, as it is the most interesting form of detached history, will often prove the most instructive and eligible mode as it regards political history; and with respect to illustrious individuals in private life, little needs be said to point out the usefulness of the candid and impartial biographer. It is in instances of this nature, in which the events recorded have a close affinity to human life in general, that history becomes in a peculiar manner "philosophy teaching by example." This, however, is a branch of modern literature, in which, comparatively speaking, little has been done. Undoubtedly, it presents a very wide and laborious field: but it is a field, which, if cultivated by a skillful and careful workman, would furnish for his reward a very rich and copious harvest.

The fair editor of this compilation certainly merits the favour of the public, by this laudable attempt to bring under one view the scattered narratives of many celebrated characters in the walks of female life. As, however, all cannot obtain places in such a work, some of the lives, which are here introduced, might have been as well omitted; especially where the moral conduct of the parties is not calculated to win the youthful fair to the cause of virtue. In other instances, as in the life of Catherine of Russia and Madame Roland, it would have been desirable to have somewhat compressed the narrative; for they are allowed to occupy too large a portion of the volumes. On the whole, too, as this publication is principally intended for the use and instruction of young persons, we should have prefered to have seen the vicious and defective traits of several females, who make a figure in this work, more shaded from the view, and barely recorded in terms of severe disapprobation. It is, indeed, no advantage to the cause of virtue to disguise the truth, or to describe human characters as faultless: yet the less the reader is invited to dwell on vicious examples, the better. Let the just and appropriate merit of females, as well as males, be marked by their biographer, but let their demerits be specified only to be condemned.

POETRY.

Art. 13. *Norbury Park*, a Poem; with several others written on various Occasions. By James Woodhouse. Crown 8vo. 3s. 6d. Boards. Symonds.

Norbury Park is the name of a seat, near Dorking in Surrey, belonging to Mr. Lock, a gentleman of learning and taste, to whom this poem is inscribed; and if beautiful scenes could inspire beautiful numbers, and the graces of literature be caught by the admiration of them, we might open this little volume without the fear of sustaining any disappointment. Mr. Woodhouse may possibly have cherished such an expectation; for he invokes the 'lovely landscapes' as his 'Muse's inspiration,' and lavishes his compliments on his patron's mental endowments. It is our hard fate to intimate to him his mistake, and to convey to him the unwelcome truth that he has not made Norbury Park to "live in description and look green in song," with that fascinating correctness, elegance, and harmony, which the subject required. Mr. W. means by the following lines to commend Mr. Lock's good-nature and condescension: but by such aukward flattery can any man be flattered?

'Such kind good-nature, pardoning all offence,
Interprets trifles into signs of sense—
Such condescension soothingly will sit,
And strive to construe weakness into wit.'

However convenient it may be for the poet, in the present instance, to have his patron's sense eclipsed by his good-nature, is it reasonable to expect it? Must the heavy duty of 'construing weakness into wit, be imposed on Mr. Lock under the idea of condescension? We call it heavy duty; for to hunt after wit among the effusions of Dullness is certainly tiresome and unprofitable labour.

The author speaks of the strong emotions of his Muse which resist 'the raging *tread* of time;' a metaphor taken, we suppose, from the poultry-court at Norbury Park. The scene of Mr. L.'s delightful residence is thus described:

'Thy charms may challenge more exalted meed
Than the weak warblings of my rustic reed;

Might summon the sublimer Songs of Song,
To seek thy sweets, and sing thy shades among—
To pace thy curvey slopes—thy sudden swells—
Sequester'd tracks of deep umbrageous dells—
Thy greensward woodland walks and groves antique,
Where purity may sport, and Love may speak—
Chaunt all thy chaste delights, with rapture high'r,
Than Pindus' heights by Heliconian choir.'

The mansion and family at Norbury are also sketched:

' Fair seat of Science! School of curious Arts!
Where Transport enters—Whence Regret departs—
Where all the faculties of Soul, and Sense,
Enjoy supreme repast, nor fear offence –
While every Friend, when *feasted to the full,*
Feels no perceptive pow'r grow cloy'd or dull,
But, while indulging, with intense delight,
Experience, still, increases appetite.—'

It does not hence appear that this poem was written under Mr. Lock's roof.

Speaking of the river Mole, which runs by Norbury Park, Mr. W. says,

' By this enchanting spot the burrowing wave
Probes thro' the spongey soil a *temporal* grave.'

This couplet will bring to the recollection of the poetical reader, Pope's description of this river in his Windsor Forest, which is conveyed in a single line:

" The sullen Mole, that hides its diving flood."

Mr. W.'s account is more explanatory: but why will he, here and in other places, use *temporal* as synonimous with *temporary?*

The other poems do not possess any greater merit. Among the Epistles, is one intitled " *To my wife, on her wishing to see me half an hour,*" which thus begins.

' DEAR HANNAH!
HALF an hour suffice
To feast thy longing lips and eyes!
Suffice to feast thy eager ear,
With all my love would whisper there!
Suffice thy longing arms to fill,
And free thy heart from fearful chill!
Not half an Hour, not half an Age,
My sateless Soul would half asswage:
Half satisfy my craving arms—
Half serve to worship half thy charms!
My ear would still impatient long
To hear again thy gladdening song,
To hear again thy plighted will,
And glowing passion, growing still—
At every half-hour's famish'd end,
My lips, with thine, would long to blend,

Again to taste the balmy bliss,
Of never-satisfying kiss!'

Had Mr. W.'s Muse been as coy as his wife,
" How had he bless'd mankind, * and rescued *us!*" Young.

Art. 14. *The Inquiry*. Part I. Crown 8vo. 2s. Hatchard.

In pleasing and well written lines, this inquiry is directed to the folly of infidelity. Lengthened notes are subjoined, to confute the doctrine of materialism, and the opinion which some moderns have advanced, that " death is an eternal sleep."

Art. 15. *Poems*. By the late Mrs. Mathews. 12mo. 5s. Boards. Rivingtons, &c.

To point out the numerous inaccuracies which occur in this small collection of poems, in regard to metre, grammar, &c. would be now alas! a fruitless office: since the fair author is gone to happier realms, and perhaps is now become, to use her own poetic anticipation, 'an inhabitant of the evening star.' The plaintive simplicity of these " wood-notes wild" bespeaks an amiable mind, which had been early tinged with melancholy; and there are also marks of genius, but untutored.

Art. 16. *Wallace*; or the Vale of Ellerslie. With other Poems. Crown 8vo. 5s. Boards. Vernor and Hood.

This poem of Wallace is written in the stanza of Dr. Beattie's Minstrel; and it describes, in numbers not very inferior, the progress of military enthusiasm and patriotic zeal in the mind of the young Scottish hero.—An extract will give some idea of the execution of the poem:

'Ere op'ning youth bright sparkled in his eye,
Was nought so sweet as warlike song to hear;
Tho' oft it prompted the unconscious sigh,
And dash'd his glist'ning eye with sorrow's tear,
Yet would he drink the strain with wond'ring ear.
He lov'd the pain; he lov'd the wild amaze;
Nor ever other strains were half so dear;
No other song such strange delights could raise,
That swelling thro' the breast, with burning transports blaze.

'His mother sung how kings and warriors, led
All by the love of some high, peerless dame,
At mighty jousts, in doubtful combat bled,
To win the smile of her who caus'd their flame,
And lowly to her proud-built castle came.
But she, ah! reckless of their ardent love,
Bade them thro' distant realms resound their fame,
And long, long years in exil'd plight to rove,
Their passion's constant faith, and knighthood's boast to prove.

'Or, she would melt his soul at some sad tale
Of a fair maid, in deepest dungeon bound,

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* Negatively, we mean.

Who, fruitless pour'd her never-ceasing wail,
While gloomy aisles roll'd back the fearful sound.
—Oh! low her lover lies! with many a wound
Deep gash'd by sacred knighthood's foulest stain,
Whose dastard slaves the warrior-chief surround,
And leave him bleeding on the lonely plain,
Ah! ne'er perhaps to meet his lady's smile again.

'Or, she would sing how Paladins and Kings
Cross'd the broad ocean to the Holy Land—
Hark! old Libanus 'mid his cedars rings!
And, proudly stretch'd by Gaza's winding strand,
The Sarazins tall gorgeous tents expand.
But, lo! where golden crescents gleam'd before,
The red cross waves; the ring, th' enchanted wand
Avail not; Salem's tow'rs, and Gilead's shore,
Where many a battle rag'd, run red with Pagan gore!

'But now she sings—(ah! wherefore flow these tears?
Why starts the youthful hero at the song?)
How Edward high th' insulting banner rears,
And pours his host, innumerably strong,
Scotia's green hills, and flow'ry vales along.—
Ne'er shall their blooming beauties smile again
Till some bold chief arise her sons among,
Whose arm shall blast the proud usurper's reign,
And strew, with deep-dy'd blade, his phalanx on the plain.'

We are frequently reminded of Dr. Beattie's Edwin in this first part.—The second is not equal in point of effect, and seems to have been left unfinished, like the original from which the author copied. Among the smaller poems, we distinguished the following Song:

'Thy steps shall trace the sounding dell,
The wild sequester'd glade,
The mazes of the winding glen
And the deep woodland shade.
Their mingled charms thy soul shall bless,
A tender joy bestowing;
—Ah! who can tell the tender joys
From nature's beauties flowing?

'While the dark stream, and waving wood
With hues contrasted shine,
A holy charm shall softly blend
Their being into thine.
From ev'ry bank, and ev'ry tree,
A nameless rapture stealing,
Thro' ev'ry slumb'ring sense shall wake
A richer, finer feeling.

'And when the woodland path is strew'd
With leaves so cold and sere,
When ev'ry vivid bloom deserts
The desolated year—

When fast on earth the whelming rains
And wreathy flakes are falling,
Then mem'ry's pictur'd ray shall beam,
All nature's joys recalling'.

These poetical attempts, though by no means of the first class, will appear respectable, when compared with many publications of a similar nature which have lately made their appearance.—We would, however, advise this gentleman to try his strength for the future in shorter pieces than that with which he has commenced this volume.

PHILOSOPHY.

Art. 17. *Philosophical Papers*: being a Collection of Memoirs, Dissertations, and experimental Investigations, relating to various Branches of Natural Philosophy and Mechanics. Together with Letters to several Persons on Subjects connected with Science and useful Improvement. By Benjamin Count of Rumford, LL.D. F.R.S. &c. &c. Vol. I. 8vo. pp. 400. and 13 Plates. 10s. 6d. Boards. Cadell and Davies.

Most of the papers contained in this volume have already appeared, (chiefly in the Transactions of the Royal Society,) and been made the subject of discussion and criticism. The short preface of the ingenious author sufficiently explains the nature of the present collection, and his future intentions:

'As in this publication I have carefully revised and corrected each of the papers, and as I have added notes and supplements to several of them, I flatter myself that the volume will not be altogether uninteresting, or unworthy a place in the libraries of those who collect books of this kind.

'The second volume, which will consist chiefly of original Letters, written on various scientific subjects, and on useful inventions and improvements, will, no doubt, be generally thought more interesting.

'I have it in contemplation to publish, at some future period, a work, (printed uniformly with this volume, and with my Essays,) on Original Mechanical Inventions; which work, together with the continuation of my Essays, and the Memoirs of my Life, (which last, it is probable, will not be published till after my death,) will be all the publications I have at present any intention of giving to the world.'

The list of the papers is as follows:—I. An Acount of some Experiments on Gunpowder.—II. Experiments to determine the force of fired gunpowder.—III. Supplementary Observations to the foregoing Paper.—IV. A short Account of some Experiments made with Cannon; and also some attempts to improve Field Artillery.—V. Experiments on the Production of Air from Water, exposed with various Substances to the Action of Light.—VI. Experiments made to determine the relative Quantities of Moisture, absorbed from the Atmosphere by different Substances used for clothing.—VII. Experiments made to determine the relative intensities of the Light emitted by luminous Bodies.—VIII. An Account of some Experiments on coloured Shadows.—IX. Conjectures respecting the Principles of the Harmony of Colours.—X. An Enquiry concerning the Chemical Properties that have been attributed to Light. - XI. Supplement to the above Paper.—XII. An Enquiry concerning the Weight of Ponderability which has been ascribed to Heat.—XIII. Supplement to the above Paper.

It is known that Count Rumford has derived great credit from a suggestion, that the amazing force of gunpowder may arise from the conversion of the water contained in the powder, into steam. We shall quote a passage from Robins's Principles of Gunnery, and leave our readers to determine whether or not it contains the original idea:

" Before I leave this article, I must mention a suspicion I once entertained about this matter. As water, when rarefied into vapour, is generally supposed to be near ten times more elastic than air equally heated, I imagined, that possibly the moisture imbibed by powder might, in certain cases, be so proportioned to the quantity of powder, that it might be *converted into vapour* by the explosion; and that thereby the force of the powder might be more increased by the addition of this very elastic vapour, than it was diminished by the damping of its flame."

He then continues to state that his experiments afforded him no sure grounds of drawing any positive conclusion; after which he adds, "However, if the elasticity of watery vapour be as great, as it is usually esteemed (a point far from being ascertained at present), it is not impossible, but something of this kind may take place in the firing of large quantities of powder." P. 107, New Principles of Gunnery.

ARTS.

Art. 18. *A Treatise on Enamel Painting on Porcelains, Metals, Glass, and Potter's Ware*; describing the Materials, Process, and Qualities of the several Kinds of Porcelaine and Pottery: together with the exterior Marks of Distinction and Value of each. Also a Plan suggested for the Improvement and Extension of enamel Painting, founded on original Discoveries, practical Experience, and critical Observations. By Samuel Fletcher. 8vo. pp. 47. 4s. Sold by the Author, Bury-street, Bloomsbury.

We looked in vain for novelty in the early parts of this treatise, and therefore expected that the last chapter, on the improvement and extension of enamel painting, would justify the author's claims to discovery on this subject, and give us some interesting information on a curious and beautiful branch of manufacture. Here, however, we were again disappointed, on finding that Mr. Fletcher only assures us that he has been successful in preparing a new enamel, and a peculiar fossile composition, on which it is to be laid, for the purpose of afterwards receiving the painting, without letting us into the secret of his invention. We are not sufficiently acquainted with the views of the author, to know whether he reserves the detail of his brilliant discoveries for another communication: but, if that be the case, we should advise him to shew his manuscript, before he sends it to the press, to any friend who may happen to know something of Grammar.

MEDICAL, &c.

Art. 19. *The Edinburgh School of Medicine*; containing the preliminary or fundamental Branches of professional Education. Intended as an Introduction to the Chemical Guide. The whole forming a complete System of Medical Education and Practice, according to the Arrangement of the Edinburgh School. By William Nisbet, M.D. Fellow of the Royal College of Surgeons of Edinburgh. 4 vols. 12mo. 1l. 8s. Boards. Longman and Rees.

The medical student will be deceived, if he expects that this work will form, in conjunction with an earlier publication of the author, 'a complete system of medical education and practice,' on which he may implicitly rely, and which will supersede or lessen the necessity of having recourse to other sources of information. We object to pretensions of this kind being made for any systematic performance; particularly one which, from its extent, cannot be supposed to present more than a very general view of the subjects of which it treats. The author's industry, however, is well known, and the present publication shews that it is not diminished. The first two volumes treat on Anatomy, and the subjects connected with it, (viz. Anatomy, Medical Chemistry, and Botany); the third, on Chemistry; and the fourth on Botany.

Art. 20. *A Treatise on the Diseases of Horses*: in which the various Causes and Symptoms are plainly and accurately delineated, and a Method of Cure recommended, conformable to practical Observations and Experience. To the work is subjoined an Appendix, containing a Variety of efficacious and useful Prescriptions. By John Denny, Surgeon, Veterinary Surgeon to His Majesty's Tenth, or Prince of Wales's own Regiment of Light Dragoons. 12mo. pp. 151. 5s. Boards. Johnson, &c. 1802.

The ample opportunities possessed by this author, for seeing and treating the diseases of horses, intitle his opinions and practice as a veterinarian to considerable attention; and the perspicuity and brevity of this treatise confer on it considerable additional recommendations.

POLITICAL.

Art. 21. *Elements of Opposition*. 8vo. 2s. 6d. Hatchard.

If ridicule be not the test of truth, it often helps to enliven the inquiry for it, and will "touch and shame" her enemies when nothing else can reach and affect them. Into political discussion, playful satire has frequently been introduced with advantage; and on occasions in which honest reasonings do not promise to be of much service, its effects may be fairly tried. The author of the *Elements of Opposition*, therefore, instead of gravely replying to the extravagant assertions and declamations of certain political writers and speakers, endeavours to *iron* them, as Mrs. Slipslop would say, into good behaviour. Having Swift's advice to servants in his eye, he lays down a number of *Rules* for the use of the Opposition members and their coadjutors, which are composed with dry humour and illustrated with suitable examples. As specimens, we transcribe Rule 7. and Rule 53.

' *How to be outrageous for the public Good.*

' However, if your habits of "tempered pride" should at any time forsake you, and you cannot help speaking out, you may say, after the same great authority, that "none but idiots or madmen" could have acted as Ministers have; that you cannot help expressing your astonishment at the absurd conduct of Ministers—that every step of the conduct of Ministers has been a proof of their total incapacity to govern a great nation, in times of difficulty and danger—that "they can form no judgment of the future from the comparison of the past"—that they are men of weak understandings, and completely unfit for the elevated situation in which they at present move, &c. &c.—*Lord Grenville, Nov.* 23, 1802.

' There may be people who will object to this language also, and suppose it part of an essay, intended originally for the "Political Register." And, indeed, the urbanity of Lord Lansdowne himself was so moved by a similar strain from the same quarter, on a former occasion, that he pronounced it to be no better than "bursting out into a rant!"—*Nov.* 20, 1798. And on another such occasion he maintained, that the Noble Secretary "derived no inconsiderable aid from a loud voice, a confident manner, and an authoritative air."—*March* 1798.

' But must a man's dignity and accustomed coolness never be departed from? If his general habits are those of a "tempered pride," most proper for the "discussion of public business," must he at no time indulge himself with "bursting out into a rant?" Is he perpetually bound to the same show of moderation? And shall he never have the privilege of losing his temper for the benefit of his country?'

' *How to be "content with a little."*

' If your party cannot be made, by any contrivance, to amount to more than four or five, try to turn your want of influence into a compliment. "He and his friends did not understand, at least they did not exercise, the art of *drawing the people after them.*"—*Dr. Lawrence, Aug.* 12. This is philosophical; and might well strike large majorities with shame. But even this is outdone by the inventive genius of Lord Stanhope, who having voted *alone* on a motion of his own, upon which depended all the safety of his country, struck a medal on the occasion, and, round his own triumphant bust, wrote "The glorious minority of 1793."

" ——in seipso totus teres atque rotundus."

It will be evident, from these quotations, against what individuals this ironical attack is directed; and it will be manifest also that the author uses his weapons with some dexterity.

Art. 22. *Fitz-Albion's Letters to the Right Honourable William Pitt and the Right Honourable Henry Addington,* on the Subject of the Ministerial Pamphlet entitled "Cursory Remarks on the State of Parties by a near Observer:" first published in the True Briton, and now re-published, revised, and corrected, with the Addition of Notes, &c. 8vo. 3s. Miller.

Considerations, not of personal compliment but of public good, are urged by the editor of these letters, as his motive for rescuing them from the common fate of Newspaper lucubrations, and for presenting them in their present embodied state. The editor and the letter-writer are one in sentiment and feeling respecting the merits of the late and present administration, and are equally warm in their expressions of love and hatred. That editor, who is of opinion that 'every day of the duration of Mr. Addington's administration is a curse on the land,' may admire the good policy of Fitz-Albion in calling the present minister 'a village doctress, an old woman;' and in applauding 'the talents of Mr. Pitt as the first and most exalted that ever graced human nature:' but we think that such extremes of contempt and adulation are not calculated to impress the reader with an idea of the impartiality of the undertaking. When, moreover, he finds it asserted that 'the Court of St. Cloud and the Treasury Bench at St. Stephen's Chapel are equally anxious to exclude Mr. Pitt for ever from the councils of his country,' he will recognize in Fitz-Albion a writer who is more disposed to irritate than to convince, and better calculated for railing than for argumentation. Indeed, his language is too violent to be perused with pleasure by any but the violent of his own party. We recommend to him the *Elements of Opposition*, noticed in the preceding article.

RELIGIOUS.

Art. 23. *Abrégé des principales Preuves de la Vérité et de la Divinité de la Religion Chretienne: par Beilby Porteus, Seigneur Evêque de Londres; traduit de l'Anglois sur la septième Edition, et dedié avec Permission à Monseigneur l'Evêque de Londres. Par J. L. Chirol, Pasteur à Londres.* 12mo. 2s. 6d. sewed. Dulau and Co.

The very general esteem, which the pious labours of the Bishop of London have so deservedly attained, is not only justly due to his merits, but must be also highly grateful and satisfactory to the friends of religion. The many editions, through which his tract on the Christian religion has already passed in the English language, may be deemed a sufficient proof of its value in the eye of the public; and we are happy to see that its services will not be confined to our own country. By means of this translation into French, we shall war with our enemies, as Christians ought, "with spiritual weapons;" and haply, through the aid of our good Bishop's instructions, we may woo them to the love of peace by appealing to a force more powerful than that of the sword,—the force of conscience and reason.

Art. 24. *The Divine Inspiration of the Jewish Scriptures, or Old Testament, asserted* by St. Paul, 2 Tim. iii. 16, and Dr. Geddes's Reasons against this Sense of his Words examined. By Robert Findlay, D.D. Professor of Theology in the University of Glasgow. 8vo. pp. 104. 5s. Boards. Cadell and Davies.

The importance of the Hebrew Scriptures in the history of Religion is one thing, and their divine Inspiration is another. They cannot be divinely inspired without being important; but they may be important without being uniformly inspired. Dr. Geddes was of opinion that the supposition of their entire inspiration was embarrassing, and inadmissible; and he roundly asserted that the words of St. Paul, 2 Tim. iii. 16. which are produced in favour of that doctrine, do not declare any such fact. Dr. Findlay, in the work before us, minutely discusses Dr. Geddes's criticisms on and proposed emendation of this passage; and he maintains, in opposition to Dr. G. that the sense exhibited in our translation is the genuine meaning of the Apostle. *All Scripture is given by Inspiration of God*, and *is profitable*, &c. He contends that by πασα γραφη St. Paul meant the Canon of the Old Testament; that και after θεοπνευστος is not to be regarded as spurious; that εστι must be supposed to be understood between γραφη and θεοπνευστος; and that the verse is not to be understood as Dr. Geddes would read it, putting the και in brackets and introducing εστι after θεοπνευστος, "All or every scripture or writing divinely inspired is profitable." Dr. F. has not only taken great pains, and shewn much learning and ingenuity, in combating Dr. G.'s idea, but, considering the high opinion and reverence entertained by the Jews for their Scriptures, he is probably justified in his inference respecting the sentiment which the Apostle designed to express. Allowing, however, that he has succeeded in establishing the genuine sense of the text, he may be too unqualified in his inference 'that we have Paul's authority for the *absolute* and *universal* Inspiration of the Old Testament, to the exclusion of *every error* and falsehood in the relations which it contains.' For the exclusion of every error, the inspiration of every transcriber must have been as necessary as that of the original writer.

Dr. F. admits that, 'in respect of a truth of the kind under discussion, there is no room for what is styled demonstration.' A great part of the evidence must be sought in the writings themselves, which are said to be uniformly inspired. St. Paul's expression πασα γραφη (admitting that it refers to the Jewish Canon) is too general to exclude necessarily all exceptions, and does not help us to ascertain the books and parts of books which he included in it; and unless it be also proved that he himself wrote this passage *by commandment*, it is only his private opinion. The philosophic principle, *Frustra fit per plura quod fieri potest per pauciora*, would decide against the inspiration of all the minute and trivial details in Scripture. It has been often remarked that the Apostle needed not to be θεοπνευστος, to recollect his cloak at Troas; nor the authors of the Kings and Chronicles, to make extracts from the public journals. Do the writers either of the Old or the New Testament assert their own inspiration?

Art. 25. *The Warning Voice:* shewing that the Fall of Babylon, denominated in the Holy Prophets Isaiah, Ezekiel, and St. John the Evangelist, is at hand; and also, that the Period of the Restoration of the Jews to their own Land is fast approaching. By a Christian Believer. 8vo. 2s. Button.

Poetical theologues, whose imaginations tower above their reason, are very apt to assume the high office of interpreters of prophecy; and, in order to evince their qualifications, they undertake to explain the most difficult passages in the book of Ezekiel and the Revelation of St. John. Soaring as poets ought *in nubibus*, they tell us what is meant by Gog and Magog, by Babylon, by the Great Dragon, by Seals, Vials, Trumpets, and Thunders; and, to render their interpretations interesting, they assume an awful and warning voice, referring the predicted events to the times in which they live. The "Christian Believer" is of this class; and never was a writer gifted with a more elucidating fancy. 'The convention of Alexandria, (succeeding the battle of Marengo) on the 15th of June 1800, is *the date of the binding* of the Imperial dragonic power;' 'the gathering in Armageddon is the Treaty of Amiens;' and the 6th seal has a reference to the landing of Bonaparte in Egypt in July 1798. By this last event, and by the rebellion of Ghazi Dgezzar Pacha, the Ottoman Empire is shaken, and Palestine in a great degree rendered independant of the Porte. Now this leads to the Restoration of the Jews to their own land. provided that John Bull, by the judicious application of a few millions, can prevail on the Porte to make *a present* to the Jews of this portion of his Empire. When honest John has paid his own debts, and has millions to spare, he may perhaps be willing to advance a trifle to remove Duke's Place and *Rag Fair* into the vicinity of Jericho beyond Jordan;—*an event no doubt 'fast approaching'!*

Art. 26. *A Review of Dr. Priestley's Letter to an Anti-Pædobaptist.* By Job David. 8vo. 1s. Vidler.

Mr. David charges Dr. Priestley with a desertion of his great principle, *The Sufficiency of Scripture*, by making an appeal to the Fathers in the controversy respecting infant baptism, and protests against its validity. 'There is nothing left (he says) in the writings of the Apostles that is a sufficient warrant for the baptism of babes, for if there were, it would be quite unnecessary to refer to Hermas, Justin, Gregory Nazianzen,' &c. &c. This reviewer considers Original Sin as one of the Corruptions of Christianity, and Infant Baptism as having been derived from this source. 'If (he observes) the Scriptures are silent, as I think that they are, and both common sense and common justice require they should be on the Damnation of Infants, on account of the sin of Adam, why should we hold to view an *emblem* of a doctrine that is not taught in the Bible, nor justly to be deduced from it?' We leave Dr. Priestley to make the reply, having no inclination to engage in this endless controversy.

Art. 27. *A Charge delivered to the Clergy of the Diocese of Oxford,* by John, Lord Bishop of that Diocese, at his primary Visitation in June 1802. 8vo. 1s. Rivingtons.

There are two or three subjects which principally render this charge remarkable: one, which is styled 'an infraction of the regular ecclesiastical discipline and a deviation from it,' is, 'the claim of exemption and peculiar jurisdiction in certain parts of the diocese.' After other remarks, the Bishop adds; 'I have carefully investigated the claims of the two peculiars, which are most objectionable, and have taken good advice respecting them; the result of which is, that both of them, at least in the extent now exercised, are mere usurpations.'

tions.' It is farther said; 'I think it necessary, thus publickly to assert my claim, and declare my intention, as I think it my duty, to endeavour to bring this long disputed matter to a conclusion.' Another article immediately presented to notice is that of clandestine or improper marriages; respecting which, great complaints, we are told, 'have been made throughout the kingdom, especially in this diocese. The fact is, that there have been abuses both in the marriages by banns and by licence. It is always reasonable ground of suspicion, if the parties, without just cause, leave their own homes, and apply for the necessary preliminaries, and the performance of the ceremony in a distant quarter.' The licencing of curates is next mentioned, with an assurance of his Lordship's purpose 'to enforce the canon, which forbids any minister to serve a cure, without being previously admitted by the Bishop's licence.' These topics are introduced in the latter part of the charge: in the former, amid the more direct exhortations addressed to the clergy, we remark a particular notice taken 'of a set of men, styling themselves, *Evangelical* ministers; a title (says the Bishop) which, if assumed, as it is, exclusively of others, is in itself separation and schism.' Again it is observed, 'I must insist on it, that if life and vigour be to be restored to religion, and its salutary influence increased, it must be done by the instrumentality of the church; that such is the law of this our national church and realm, and I believe I may venture to say, of Christ himself. If reformation be wanted, it should operate through that channel.'—These, we think, are the chief remarks, which it is requisite for us to lay before the reader from this pamphlet; and from them its general complexion and particular scope may be deduced.

EDUCATION.

Art. 28. *An Essay intended to establish a new Universal System of Arithmetic;* Division of the Year, Circle, and Hour; System of Standard Measures, Weights, and Coins: Division of the Mariner's Compass, and Scale of the Barometer and Thermometer; and on making some necessary Alterations in the Form and Construction of the Scale (or Gammut) of Music. In which is also contained, a concise Account of the new Measures, Weights, and Coins; Division of the Circle. Astronomical Day, and Calendar; and Era of the French Republic; with Critical Remarks thereon. By John King. 8vo. 2s. Seeley.

The plan of Mr. King has a close connexion with the metrical system adopted in France; and because science and France have, in the rage and fury of these contentious times, been coupled with infidelity and hatred of Christianity, the author has thought it incumbent on him to enter, in the beginning of his treatise, an avowal of his hostility to heretical and antichristian principles: but we trust that, although Englishmen now hate "France and Frenchmen" more fervently, and with better cause, than they did formerly, yet, judging more dispassionately and coolly, they have happily ceased to call every man an atheist and a jacobin who admires the wit of Voltaire or the science of Laplace.

The author wishes to introduce a new system of arithmetic, where the radix is 8, (he rejects 12, without assigning a sufficient reason,) and new divisions of the circle and the year. Instead of taking as a metre, or an invariable unit, a certain portion of the earth's measured circumference, he makes his standard to depend on the length of a pendulum; an old notion, and which, for good reasons, was rejected in the project of the French metrical system. Whoever wishes to know the particulars of Mr. King's plan must consult the pamphlet itself; yet he will probably enter with reluctance on the perusal of a merely scientific suggestion, which from a thousand causes he must despair of ever seeing carried into execution.

Mr. King thus states the difference between his system and that of the French; 'The French new metrical system is nearly the same as the foregoing, which is only intended as an improvement thereof. My metrical system is distinguished from that of the French by the following particulars, viz its being adapted to the new system of arithmetic; the basis from which the lineal measuring unit is taken; in my adopting one set of measures for the mensuration of solids; another set (similar to the last, in value, but of different names) for measures of capacity; and in my not assigning a set of measures, *solely* for the purpose of measuring *wood for fuel.* The French new lineal measuring unit does *not depend* upon the *divisions of time,* but upon the *distance* between the *equator* and the *north pole,* or the length of a *quarter* or *quadrant* of the *terrestrial* meridian; it being equal to the $\frac{1}{10000000}$ part thereof.'

He then gives a very good account of the present French system.

Art. 29. *The Paternal Present:* being a sequel to Pity's Gift: chiefly selected from the Writings of Mr. Pratt. 8vo. 2s. Boards. Longman and Co. 1802.

An account of *Pity's Gift* will be found in our 27th volume, N. S. p. 329. That work was principally intended to promote a humane treatment of the brute creation: this one now before us advances higher, and is designed to awaken and improve compassion, benevolence, and generosity in the behaviour of man to man. 'Emilius and Clara,' an affecting, instructive story, is followed by a few 'poetical pieces relative to the people of colour, or the Blacks;' the tales are generally well known.—'Louisa Venoni' is, in the event, both interesting and pleasing, though there may be danger of some misapplication.—'The Earthquake, or virtue not exempt from sublunary ills,' is very impressive, and its cast melancholy indeed.—'The Beggar and Angel, an oriental story' is much inferior to the *Hermit* of *Parnell,* so long and so generally diffused without any abatement of its merit.—'The Basket-maker: a Peruvian tale: the pride of blood, or high birth, decried:' conveys persuasive and edifying admonitions to persons in all stations.—'Sophia, or the maid of simplicity;' pleasing, and of some utility, but *artificial* labours for the attainment of easy and simple manners will counteract the design.—'Florio, the Forester, by Rogers', requires not now a more particular notice.—'The *Carbine,* a military fragment,' conveys instruction and improvement; though, it may be thought, in an odd and peculiar form, and may contribute to promote the honour and contentment of the life of a soldier.—'Albert Bane,' which closes the list, is an entertaining narrative, carries an air of probability, and communicates at once pleasure and beneficial instruction.

Art. 30. *Eighteen Conversations*, in Italian, French, and English, in which the most necessary Words used in familiar Conversation are introduced. Carefully revised, corrected, and improved by an English Translation. By G. Grimani, Teacher. 2d Edition. 2 Vols. 12mo. 10s. Boards. Dulau and Co. 1803.

In page 308 of the 33d volume of our New Series, we gave an account of the first edition of these Conversations. The insertion of six additional dialogues, and of an English translation, sufficiently explains the appearance of a second volume.

The new articles relate chiefly to the French and Italian languages, drawing, music, dancing, fencing, the names of household goods, and the history of Greece and Rome, England and France. Mr. Grimani's English is not wholly exempt from slight inaccuracies: but, like his French, it is highly creditable to the pen of a foreigner.

As he professes to instruct rather than to entertain, we forbear to reflect on the want of touching or amusing incidents; which, in our opinion, are best calculated to ensure the attention of youthful minds. We are, however, concerned to repeat that, in a book avowedly destined to the purposes of education, and offered to the public as *carefully revised and corrected*, errors of the press still so much abound, without any directions for their removal. The French accentuation is peculiarly faulty; and, while a few singularities in orthography (as *pronnoncer, cotton,* &c.) have been adopted, the termination *ois*, which begins to be accounted obsolete, has been retained. *Solon* is repeatedly written *Salon*, in the English version, and *Mecenas* is nick-named *Mecanna*. In the Italian, French, and English, it is said that James I. of England died in 1437; though, a line or two above, it is asserted that he succeeded to the throne of England in 1603. The publication appears, in other respects, to be of such an useful tendency, that we notice these misprintings with regret.

MISCELLANEOUS.

Art. 31. *An impartial History of the Rebellion in Scotland in the Years 1745—6*; to which is added a Journal of the Adventures and Escape of the Young Chevalier, after the Battle of Culloden. By Alexander Campbell, M.A. 12mo. pp. 193. 2s. 6d. Boards. Tegg and Castleman.

Why this little publication was reprinted at this time, we are at a loss to guess, unless it was in order to read a wholesome lesson to us on the subject of invasion, to awaken us from any false security, and to rouse us to a due sense of our danger. If, in 1745, with forces so contemptible, and means of every kind so inadequate, an invader was capable of exciting such a panic, of making so alarming a progress, and of effecting so much mischief, is there at this moment any thing which zeal and our utmost exertions can effect, that should not be accomplished to fortify us against the most formidable preparations that ever threatened this or any other country?

This relation is chiefly confined to an account of the military part of this famed transaction, and so far it appears to be sufficiently ample and faithful. The narrative of the young Prince's concealment, wanderings, and final escape, is detailed with great simplicity, and is highly interesting.

'The Prince (we are told) began his march for Carlisle, with an army not exceeding 6700 effective men; a small number for such an expedition: but he relied much on English reinforcements, and more on a timely descent by the French in the south; for, in case of such a diversion, nothing could have effectually obstructed his march to London. The principal persons in his army were, the Duke of Perth, General; Lord George Murray, Lieutenant General; Lord Elcho, son to the Earl of Wemyss, Colonel of the life guards; the Earl of Kilmarnock, Colonel of a regiment mounted and accoutred as hussars; Lord Portsligo, General of the horse; the Lords Nairn, Ogilvie, Dundee, and Balmerino; Messrs. Sheridan and Sullivan, Irish gentlemen; General M'Donald, his aid-de-camp; John Murray of Broughton, Esq. his secretary; and many others.'

The writer concludes his account of the Prince's sufferings and escape with this summary:

'REMARKS.

'From the foregoing account, we find, that the Prince was twice in danger of being shot; five times in danger of being drowned, having been in great storms in little boats; nine times pursued, and in sight of ships of war and other armed vessels. Many times in danger of being taken, often seeing his pursuers, and sometimes being within hearing of them. Six times miraculously escaped being taken. He was often almost famished for want of meat and drink; must inevitably have starved, were it not for some favourable acts of providence that exceeded all human aid or hope. He was mostly obliged to lie in miserable huts, having no other bed than the bare ground, or heath; often lying on wild mountains, without any other covering than the canopy of heaven, and with heavy dews and rains. Add to all these, that he had frequent returns of the bloody flux.'

FAST-DAY SERMONS.

Art. 32. *A Sermon preached on the late Fast-Day, October* 19, 1803, at the Parish-Church of Hatton, Warwickshire. By Samuel Parr, LL.D. 4to. 2s. Mawman.

"To whomsoever much is given, of them much will be required." On this just principle, the great talents of Dr. Parr will always create much expectation from any production of his pen. The reader, therefore, will only acknowlege that his hopes are realized, when he is told that this sermon exhibits manly statements and liberal opinions, nice discrimination and forcible reasoning. A subject which is often obscured and debased by narrow views, low prejudices, and violent passions, is here discussed with that philosophic temper and dignity, with that precision and expansion of mind, which ensure purity of argumentagumentation without diminishing its energy, and which present truth in that very point of view in which the circumstances of the case require it to be contemplated. It offers not an inflated declamation on Patriotism, but a sober definition of it; including an explanation of the essential qualities of this virtue, and a detection of the errors and misconceptions which have been too generally entertained with respect to this branch of ethics. Dr. Parr strenuously maintains, against the well known positions of Lord Shaftesbury and Mr. Soame Jenyns on this subject, that the principle of Patriotism is warranted by the authority of the gospel; and his remarks are so well adapted to the purpose of them, that we shall make an extract from this part of his discourse:

'The misrepresentations of the former writer will be completely refuted, by considering that christianity, when it binds us to universal benevolence, must include patriotism as a *part*; for the obligation to do good must ever be co-extensive with the power of doing it; and therefore, to act for the benefit of *many*, when the opportunity occurs, is the office of a christian, no less than to act for the benefit of a few.

'Thus far, while we agree with one of the writers to whom I have alluded, about the solid advantages of true patriotism, we can, at the same time, protect our holy religion from the charge of not having recommended it; and, in the sequel, while we equally agree with the other writer, on the mischievous tendencies of false patriotism, we shall not rest our defence of revelation, upon the fantastic and hardy presumption, that because Christ was *silent* about the *false*, he *consequently* was *indifferent* about the *true*. One distinction, I am aware, pervades the whole controversy; and since it is very pertinent as well as very intelligible, I shall now lay it before you. If by silence be meant the absence of *express*, or, as dialecticians would say, *formal* approbation or disapprobation, we accede to the statement, as it respects *both* kinds of patriotism. But, if the word be employed to mean *implicit* or *virtual* approbation or disapprobation, we oppose the statement, as it concerns both. For, *under certain circumstances*, which the course of human affairs frequently realizes, the virtues which Christ enjoins, have in themselves the essential merit of true patriotism, and the vices which he forbids, contain in themselves the essential malignity of that which is false.

'The error of the ingenious person, whose opinions I am now going to examine, is perhaps the more dangerous, because it is accompanied with an ostentatious eagerness in the defence of the gospel; and therefore in the very threshold of that examination, I think it proper for me to observe, that the whole difficulty which he has started may be solved, by distinguishing between the right and the wrong application of terms, and between the use and abuse of principles.

'If patriotism mean that well directed and well-measured love of our country, which induces us to promote the welfare of it, both in preference to private advantage, and in *subordination to general good*, we maintain that his assumption is false, we reject the aid which is offered to our cause by his inference from it; and we assert that in conformity to those restrictions which are imposed by the higher considerations of that general good, patriotism, so far from being virtually prohibited by our heavenly master, is substantially enjoined. But, if patriotism be really and solely, as our panegyrist defines it, that "which commands us to oppress all countries, in order to advance the imaginary prosperity of our own; and to copy the mean partiality of an English Parish Officer, who thinks injustice and cruelty meritorious, when they are useful to his village;" in *this* sense of the term, we allow that the gospel does not, either in reality or appearance, give encouragement to *such* patriotism, and we assert, that upon one and the same ground of violated benevolence, it condemns both the officer who serves his village, and the citizen who would serve his country, by such odious means and from such narrow views. We contend, however, at the same time, that the definition is imperfect and fallacious—imperfect, because it does not *discriminate* the imaginary from the real interests of our country; and fallacious, because it would insinuate, that the real can be forwarded *only* by the same injustice and cruelty, which according to the hypothesis we are now considering, are employed to promote the imaginary.'

After having commented on the parable of the man who had fallen among thieves, Dr. P. infers that 'the precept, which directly commands us to love a stranger, contains an *implied* and forcible direction to love our countrymen more especially.'

Our Saviour, in his lamentation over Jerusalem, displayed the principle of patriotism with glowing ardour and unspotted purity: but he was prudently restrained from addressing direct precepts respecting the love of our country, on account of the national temper and political situation of the Jews at that time: 'If, however, (says Dr. Parr,) the affection itself is sanctioned by the example of our Saviour, we are furnished with a sufficient answer to the severe reproaches of infidels and the wild misrepresentations of believers.'

From the general doctrine of this discourse, the learned and celebrated preacher descends to the topics suggested by the political situation of the country; and, as in the progress of his argument he distinguishes between true and false patriotism, so here he discriminates between the genuine calls of duty and the wild excesses of passion. With true greatness of mind, and with a proper regard to his sacred office, he disclaims 'the echoing and re echoing of personalities, to the asperity, and perhaps in some points to the injustice of which, we may in part impute "those perils and those calamities," which we deplore.' In allusion to some few expressions in the last fast service, he laments that the acrimony of personal railing was permitted to find a place in addresses to the searcher of hearts; because it could reflect no credit on ourselves, and at a juncture like the present we can derive no benefit from frivolous cavils and virulent invectives, 'but rather from that caution which is able to appreciate the differences of real and apparent danger, and that firmness which alike disdains to have recourse to the meanness of submission and the insolence of defiance.' Dr. Parr accurately delineates the blessings which we enjoy, and the situation in which we stand in respect to the views of the enemy. Convinced that we are pursuing justifiable ends by meritorious means, he exhorts us to the most vigorous and determined exertion, and encourages us to look forwards with pious hope to the succour of Almighty God.

Art. 33. *Trust and Confidence in the universal and sovereign Government and constant Providence of God:*--Preached in the Unitarian Chapel in Essex-Street. By John Disney, D.D. F.S.A. 8vo. 1s. Johnson.

As Dr. Disney disapproves political discussion in the pulpit, he studiously avoids all considerations which are not immediately involved in the issue of the present stupendously awful period. He consoles himself, and endeavours to console his hearers, by reflections on the superintending Providence of God; and he exhorts us to establish our fortitude on a sober conviction of the justice and necessity of our engaging in our own defence,—on our high regard for our constitutional liberties,—on a just sense of the dignity of our independent character,—and on the determined purpose of our minds not to survive the loss of all that renders our country dear and valuable to us.

Other SINGLE SERMONS.

Art. 34. *Preached in the Chapel of the British Factory, St. Petersburgh,* 15th July, 1802. By the Rev. L. K. Pitt, A.M. late Fellow of St. John's College in Oxford, Chaplain to the British Factory in St. Petersburgh. 8vo. 1s. Cadell and Davies.

The object of this discourse is expressed in the following words; 'the superintendence of Providence discernible in the calamitous events of the late war.' In illustrating this proposition, the preacher manifests ingenuity and piety. The first *advantage* hence resulting, he apprehends to be the moderating of such principles as endanger the safety or comfort of civil society; "perhaps (says he) no arguments advanced by those who have always been reproached with prejudice or interest, would have succeeded in checking the gigantic strides of innovation, had not the spectre been providentially crushed even in its struggles for existence.' A farther benefit, he conceives, is of a religious nature;—'Though the cause of religion is rather degraded than served by considering her as an ally of state, or of any particular form of government; yet we have now a means, beyond any we before possessed, of shewing that as nothing less than a confidence in God can support an individual under affliction, so nothing but a reliance on the Supreme Being can harmonize a nation.'—Another beneficial effect which late events have a tendency to produce, and which he appears to think they have actually obtained, is that of correcting superstition and bigotry. Speaking of Roman Catholics, he says, 'they are, in many essential points, approaching nearer to ourselves. A blind and servile confidence will certainly be no longer imposed on the authority of mere mortals; nor can it be safely required. That vast body of men who erred in spirit, will now come to understand:—they will support their religion by reason, and embrace those doctrines on conviction, which before were matter of doubt or superstition.'—Towards the conclusion of the sermon, a tribute of respect is paid to the British Sovereign, and with it is united a handsome notice of the Russian Emperor. The writer disclaims all flattery, but his language is strong;—'The firmest bond of union is mutual integrity, mutual benevolence, or mutual piety; these virtues, the brightest ornaments of man, the highest excellence of Christianity, regulate the lives and direct each action of the sovereigns, to whom we owe allegiance and submission.'

Correspondence.

From a communication with which we have been favoured by Mr. Malthus, we learn that we have misconceived and therefore incorrectly represented his classification of the checks on population: but he is so polite as to ascribe our mistake to a want of clearness in his own language. Be this as it may, it is beyond all doubt that the corrected statement is the just one, and that which best harmonizes with the author's system.

The reader, then, is to understand that Mr. Malthus, instead of confining the preventive check to moral restraint, extends it to promiscuous intercourse, unnatural passions, and improper acts intended to conceal the consequences of irregular connection, which come under the head of vice: while excesses, wars, &c. which range under the same head, together with misery, constitute the positive check. Thus it appears then that vice comes in part under the preventive, and in part under the positive check. If we now rightly comprehend his meaning, he regards whatever operates to the prevention of births as belonging to the preventive class of checks, and whatever takes away human beings prematurely as belonging to the positive.

The facility with which, as we apprehended, the system of Mr. Malthus might be misrepresented, induced us to hint at the probability of its meeting with that sort of unfair treatment: but we do not see how such an observation (especially if the cautions with which we accompanied it are taken into consideration,) can possibly lessen its original chance of undergoing an unprejudiced discussion. It appears to us directly calculated to have the contrary effect. Virulent and uncandid attacks, however, are scarcely to be regarded as evils by the authors of novel systems; and the misfortune most to be dreaded by them is neglect. If we cannot guarantee the author against the former of these circumstances (which we are sure he is too conscious of his strength much to dread,) we can safely say that he cannot suffer from the latter without a reflection on the age, or some calamity befalling the times.

A letter from Mr. Hall of Cambridge alleges that, in our account of his Fast Sermon in the last Review, p. 455. we imputed to him a mistake 'which he never made,' when we represented him as assigning a well known passage in Aristotle to Mrs. H. More; and he is 'astonished at being supposed ignorant of a circumstance which enters into the first elements of liberal education.'

In Mr. H.'s *advertisement*, he said; "the allusion to the tragic muse (p. 50,) should have been marked as a quotation, though the author knows not with certainty to whom to ascribe it. He believes it fell from the elegant pen of Mrs. More." The passage in p. 50. is this:

"They (the mistakes and disasters of mystics of impiety) have had the effect which critics assign as the purpose of the tragic muse, that of purifying the heart by pity and terror."

The reader will judge whether we should have understood these passages in the way in which we did apprehend them: or whether we ought to have supposed that Mr. Hall's meaning was that which he thus states it to have been, in his letter:

'It was not *the sentiment* itself, but the *allusion* to that sentiment, *as illustrating the effects of infidelity,* which I imputed to Mrs. More.'

We are, however, happy in affording Mr. Hall this opportunity of explaining himself, whether the deficiency originated in his composition or in our perception: but perfectly satisfied in our own minds that the fault is not to be attributed to us.

In another letter relative to Mr. Hall's sermon, the anonymous writer remarks, that our comment on Mr. H.'s simile at p. 27. would probably not have occurred, had we observed that 'in the table of errata, at the end of the sermon,' the word *corrupted* was ordered to be inserted in that page, making the passage read thus: 'the stagnant marshes of *corrupted* Christianity.' Certainly, this word makes a very material difference: but our copy of Mr. H.'s sermon contained *no* table of errata, and therefore we were obliged to take the passage as we found it.

X. X. is requested to consider that it is impossible for us to correct all the minute errors, which we may observe in perusing the different works that come before us.

Mr. Roe's letter is received, and the subject of it will not be forgotten: nor will it be submitted to the sort of judge which he deprecates.

A *soi-disant* 'Old Friend' in the north, should not have made us pay double postage for his letter informing us that he means to publish a book, and requesting us to apprize our readers of it: a practice which, as an *old friend,* he might have known is not usual with us.

*** The APPENDIX to Vol. XLII. of the Monthly Review is published with this number, and contains the usual portion of FOREIGN LITERATURE, with the *General Title, Table of Contents,* and *Index,* for the volume.

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THE

MONTHLY REVIEW,

For FEBRUARY, 1804.

Art. I. *The Temple of Nature; or, the Origin of Society: a Poem, with Philosophical Notes.* By Erasmus Darwin, M.D. F.R.S. Author of the Botanic Garden, &c. 4to. 1l. 5s. Boards. Johnson. 1803.

It has fallen to the lot of few writers to advance such claims on the attention of mankind, as those of our late ingenious friend Dr. Darwin: who was equally acute in metaphysical discussion, and happy in presenting his ideas under the fairy-garb of poetry. As, however, all uncommon advantages are in some degree counterbalanced, this versatility of talent was prejudicial to the soundness of his philosophical tenets. Fancy too often drew him aside from cool induction, and he was better qualified to please than to instruct. His favourite occupations were sometimes unhappily intermingled: since the philosopher occasionally became too poetical, or the poet was lost in metaphysical labyrinths. We have now before us a work which may be regarded as a summary of his opinions, and which we shall consider under two different points of view,—first discussing its merit as a poem,—and then examining its philosophical principles. Such is the embarrassment produced by the modern practice of loading poems with notes; and which induces us heartily to wish that authors could be persuaded to publish their prose and their poetry in separate essays.

Surveyed as a poem, *the Temple of Nature* appears very irregular in its plan. The machinery introduced serves only as a scaffolding, and conceals instead of giving play to the action. As if the operations of nature were not already sufficiently secret, the mystery of a Hierophant is added by the author; and this preacher being a female, he seems to have thought himself justified in assigning the whole of each book to her harangues, which other poets would have delivered without ceremony in their own person. We cannot, indeed, discover the merit of attributing poetical compositions to a fictitious character so much removed from modern philosophy as that which Dr.

Darwin has selected. If the Grecian Muses, with all their graceful attributes, are to be discarded, why should the African witches be substituted in their place? The Sphinx, it is now ascertained, has the features of a negress; and of her sisterhood, Dr. Darwin's philosophical nymphs ought, in strictness of costume, to have been composed. Correctly speaking, it may be said that colour is an accident, and that *animal appetency* is independent of it: but the sable Venus would have appeared to more disadvantage in the embellishments of this volume, than even the Teutonic *Nudes* with which it is decorated.

Though the caverns of Egypt would have been the proper scene of this poem, the author has chosen to resort to the Eleusinian Mysteries, and to exhibit an Urania with 'snow-white arms,' as his philosophical lecturer; and, to our great surprize, he refers his readers to Dr. Warburton's fantastical theory of the Visions in the sixth book of the Æneid, for an *explanation* of those mysteries. This idle opinion was so completely refuted by Mr. Gibbon, that we did not expect to see it asserted again by any man of general information. If a preacher be necessary on such an occasion, we should have been more edified by truths proceeding from the shade of Newton, than from a Grecian nymph; notwithstanding the attractions of her white vest and pearl necklace.—Still more personages, however, are put in requisition for this great purpose; and Dr. Darwin's allegory thickens on us, we had almost said even to satiety.

> 'By firm immutable immortal laws
> Impress'd on Nature by the Great First Cause,
> Say, Muse! how rose from elemental strife
> Organic forms, and kindled into life;
> How Love and Sympathy with potent charm
> Warm the cold heart, the lifted hand disarm;
> Allure with pleasures, and alarm with pains,
> And bind Society in golden chains.
> 'Four past eventful Ages then recite,
> And give the fifth, new-born of Time, to light:
> The silken tissue of their joys disclose,
> Swell with deep chords the murmur of their woes;
> Their laws, their labours, and their loves proclaim,
> And chant their virtues to the trump of Fame.
> 'Immortal Love! who ere the morn of Time,
> On wings outstretch'd, o'er Chaos hung sublime;
> Warm'd into life the bursting egg of Night,
> And gave young Nature to admiring Light!—
> You! whose wide arms, in soft embraces hurl'd
> Round the vast frame, connect the whirling world!

Whether immers'd in day, the Sun your throne,
You gird the planets in your silver zone;
Or warm, descending on ethereal wing,
The Earth's cold bosom with the beams of spring;
Press drop to drop, to atom atom bind;
Link sex to sex, or rivet mind to mind;
Attend my song!—With rosy lips rehearse,
And with your polish'd arrows write my verse!—
So shall my lines soft-rolling eyes engage,
And snow-white fingers turn the volant page;
The smiles of Beauty all my toils repay,
And youths and virgins chant the living lay.'

An unnecessary incumbrance is thus entailed on the work, by invoking a Muse, and afterward Divine Love, to inspire the author with those thoughts which he ultimately devolves on the thing called a Hierophant; so ugly a word, that we cannot easily associate with it the idea of a beautiful nymph.

The reader is now conducted to the 'Temple of Nature,' which is described as towering over the site of the terrestrial Paradise, and is evidently designed after the sculptured caverns of the East:

'HERE, high in air, unconscious of the storm,
Thy temple, NATURE, rears it's mystic form;
From earth to heav'n, unwrought by mortal toil,
Towers the vast fabric on the desert soil;
O'er many a league the ponderous domes extend,
And deep in earth the ribbed vaults descend;
A thousand jasper steps with circling sweep
Lead the slow votary up the winding steep;
Ten thousand piers, now join'd and now aloof,
Bear on their branching arms the fretted roof.
'Unnumber'd ailes connect unnumber'd halls,
And sacred symbols crowd the pictur'd walls;
With pencil rude forgotten days design,
And arts, or empires, live in every line.
While chain'd reluctant on the marble ground,
Indignant TIME reclines, by Sculpture bound;
And sternly bending o'er a scroll unroll'd,
Inscribes the future with his style of gold.
—So erst, when PROTEUS on the briny shore,
New forms assum'd of eagle, pard, or boar;
The wise ATRIDES bound in sea-weed thongs
The changeful god amid his scaly throngs;
Till in deep tones his opening lips at last
Reluctant told the future and the past.'

We are not perfectly satisfied with this simile, which is neither clear nor appropriate; and we are still less pleased with the author's grave conjecture, added in a note, that Proteus was the name of a hieroglyphic figure, representing Time; for Time itself is unchangeable. The Statue of Nature, if not conceived with any peculiar felicity, is at least a bold sketch:

> 'SHRIN'D in the midst majestic NATURE stands,
> Extends o'er earth and sea her hundred hands;
> Tower upon tower her beamy forehead crests,
> And births unnumber'd milk her hundred breasts;
> Drawn round her brows a lucid veil depends,
> O'er her fine waist the purfled woof descends;
> Her stately limbs the gather'd folds surround,
> And spread their golden selvage on the ground.'

Next we find the doctrines of the *Zoonomia*, respecting the production of life, versified; and as we are at present attending to the author's poetry, we lay the following specimen before our readers without remarks:

> 'First HEAT from chemic dissolution springs,
> And gives to matter its eccentric wings;
> With strong REPULSION parts the exploding mass,
> Melts into lymph, or kindles into gas.
> ATTRACTION next, as earth or air subsides,
> The ponderous atoms from the light divides,
> Approaching parts with quick embrace combines,
> Swells into spheres, and lengthens into lines.
> Last, as fine goads the gluten-threads excite,
> Cords grapple cords, and webs with webs unite;
> And quick CONTRACTION with ethereal flame
> Lights into life the fibre-woven frame.—
> Hence without parent by spontaneous birth
> Rise the first specks of animated earth;
> From Nature's womb the plant or insect swims,
> And buds or breathes, with microscopic limbs.
> 'IN earth, sea, air, around, below, above,
> Life's subtle woof in Nature's loom is wove;
> Points glued to points a living line extends,
> Touch'd by some goad approach the bending ends;
> Rings join to rings, and irritated tubes
> Clasp with young lips the nutrient globes or cubes;
> And urged by appetencies new select,
> Imbibe, retain, digest, secrete, eject.
> In branching cones the living web expands,
> Lymphatic ducts, and convoluted glands;
> Aortal tubes propel the nascent blood,
> And lengthening veins absorb the refluent flood;
> Leaves, lungs, and gills, the vital ether breathe
> On earth's green surface, or the waves beneath.
> So Life's first powers arrest the winds and floods,
> To bones convert them, or to shells, or woods;
> Stretch the vast beds of argil, lime, and sand,
> And from diminish'd oceans form the land!

> 'Next the long nerves unite their silver train,
> And young SENSATION permeates the brain;
> Through each new sense the keen emotions dart,
> Flush the young cheek, and swell the throbbing heart,
> From pain and pleasure quick VOLITIONS rise,
> Lift the strong arm, or point the inquiring eyes;
> With Reason's light bewilder'd Man direct,
> And right and wrong with balance nice detect.
> Last in thick swarms ASSOCIATIONS spring,
> Thoughts join to thoughts, to motions motions cling;
> Whence in long trains of catenation flow
> Imagined joy, and voluntary woe.'

We cannot quit the subject of this canto without noticing a very unhappy couplet, in which a new word is introduced—The Muse and Urania,

> 'Ascend the winding steps with pausing march,
> And seek the Portico's susurrant arch.'

The late Mr. Warton was severely ridiculed for introducing the phrase "echoing car" into one of his odes (which he had probably borrowed from the once popular song of "the echoing horn;)" and the idea of an arch that whispers, for this is the translation of *susurrant*, is equally inadmissible. The wonders of the Porch, however, are not yet at an end; for we are told that the architrave

> 'DRINKS the first blushes of the rising morn.'—

The second canto treats of the Reproduction of Life, an ingenious system resembling the metempsychosis of the antients. Here we meet with great inequalities. Some of the verses are very smooth; for example,

> 'But REPRODUCTION with ethereal fires
> New Life rekindles, ere the first expires;
> Calls up renascent Youth, ere tottering age
> Quits the dull scene, and gives him to the stage;
> Bids on his cheek the rose of beauty blow,
> And binds the wreaths of pleasure round his brow;
> With finer links the vital chain extends,
> And the long line of Being never ends.'

Others are so harsh and inelegant, that they scarcely appear to be the composition of the same author:

> 'But Reproduction, when the perfect *elf*,
> Forms from fine glands another like *itself*,
> Gives the true character of life and sense,
> And parts the organic from the chemic *ens*.'

Elf and *Ens* are mere botches; and we particularly notice the latter, because it is employed to eke out other needy lines.

As we proceed, we find *Storge*, or Natural Affection, converted into a Goddess; and we are unavoidably reminded of the extravagances of heathen mythology, which assigned a protecting deity to the most disgusting and obscene of our animal functions. It seems, indeed, the tendency of Dr. Darwin's poetry to degrade the human species, and to exalt animals of an inferior nature. We have seen mock-epic poems, and he has now presented us with mock-physics.—What can be more perverse, speaking of poetical propriety, than the following similies?

'The demon, Jealousy, with Gorgon frown
Blasts the sweet flowers of Pleasure not his own,
Rolls his wild eyes, and through the shuddering grove
Pursues the steps of unsuspecting Love;
Or drives o'er rattling plains his iron car,
Flings his red torch, and lights the flames of war.
'Here Cocks heroic burn with rival rage,
And Quails with Quails in doubtful fight engage;
Of armed heels and bristling plumage proud,
They sound the insulting clarion shrill and loud,
With rustling pinions meet, and swelling chests,
And seize with closing beaks their bleeding crests;
Rise on quick wing above the struggling foe,
And aim in air the death-devoting blow.
There the hoarse stag his croaking rival scorns,
And butts and parries with his branching horns;
Contending Boars with tusk enamell'd strike,
And guard with shoulder-shield the blow oblique;
While female bands attend in mute surprise,
And view the victor with admiring eyes.—
'So Knight on Knight, recorded in romance,
Urged the proud steed, and couch'd the extended lance;
He, whose dread prowess with resistless force,
O'erthrew the opposing warrior and his horse,
Bless'd, as the golden guerdon of his toils,
Bow'd to the Beauty, and receiv'd her smiles.
'So when fair HELEN with ill-fated charms,
By PARIS wooed, provoked the world to arms,
Left her vindictive Lord to sigh in vain
For broken vows, lost love, and cold disdain:
Fired at his wrongs, associate to destroy
The realms unjust of proud adulterous Troy,
Unnumber'd Heroes braved the dubious fight,
And sunk lamented to the shades of night.'

After much weighty information, and some arch cautions respecting the 'Deities of Sexual Love,' drawn from the old store of the *Botanic Garden*, [*which buy* *] the Nymphs go to tea:

> ' Now at her nod the Nymphs attendant bring
> Translucent water from the bubbling spring;
> In crystal cups the waves salubrious shine,
> Unstain'd untainted with immodest wine,
> Next, where emerging from its ancient roots
> Its widening boughs the Tree of Knowledge shoots;
> Pluck'd with nice choice before the Muse they placed
> The now no longer interdicted taste.'

The lovers of whist will regret that this banquet was not followed by their favourite game, in a description of which the author might have tried his strength against Pope's game at Ombre.

The third canto relates to the Progress of the Mind, and is chiefly a versification of that part of the *Zoonomia* which treats of this subject. In the opening, we meet with the expression, '*laqueated ailes*;' a latinism which must be unintelligible to general readers.—After having derived our ideas of beauty from the form of the mother's breast, Dr. D. introduces us to our old acquaintances Cupid and Psyche, under the title of Deities of Sentimental Love. As this passage is written in his best manner, we extract it:

> ' Now on swift wheels descending like a star
> Alights young EROS from his radiant car;
> On angel-wings attendant Graces move,
> And hail the GOD of SENTIMENTAL LOVE.
> Earth at his feet extends her flowery bed,
> And bends her silver blossoms round his head;
> Dark clouds dissolve, the warring winds subside,
> And smiling ocean calms his tossing tide,
> O'er the bright morn meridian lustres play,
> And Heaven salutes him with a flood of day.
> ' Warm as the sun-beam, pure as driven snows,
> The enamour'd GOD for young DIONE glows;
> Drops the still tear, with sweet attention sighs,
> And woos the Goddess with adoring eyes:
> Marks her white neck beneath the gauze's fold,
> Her ivory shoulders, and her locks of gold;
> Drinks with mute ecstacy the transient glow,
> Which warms and tints her bosom's rising snow.
> With holy kisses wanders o'er her charms,
> And clasps the Beauty in Platonic arms;
> Or if the dewy hands of Sleep, unbid,
> O'er her blue eye-balls close the lovely lid,
> Watches each nascent smile, and fleeting grace,
> That plays in day-dreams o'er her blushing face;

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* We are reminded of this passage in the Criticisms on the Rolliad, by the incessant references to Dr. D.'s former publications.

> Counts the fine mazes of the curls, that break
> Round her fair ear, and shade her damask cheek;
> Drinks the pure fragrance of her breath, and sips
> With tenderest touch the roses of her lips;—
> O'er female hearts with chaste seduction reigns,
> And binds SOCIETY in silken chains.'

We must, however, object to the phrase 'Platonic arms:' Platonic love has become, by habit, an appropriate term: but to say that a Deity has Platonic *arms* is taking too great a licence of expression.

The mixture of whimsical physiology with description makes a curious appearance in the following passage, and ends in an absolute anticlimax:

> 'Thus when great ANGELO in wondring Rome
> Fix'd the vast pillars of Saint Peter's dome,
> Rear'd rocks on rocks sublime, and hung on high
> A new Pantheon in the affrighted sky,
> Each massy pier, now join'd and now aloof,
> The figured architraves, and vaulted roof,
> Ailes, whose broad curves gigantic ribs sustain,
> Where holy echoes chant the adoring strain;
> The central altar, sacred to the Lord,
> Admired by Sages, and by Saints ador'd,
> Whose brazen canopy ascends sublime
> On spiral columns unafraid of Time,
> Were first by Fancy in ethereal dyes
> Plann'd on the rolling tablets of his eyes;
> And his true hand with imitation fine
> Traced from his Retina the grand design.'

As the moral to this canto, Dr. Darwin has versified the great precept of Christianity, and gladly should we have praised his version, had justice permitted it: but we can find no beauty in these lines, as mere poetry:

> 'In life's disastrous scenes to others do,
> What you would wish by others done to you.'

Canto the fourth treats of Good and Evil; opening with a complaint of the want of sympathy among animated beings, and a view of the process of mutual destruction, which is far from consolatory. Here we have particular occasion to remark that inversion of feeling which we have before attributed to the author. His description of war among the human race is nervously expressed, but condensed with seeming indifference:

> "WHEN War, the Demon, lifts his banner high,
> And loud artillery rends the affrighted sky;
> Swords clash with swords, on horses horses rush,
> Man tramples man, and nations nations crush:

Death his vast sithe with sweep enormous wields,
And shuddering Pity quits the sanguine fields.'

When, however, he comes to speak of the battles of insects, he glows with an enthusiasm which delights in the most particular enumeration, and in labouring to excite the most lively interest:

' Fell Oestrus buries in her rapid course
Her countless brood in stag, or bull, or horse
Whose hungry larva eats its living way,
Hatch'd by the warmth, and issues into day.
The wing'd Ichneumon for her embryon young
Gores with sharp horn the caterpillar throng.
The cruel larva mines its silky course,
And tears the vitals of its fostering nurse.
While fierce Libellula with jaws of steel
Ingulfs an insect province at a meal;
Contending bee swarms rise on rustling wings,
And slay their thousands with envenom'd stings.'

The succeeding lines are more temperately expressed:

' Soon the fair forms with vital being bless'd,
Time's feeble children, lose the boon possess'd;
The goaded fibre ceases to obey,
And sense deserts the uncontractile clay;
While births unnumber'd, ere the parents die,
The hourly waste of lovely life supply;
And thus, alternating with death, fulfil
The silent mandates of the Almighty Will;
Whose hand unseen the works of nature dooms
By laws unknown—WHO GIVES, AND WHO RESUMES.'

We shall also extract the stanzas on the resuscitation of animal life, of which we may well say that the workmanship exceeds the value of the matter; for surely little comfort can be derived from the hope of a resurrection such as this new apostle promises:

' HENCE when a Monarch or a mushroom dies,
A while extinct the organic matter lies;
But, as a few short hours or years revolve,
Alchemic powers the changing mass dissolve;
[illegible] to new life unnumber'd insects pant,
[illegible] buds surround the microscopic plant;
senses, and unwearied frames,
and blush with purer flames;
m irritation spring,
oot, or wave the aurelian wing.
adron or an army yields,
age loads the waves or fields;
mines or from plagues survive,
wallow half a realm alive;—
ks in Time's destructive storms,
eath are but a change of forms;

Emerging matter from the grave returns,
Feels new desires, with new sensations burns;
With youth's first bloom a finer sense acquires,
And Loves and Pleasures fan the rising fires.—
Thus sainted Paul, "O Death!" exulting cries,
"Where is thy sting? O Grave! thy victories?"
'Immortal Happiness from realms deceased
Wakes, as from sleep, unlessen'd or increased;
Calls to the wise in accents loud and clear,
Sooths with sweet tones the sympathetic ear;
Informs and fires the revivescent clay,
And lights the dawn of Life's returning day.
'So when Arabia's Bird, by age oppress'd,
Consumes delighted on his spicy nest;
A filial Phœnix from his ashes springs,
Crown'd with a star, on renovated wings;
Ascends exulting from his funeral flame,
And soars and shines, another and the same.
'So erst the Sage with scientific truth
In Grecian temples taught the attentive youth;
With ceaseless change how restless atoms pass
From life to life, a transmigrating mass;
How the same organs, which to day compose
The poisonous henbane, or the fragrant rose,
May with to-morrow's sun new forms compile,
Frown in the Hero, in the Beauty smile,
Whence drew the enlighten'd Sage the moral plan,
That man should ever be the friend of man;
Should eye with tenderness all living forms,
His brother-emmets, and his sister-worms.'

At p. 167, (as in many others) we observe a very bad rhime; *recoils* and *ailes*.

In concluding our strictures on the *versification* of this poem, we must remark that, notwithstanding the faults which we have pointed out in it, the general strain of the author's poetry will preserve its charms for numerous readers. Its flow is rich and harmonious, not only satisfying but soliciting the ear, and dazzling the imagination with the most gorgeous images: but it cannot escape the observation of the critic, that a style so laboured is frequently misapplied; that, instead of Grecian simplicity, we are presented with the gaudy costume of the modern Scio, or Mytilene; and that the author sometimes unintentionally reminds us of the early periods of his profession, by exhibiting his art in gilding a pill.—What, indeed, can be more bitter as a future prospect than his doctrine of eternal sleep? What more productive of despair, in our present state, than his golden chimes of fatalism and fortuitous production? Let us do justice, by all means, to Dr. Darwin's genius: but let us not abandon the best interests of the human race, their welfare here and hereafter.

We now proceed to an examination of the philosophical principles of this work; which are not only detailed in notes annexed to the pages, but in a large body of additional notes, stationed like an *Army of Reserve*, in the rear of the volume.—In this part of our task, we feel a difficulty in determining whether we ought to be angry, or to laugh. If we regarded Dr. Darwin's arguments in favour of the spontaneous reproduction of animals as formidable, we should have exposed the various ill consequences of this hypothesis, which are but thinly disguised in his first additional note:—but, as we conceive the whole of his theory on this subject to be destroyed by the experiments of Spallanzani, we shall content ourselves with referring those readers, who may have been warped by Dr. Darwin's publications, to the more accurate researches of the Italian Philosopher; whose name, by a singular omission, is never mentioned in Dr. Darwin's notes.

It was a favourite opinion of Dr. D., likewise, that human society has been of shorter duration than that of some insects:

> '*Young Nature lisps*, l. 224. The perpetual production and increase of the strata of limestone from the shells of aquatic animals; and of all those incumbent on them from the recrements of vegetables and of terrestrial animals, are now well understood from our improved knowledge of geology; and shew, that the solid parts of the globe are gradually enlarging, and consequently that it is young; as the fluid parts are not yet all converted into solid ones. Add to this, that some parts of the earth and its inhabitants appear younger than others; thus the greater height of the mountains of America seems to shew that continent to be less ancient than Europe, Asia, and Africa; as their summits have been less washed away, and the wild animals of America, as the tigers and crocodiles, are said to be less perfect in respect to their size and strength; which would shew them to be still in a state of infancy, or of progressive improvement. Lastly, the progress of mankind in arts and sciences, which continues slowly to extend, and to increase, seems to evince the youth of human society; whilst the unchanging state of the societies of some insects, as of the bee, wasp, and ant, which is usually ascribed to instinct, seems to evince the longer existence, and greater maturity of those societies. The juvenility of the earth shews, that it has had a beginning or birth, and is a strong natural argument evincing the existence of a cause of its production, that is of the Deity.'

The facts lately published, however, respecting the Mammoths, shew the futility of Buffon's opinion that animals degenerate in America, which Dr. D. has here adopted; and it might be retorted on him, that the want of improvement in the noble societies of bees, wasps, &c. may be urged as a proof of their recent existence in society. They may not yet have felt the want of hands, of tongues, of the 'immortal press,'* nor any of those faculties and enjoyments which, according to the doctrines of the *Zoonomia*, they might have acquired merely by wishing for them: yet it seems that Dr. D. regarded the human race as very deficient in their natural powers; for thus he sings in another page of his poem:

> 'Proud man alone in wailing weakness born,
> *No horns protect him*, and *no plumes adorn* †.'

This idea is carried still farther in a different part of the work, where the progress of *many animals* is stated to be more perfect than that of man; [note on p. 53.] and where it is asserted that men were originally hermaphrodites. We turn with disgust from speculations founded on such slight analogies, degrading in their consequences, and in no way adapted to improve either the judgment or the morals of his readers.

In p. 71, we are presented with a singular conjecture;

> '*And whisper to the song.* l. 356. A curious circumstance is mentioned by Kircherus de Musurgia, in his Chapter de Lusciniis, "That the young nightingales, that are hatched under other birds, never sing till they are instructed by the company of other nightingales." And Johnston affirms, that the nightingales that visit Scotland, have not the same harmony as those of Italy, (Pennant's Zoology, octavo, p. 255), which would lead us to suspect, that the singing of birds, like human music, is an artificial language rather than a natural expression of passion.'

We cannot help recollecting in this place the curious inquiries of Dr. Martinus Scriblerus: "Canst thou inform me whether the boars grunt in Macedonia? Canst thou give me a certificate that the lions in Africa are afraid of the scolding of women—But say, canst thou inform me what dialect of the Greek is spoken by the birds of Diomedes' island?"—If the vague reports of travellers are to serve as the basis of philosophical opinions, speculative writers may go as far as they please; and Dr. Darwin might have explained how, according to Lord Monboddo's system, men had acquired the privilege of wearing tails at one period, and had given it up in later times by general consent.

As Dr. D. has adopted Buffon's romantic ideas on the origin of the Planetary System, so he conjectures that the destruction of the present world, and the formation of a new one, will be produced by similar explosions, proceeding from a chaos of the 'suns and planets which circle round them.' Had the ingenious author of these notable opinions been still in the land of the living, we should have given way to the ludicrous erous ideas to which they unavoidably lead: but we shall now rest satisfied with warning our young readers, and particularly those of the softer sex, whose perusal the author has solicited in his poem, against this loose and unqualified mode of guessing, which does not in truth merit the title of philosophy. Had any person desired Dr. D. to conjecture what would be the state of medical practice in Derby, two hundred years after his decease, he would undoubtedly have treated the question with ridicule; and that he should have presumed to anticipate other events, so much more beyond the reach of human sagacity, will not recommend his peculiar opinions to any sound philosopher.

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* P. 151. † P. 92.

The *additional* notes to Dr. Darwin's poem contain a great variety of curious matter: but we meet in general with repetitions of his peculiar sentiments, as delivered in former publications. The first note asserts and illustrates his system of the spontaneous vitality of microscopic animals: a doctrine which we think is by no means proved, though we acknowlege that there are some difficulties attending the common opinion. We observed, in our remarks on the author's *Phytologia* *, that by ascribing the properties of perfect animals to organic particles, such as *animal appetencies*, Dr. D. has only evaded, not solved, the great question of the commencement of existence. An artist would smile, if a philosopher were to tell him that a hat is composed of millions of minute hats, or that a watch is formed of numerous and almost invisibly small watches; yet this is the true type of Dr. D.'s theory.

In the note on the Faculties of the Sensorium, we find the theory of the spirit of animation, as detailed in the *Zoonomia.*

With regard to Earthquakes, the author conjectures that 'the moon may have been thrown out of the cavity which now contains the S. Sea!' We beg leave to add, that a few braces of woodcocks may have been carried off by this projection, which may account for the periodical return of their descendants to this planet.

In the annotation on *Gnats,* Dr. Darwin is more in his element:

'The gnats of this country are produced in greater numbers in some years than others, and are then seen in swarms for many evenings near the lakes or rivers whence they arise; and, I suppose, emigrate to upland situations, where fewer of them are produced. About thirty years ago such a swarm was observed by Mr. Whitehurst for a day or two about the lofty tower of Derby church, as to give a suspicion of the fabric being on fire.

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* See Rev. Vol. xxxiii. N. S. p. 113.

'Many other kinds of flies have their origin in the water, as perhaps the whole class of neuroptera. Thus the libellula, dragon fly: the larva of which hurries amid the water, and is the cruel crocodile of aquatic insects. After they become flies, they prey principally on the class of insects termed lepidoptera, and diptera of Linneus. The ephemera is another of this order, which rises from the lakes in such quantities in some countries, that the rustics have carried cart-loads of them to manure their corn lands; the larva swims in the water: in its fly-state the pleasures of life are of short duration, as its marriage, production of its progeny, and funeral, are often celebrated in one day. The phryganea is another fly of this order; the larva lies concealed under the water in moveable cylindrical tubes of their own making. In the fly-state they institute evening dances in the air in swarms, and are fished for by the swallows.

'Many other flies, who do not leave their eggs in water, contrive to lay them in moist places, as the oestros bovis; the larvæ of which exist in the bodies of cattle, where they are nourished during the winter, and are occasionally extracted by a bird of the crow-kind called buphaga. These larvæ are also found in the stomachs of horses, whom they sometimes destroy; another species of them adhere to the anus of horses, and creep into the lowest bowel, and are called botts; and another species enters the frontal sinus of sheep, occasioning a vertigo called the turn. The musca pendula lives in stagnant water; the larva is suspended by a thread-form respiratory tube; of the musca chamæleon, the larva lives in fountains, and the fly occasionally walks upon the water. The musca vomitoria is produced in carcases; three of these flies consume the dead body of a horse as soon as a lion. Lin. Syst. Nat.'

The long note on Old Age and Death is interesting, and will be read with satisfaction even by those who are not engaged in medical pursuits.—In the note on Reproduction, we meet with the author's peculiar notions respecting the perpetual tendency to alteration, in animated beings, in consequence of their volition. To this opinion we cannot assent.

Speaking of Hereditary Diseases, Dr. Darwin says that the sea-scurvy is evidently caused by the immoderate use of sea-salt. We are surprized to find an obsolete doctrine thus supported; and unfortunately it is now too late to inquire for the proof.

Respecting the Chemical Theory of Electricity and Organisation, we meet with much *ingenious conjecture*, in another note. The Doctor *supposes* the existence of two electric ethers; that is, of two things unknown, to explain electrical appearances. In like manner, the existence of two magnetic ethers is presumed, to explain the phænomena of magnetism. This reference to an unseen ether, to account for parts which are at present involved in obscurity, has always appeared to us analogous to the conduct of the older anatomists, who denominated the unknown structure of the Viscera and Glands, *Parenchyma*; "a word of exceding good command," like ether, till it was discarded by the improvements in the art of injection, particularly of wax-preparations.—The next note bears the promising title of the '*Analysis of Taste*.' It contains a very ingenious view of the different sources of pleasure from which this faculty is exercised: but which, taken out of the author's singular philosophical dialect, perhaps extends no farther than Addison's arrangement of the objects which give rise to the Pleasures of Imagination.

The principal concluding note gives a view of the Structure of Language, chiefly on the theory of Mr. Horne Tooke.

We now take our leave, for ever! of the labours of this eminent Physiologist and Poet; of whom it may truly be said that his fame would have been greater, if his publications had been less numerous: since his peculiar system was applied by him to all subjects, with such industry, that his later works seem in many places to be repetitions of the earlier. Such is the splendour of his verse, and such the fascination of his ingenuity, that he has rendered studies, formerly deemed repulsive, agreeable to many desultory readers: but the reputation which he acquired by attracting this class of admirers can scarcely compensate for the different sentiments of competent judges and real students, who turn to books of less elegance, but of more correct reasoning.

ART. II. *Essays on the Powers of the Human Mind,* by Thomas Reid, D.D. F.R.S. Edin. Professor of Moral Philosophy in the University of Glasgow. To which is prefixed an Account of the Life and Writings of the Author. 3 Vols. 8vo. 1l. 11s. 6d. in Boards. Edinburgh, Bell and Bradfute; London, Robinsons. 1803.

Of these volumes, the first and second include Dr. Reid's Essays on the Intellectual Powers, a work which we formerly reported at considerable length *; and the third is a republication of his Essays on the Active Powers, of which we also presented an analysis, in the first volume of our New Series. The only article, therefore, which at present demands our attention, is the Account of the Author's Life, written by Professor Stewart of Edinburgh.

This memoir, which was read at different meetings of the Royal Society of Edinburgh, is divided into three sections. The first contains a detail of the Doctor's life, from his birth to the date of his latest publication; the second includes observations on the spirit and scope of his philosophy; and the third relates the remaining part of the narrative.

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* See Rev. vol. lxxv. pp. 195. 241. and 331.

To a gentleman who is eminently conversant in the rules of fine writing, and who is even scrupulously careful of the distribution of his notes, it is not without considerable hesitation that we venture to suggest any other arrangement of his materials than that which he has adopted. Yet we must confess that we cannot wholly approve of suspending a biographical narrative, to make room for a long and grave critique on the nature and tendency of a series of metaphysical essays. The Professor will, at least, pardon us if, in the first instance, we endeavour to gratify our readers by an abridged and uninterrupted history of the *man.* Dr. Reid's writings will long proclaim their own excellence: but for a knowlege of his life and character, the world is indebted to the pen of his surviving friend; and we are chiefly solicitous to gratify the laudable curiosity of the public.

Thomas Reid, D.D. was born on the 26th of April 1710, at Strachan, a village situated about twenty miles from Aberdeen; and of which his father, the Rev. Lewis Reid, descended from learned and pious ancestors, was minister for half a century. His mother, Margaret Gregory, daughter of David Gregory of Kinnairdie, in the county of Banff, Esq., was one of *twenty-nine* children. Her uncle, James Gregory, was the inventor of the reflecting telescope; and of her brothers, David, Savilian Professor of Astronomy at Oxford, was the intimate friend of Sir Isaac Newton, and two were Professors of Mathematics, the one at Edinburgh, and the other at St. Andrew's.

Having passed two years at the parish school of Kincardine, the subject of this memoir prosecuted his classical studies under an able and diligent teacher at Aberdeen; and when only twelve or thirteen years of age, he was entered of Marischal College. In this seminary, he studied philosophy under Dr. George Turnbull: but the course of public education in the Scotish Universities was then short and superficial; and it does not appear that young Reid gave many indications of future eminence. 'His industry, however, and modesty, were conspicuous from his childhood; and it was foretold of him, by the parish schoolmaster, who initiated him in the first principles of learning, "that he would turn out to be a man of good and well-wearing parts;" a prediction which touched, not unhappily, on that capacity of "patient thought" which so peculiarly characterized his philosophical genius. His residence at the university was prolonged beyond the usual term, in consequence of his appointment to the office of Librarian, which had been endowed by one of his ancestors about a century before. The situation was acceptable to him, as it afforded an opportunity of indulging his passion for study, and united the charms of a learned society, with the quiet of an academical retreat.'

In 1736, he resigned this office, and accompanied his intimate friend, Mr. John Stewart, (Professor of Mathematics in Marischal College, and author of a commentary on Newton's quadrature of curves,) on an excursion to London, Oxford, Cambridge, &c. At the latter place, he was delighted with the learning and amused with the vanity of Dr. Bentley; and he frequently enjoyed the conversation of Saunderson, the blind mathematician.

In the course of the following year, he was presented by the King's College at Aberdeen to the living of New Machar, in the same county: but, like other individuals of distinguished worth and talents, who have given lustre to the Church of Scotland, he entered on his clerical functions under the disadvantage of very marked opposition on the part of his parishioners. 'His unwearied attention, however, to the duties of his office, the mildness and forbearance of his temper, and the active spirit of his humanity, soon overcame all these prejudices; and, not many years afterwards, when he was called to a different situation, the same persons who had suffered themselves to be so far misled, as to take a share in the outrages against him, followed him, on his departure, with their blessings and tears.'—His marriage, in 1740, with Elizabeth, daughter of his uncle, Dr. George Reid, physician in London, likewise greatly contributed to endear the family to the neighbourhood.

It is mentioned as a proof of Dr. Reid's uncommon diffidence, that he preached the discourses of Tillotson and Evans. As he appears, however, to have long neglected the art of writing, he was probably averse to the irksome labour of composing his own sermons; and we cannot easily believe that he who passed the greater part of his time in 'a careful examination of the laws of external perception, and of the other principles which form the groundwork of human knowledge,' should reckon himself unequal to the humble but useful task of delivering pious instructions to a country congregation. 'His chief relaxations were gardening and botany, to both of which pursuits he retained his attachment even in old age.'

From Dr. Reid's *Essay on Quantity*, inserted in the Philosophical Transactions for 1748, his biographer is induced to believe that his reading had not then been very extensive; and that, though he had 'not entirely relinquished the favourite researches of his youth, he was beginning to direct his thoughts to other objects.'

Soon after his removal to the chair of Philosophy in King's College, Aberdeen, which took place in 1752, he had the merit of instituting, in conjunction with his friend Dr. John Gregory, a literary society, which included the names of Campbell, Beattie, and Gerard. His department of academical instruction comprehended not only logic and ethics, but physics and mathematics: but of his plan and manner of teaching these important branches of science, Professor Stewart has not been able to procure any satisfactory account. We therefore pass to that still more flattering period of his life, when he was invited to succeed the celebrated Dr. Adam Smith, as Professor of Moral Philosophy in the University of Glasgow, in 1763. This change of situation was not without its attractions, since Drs. Leechman, Simpson, Moore, and Black, and the much lamented Mr. Millar, were associates worthy of Reid, and enjoyed his esteem and friendship.

Mr. Stewart represents the appointment to the Glasgow Professorship as a substantial testimony of approbation bestowed on the *Inquiry into the Human Mind:* yet, according to his own statement, this work did not appear till the year following.

'As the refutation of Mr. Hume's sceptical theory was the great and professed object of Dr. Reid's *Inquiry*, he was anxious, before taking the field as a controversial writer, to guard against the danger of misapprehending or misrepresenting the meaning of his adversary, by submitting his reasonings to Mr. Hume's private examination. With this view, he availed himself of the good offices of Dr. Blair, with whom both he and Mr. Hume had long lived in habits of friendship. The communications which he at first transmitted, consisted only of detached parts of the work; and appear evidently, from a correspondence which I have perused, to have conveyed a very imperfect idea of his general system. In one of Mr. Hume's letters to Dr. Blair, he betrays some want of his usual good humour, in looking forward to his new antagonist. "I wish," says he, "that the Parsons would confine themselves to their old occupation of worrying one another, and leave Philosophers to argue with temper, moderation, and good manners." After Mr. Hume, however, had read the manuscript, he addressed himself directly to the Author, in terms so candid and liberal, that it would be unjust to his memory to withhold from the public so pleasing a memorial of his character.

"By Dr. Blair's means, I have been favoured with the perusal of your performance, which I have read with great pleasure and attention. It is certainly very rare, that a piece so deeply philosophical is wrote with so much spirit, and affords so much entertainment to the reader; though I must still regret the disadvantages under which

I read it, as I never had the whole performance at once before me, and could not be able fully to compare one part with another. To this reason, chiefly, I ascribe some obscurities, which, in spite of your short analysis or abstract, still seem to hang over your system. For I must do you the justice to own, that when I enter into your ideas, no man appears to express himself with greater perspicuity than you do; a talent which, above all others, is requisite in that species of literature which you have cultivated. There are some objections which I would willingly propose to the chapter, *Of Sight*, did I not suspect that they proceed from my not sufficiently understanding it; and I am the more confirmed in this suspicion, as Dr. Blair tells me, that the former objections I made had been derived chiefly from that cause. I shall therefore forbear till the whole can be before me, and shall not at present propose any farther difficulties to your reasonings. I shall only say, that if you have been able to clear up these abstruse and important subjects, instead of being mortified, I shall be so vain as to pretend to a share of the praise; and shall think, that my errors, by having at least some coherence, had led you to make a more strict review of my principles, which were the common ones, and to perceive their futility.

" As I was desirous to be of some use to you, I kept a watchful eye all along over your style; but it is really so correct, and so good English, that I found not any thing worth the remarking. There is only one passage in this chapter, where you make use of the phrase *hinder to do*, instead of *hinder from doing*, which is the English one; but I could not find the passage when I sought for it. You may judge how unexceptionable the whole appeared to me, when I could remark so small a blemish. I beg my compliments to my friendly adversaries, Dr. Campbell and Dr. Gerard; and also to Dr. Gregory, whom I suspect to be of the same disposition, though he has not openly declared himself such."——

The death of Dr. Reid's favourite friend, Professor Stewart of Aberdeen, (1766,) was accompanied with circumstances 'deeply afflicting to the Doctor's sensibility—the same disorder proving fatal to the Professor's wife and daughter, who were buried with him in one grave.'

In regard to the Doctor's course of Lectures at Glasgow, besides his speculations on the intellectual and active powers of man, it comprized a system of practical ethics, some general views of natural jurisprudence, and the fundamental principles of political science. His manner, as a public teacher, was not particularly attractive: but the solidity and importance of the principles which he inculcated, with much accuracy and assiduity, never failed to ensure the respectful and grateful attention of his young audience. His biographer insinuates, that the forms of his University were unfriendly to his adoption of a regular and comprehensive plan of moral instruction. Of such forms we are happy to confess our ignorance; and we can scarcely venture to assert, on slight evidence, that a Hutcheson, a Smith, or a Reid, would patiently submit to barbarous or pedantic trammels.

Dr. Reid retired from the active duties of his professorship in 1781, (according to Mr. Stewart, though we rather think that it was in 1780,) with a constitution little impaired by the approaches of old age. During his years of literary leisure, he prepared for the press his well-known essays; applied with laudable assiduity to the mathematical pursuits of his early days; and composed papers for a literary society, of which he was a member:

> 'The most important of these were, *An Examination of* Priestley's *Opinions concerning Matter and Spirit; Observations on the Utopia of Sir* Thomas More; *and Physiological Reflections on Muscular Motion.* This last essay appears to have been written in the eighty-sixth year of his age, and was read by the author to his associates, in winter 1796, a few months before his death. "His thoughts were led to the speculations it contains," (as he himself mentions in the conclusion) by the experience of some of the effects which old age produces on the muscular motions." "As they were occasioned, therefore," (he adds,) "by the infirmities of age, they will, I hope, be heard with the greater indulgence."
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> 'While he was thus enjoying an old age, happy in some respects beyond the usual lot of humanity, his domestic comfort suffered a deep and incurable wound by the death of Mrs. Reid. He had had the misfortune, too, of surviving, for many years, a numerous family of promising children, four of whom (two sons and two daughters) died after they attained to maturity. One daughter only was left to him when he lost his wife; and of her affectionate good offices he could not always avail himself, in consequence of the attentions which her own husband's infirmities required.'

Soon after his return from a visit to Edinburgh, he was attacked by a violent disorder, which deprived the world of this enlightened and venerable philosopher, on the 7th of October 1796.

> 'In private life, no man ever maintained, more eminently, or more uniformly, the dignity of philosophy; combining with the most amiable modesty and gentleness, the noblest spirit of independence. The only preferments which he ever enjoyed, he owed to the unsolicited favour of the two learned bodies who successively adopted him into their number; and the respectable rank which he supported in society was the well-earned reward of his own academical labours. The studies in which he delighted, were little calculated to draw on him the patronage of the great; and he was unskilled in the art of courting advancement, by "fashioning his doctrines to the varying hour."
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> 'Nor was the sensibility which he retained, the selfish and sterile offspring of taste and indolence. It was alive and active, wherever he could command the means of relieving the distresses, or of adding to the comforts

comforts of others; and was often felt in its effects, where he was unseen and unknown. Among the various proofs of this, which have happened to fall under my own knowledge, I cannot help mentioning particularly (upon the most unquestionable authority) the secrecy with which he conveyed his occasional benefactions to his former parishioners at New-Machar, long after his establishment at Glasgow. One donation, in particular, during the scarcity of 1782,—a donation which, notwithstanding all his precautions, was distinctly traced to his beneficence—might perhaps have been thought disproportionate to his limited income, had not his own simple and moderate habits multiplied the resources of his humanity.'

Having allotted so much room to the biographical portions of this memoir, we can spare little more for a discussion of its critical merits. This circumstance, however, we do not very deeply regret, because the leading views of Dr. Reid's philosophy, which are here exhibited, are not at variance with those which we have already submitted to our readers. It is, surely, unnecessary to state with much minuteness that the grand aim of this philosophy was to apply the inductive mode of reasoning to the science of mind, and to shake the foundations of those sceptical systems on which the names of Berkley and Hume had conferred an imposing aspect. The most valuable, and in our opinion the most ingenious observations, contained in Mr. Stewart's second section, relate to the objections that have been made to those doctrines which Reid so ably laboured to maintain:

'Of these objections, (says Professor Stewart,) the four following appear to me to be chiefly entitled to attention.

'1. That he has assumed gratuitously in all his reasonings, that theory concerning the human soul, which the scheme of materialism calls in question.

'2. That his views tend to damp the ardour of philosophical curiosity, by stating as ultimate facts, phenomena which may be resolved into principles more simple and general.

'3. That, by an unnecessary multiplication of original or instinctive principles, he has brought the science of mind into a state more perplexed and unsatisfactory, than that in which it was left by LOCKE and his successors.

'4. That his philosophy, by sanctioning an appeal from the decisions of the learned to the voice of the multitude, is unfavourable to a spirit of free inquiry, and lends additional stability to popular errors.'

With respect to the first, it is justly remarked that, so far from assuming a doubtful hypothesis, it is a distinguishing character of the inductive philosophy to abstain from all speculations concerning the nature or essence of mind; and that even the genius of Newton is impotent, 'when it attempts to shoot the gulf which separates the sensible world, and the sentient principle.' Mr. Stewart is, obviously, no admirer of theories of the mind deduced from mechanical or physiological principles: but for his acute and candid remarks on this part of his subject, we must refer to his own pages.

To the second objection, it seems to be a sufficient reply, that limits precisely analogous circumscribe all our inquiries relative to the material world; and that some law of nature, of which no explanation can be given, must ultimately arrest our most successful researches.

In answer to the third, it is allowed that Dr. Reid may have given his countenance to an unnecessary and unsystematic multiplication of original principles; though such instances will be found to be comparatively few, 'and to bear a very trifling proportion to those, in which he has most successfully and decisively displayed his acuteness, in exposing the premature and flimsy generalizations of his predecessors.'

Prof. Stewart declines to meet the fourth objection with all the attention which it may seem to deserve, because an examination of the propriety of denominating instinctive truths, *principles of common sense*, would involve other questions of great moment relative to the foundations of human knowlege. On these and other important points, the learned Professor flatters us with more extended views in the prosecution of his own inquiries; and in the mean time, he is of opinion that Dr. Priestley, the most formidable of Dr. Reid's antagonists, has granted as much in favour of the doctrine of common sense as it is worth while to maintain *. He likewise requests that Dr. Reid's opinions may be judged from his own works, and not from the very exceptionable accounts of them which have appeared in some publications.

'The standard to which he appeals, is neither the creed of a particular sect, nor the inward light of enthusiastic presumption; but that constitution of human nature without which all the business of the world would immediately cease;—and the substance of his argument amounts merely to this, that those essential laws of belief to which sceptics have objected, when considered in connexion with our scientific reasonings, are implied in every step we take as active beings; and if called in question by any man in his practical concerns, would expose him universally to the charge of insanity.

'In stating this important doctrine, it were perhaps to be wished, that the subject had been treated with somewhat more of analytical accuracy; and it is certainly to be regretted, that a phrase should have been employed, so well calculated by its ambiguity to furnish a convenient handle to misrepresentations; but in the judgment of those who have perused Dr. Reid's writings with an intelligent and candid attention, these misrepresentations must recoil on their authors; while they who are really interested in the progress of useful science, will be disposed rather to lend their aid in supplying what is defective in his views, than to reject hastily a doctrine which aims, by the developement of some logical principles, overlooked in the absurd systems which have been borrowed from the schools, to vindicate the authority of truths intimately and extensively connected with human happiness.'

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* Examination of Dr. Reid's Enquiry, &c. p. 119.

We must now take leave of this ingenious and well-written memoir, and of Professor Stewart, as a biographer:

'I trust,' says he, 'I shall be pardoned, if, for once, I give way to a personal feeling, while I express the satisfaction with which I now close finally, my attempts as a Biographer. Those which I have already made, were imposed on me by the irresistible calls of duty and attachment; and, feeble as they are, when compared with the magnitude of subjects so splendid and so various, they have encroached deeply on that small portion of literary leisure which indispensable engagements allow me to command. I cannot, at the same time, be insensible to the gratification of having endeavoured to associate, in some degree, my name with three of the greatest which have adorned this age;—happy, if without deviating intentionally from truth, I may have succeeded, however imperfectly, in my wish to gratify, at once, the curiosity of the public, and to sooth the recollections of surviving friends.——But I, too, have designs and enterprizes of my own; and the execution of these (which alas! swell in magnitude, as the time for their accomplishment hastens to a period) claims at length, an undivided attention. Yet I should not look back on the past with regret, if I could indulge the hope, that the facts which it has been my province to record,—by displaying those fair rewards of extensive usefulness, and of permanent fame, which talents and industry, when worthily directed, cannot fail to secure,—may contribute, in one single instance, to foster the proud and virtuous independence of genius; or, amidst the gloom of poverty and solitude, to gild the distant prospect of the unfriended scholar, whose laurels are now slowly ripening in the unnoticed privacy of humble life.'

To treasure up memorials of the wise, the learned, and the good, is to fulfil an exalted duty to mankind. This task Mr. Stewart has performed; and let those who possess his talents and dispositions *go, and do likewise.*

Art. III. *Capt.* Burney's *Chronological History of the Discoveries in the South Sea.*

[*Article concluded from the Review for December last.*]

The enterprize of Magalhaens excited a strong sensation throughout the maritime states of Europe; and 'the new passage to the Indies was regarded by all the European nations, except Spain, as a common benefit; by Spain it was claimed as their exclusive property.' That country and Portugal, rivals in discovery, whose ships had by opposite routes reached the Spice Islands, immediately fell into contention for what was at that time esteemed the most profitable traffic in the known world; each claiming the Moluccas as being within the limits of their own peculiar hemisphere. At the desire of the king of Portugal, these claims were referred to Commissioners appointed by the parties, who met (A.D. 1524) on the borders of the two kingdoms between the cities of Badajoz and Yelves: but, without the powers of prophecy, it might have been foreseen that no agreement would result from such a conference.

'Each exclaimed (says Capt. Burney) against the injustice of the claims advanced by the opposite party; and, after two months of wrangling and altercation, the assembly broke up in a manner less ceremonious than that in which it had met; the Spaniards pronouncing judgment in favour of themselves, and the Portuguese threatening to put to death every Spaniard that should be found in the *Moluccas*. The Spanish authors say, that by the superior abilities of their advocates, they overthrew the arguments of their antagonists.

'The Portuguese commissioners are represented to have given way to irritability of temper in the management of this debate, or rather contest. There certainly were many circumstances of provocation to aggravate them. Allowing (what is by no means clear) that the longitude of the *Moluccas* was in reality so ill understood as to occasion doubts within which limits they were situated, the Portuguese had to plead priority of discovery and of occupancy; and they could not otherwise regard the pretensions of the Spaniards than as an insulting usurpation of superior power.'

After the breaking up of the *Junta de Badajoz*, by which name this meeting has been always distinguished, the Spaniards renewed their attempts on the Spice Islands; and these adventures, as far as they are connected with the discoveries made in the Pacific Ocean, necessarily form a part of the work under our examination.

The Voyages and Discoveries comprehended in the contents of this volume, subsequently to the voyage of Magalhaens, appear in the following order: Progress of Discovery on the Western Coast of America to 1524: Voyage of Loyasa from Spain to the Moluccas, and of Saavedra from New Spain also to the Moluccas: The Discovery of California: Notices of various unsuccessful or fruitless attempts to pass through the Strait of Magalhaens into the South Sea: The Voyage of Grijalva and Alvarado from Peru to the Moluccas: Francisco de Ulloa's discovery of California being part of the Continent: Voyage of Juan Cabrillo to the exterior coast of California: of Ruy Lopez de Villalobos from New Spain to the Moluccas: of Ladrilleros from Valdivia to the Strait: of Miguel Lopez de Legaspi from New Spain to the Philippine Islands: Discovery of Islands near the Continent of America: Discovery of the Salomon Islands by Alvaro de Mendana: Enterprize of John Oxnam, an Englishman, in the South Sea: Reports which obtained credit concerning the Discovery of a Southern Continent; and the Voyage of Francis Drake round the World, with which the narrative part of the volume is concluded.

The materials for these relations are collected in a great measure from the Journals of the navigators themselves: but, where these are not extant, from other early authorities; and here the author acknowleges himself fortunate in obtaining access to most of the works from which he had reason to expect original information. These authorities are not adopted without examination; and indeed, in many places, their discordance exercises all the discrimination of the author in the disentanglement or arrangement of his materials.

Having thus given a general summary, we shall select such particulars for our remarks, as may seem best to delineate the character and information peculiar to these early discoveries.

The Voyages of Loyasa and Saavedra to the Moluccas were unfortunate. The fleet of Loyasa separated, and one of the vessels put into New Spain, by which accident Cortes became informed that Loyasa had passed the Strait, and immediately dispatched Saavedra with two ships for the Moluccas; one only of these vessels arrived, and effected a junction with those of the Spaniards who, having survived the disastrous voyage of Loyasa's squadron, were then engaged in unequal warfare with the Portuguese already settled in those islands. During this contest, the king of Spain, for the sum of 350,000 ducats, pledged to the Crown of Portugal his title and claims to the Moluccas; and the remains of Loyasa's and Saavedra's people were conveyed to Europe in Portuguese ships, by the way of the East Indies. These men are properly noticed as the next after the companions of Magalhaens who sailed round the globe; and the track of these navigators added a few small islands to the geography of the Pacific. Saavedra was the kinsman of Cortes, and appears to have been a man of liberal character and endowments. It is related of him, 'that he had formed a plan for opening a passage from sea to sea through the Isthmus of America. This project very early engaged the attention of the Spaniards. Jos. Acosta, who was not friendly to such an undertaking, writes that many were of opinion, that one sea was higher than the other, and that the attempt would have been attended with some great calamity.' The dangers and the length of the navigation to the Moluccas, by the Strait of Magalhaens, occasioned a belief that the Spice trade might be carried on with more safety and expedition by crossing the Isthmus; and different routes were proposed as convenient for this purpose: but the cession of the Moluccas to the Portuguese arrested these useful projects. It is equally remarkable of the Isthmus of Suez and the Isthmus of Darien, places at which nature seems to have offered to the industry of mankind the grandest opportunities of increasing facility of communication between distant parts of the earth, that the circumstances of the inhabitants, or of the politics of Europe, have not suffered any practicable passage to be effected. May we be permitted to hope that the modern improvements of inland navigation may hereafter be effectually employed in accomplishing these splendid objects?

The expedition of Loyasa was succeeded by many others from Europe, Mexico, and Peru; most of them equally or even more unfortunate; indeed the melancholy catastrophe of almost every one of the maritime expeditions of this period must have prevented any farther attempts, had not the recent spoils of Mexico and Peru encouraged the most extravagant expectations of the wealth of undiscovered countries.

In 1533, a vessel fitted out by Cortes, for the purpose of exploring the coast to the North-west of New Spain, fell in with the land of California, which was supposed to be a large island. Three years afterward, Cortes, having determined to pursue this discovery, embarked himself in the expedition, and attempted a settlement; which was subsequently abandoned on account of the scarcity of sustenance, and of the necessary return of Cortes to Mexico. This great man is perhaps less generally known to have joined the character of an enterprizing discoverer to his martial talents, from having accepted the title of *Marquis del Valle* after his conquest of Mexico.

A Missionary, who had been sent to make discoveries by land to the North of Mexico, reported at his return that there were seven large cities with great riches in the country which he had visited. This Friar, Marcos de Niza, wrote a narrative of his journey, a copy of which is inserted in Ramusio's collection, and an English translation in Hackluyt's Voyages, Vol. III. p. 366. 'At the end of a desert of four days' journey, he found Indians who had not knowlege of the Christians, the desert obstructing communication between them and the countries to the South.

"These people," says the Friar, "entertained me exceeding courteously, gave me great store of victuals, and sought to touch my garments, and called me *Hayota*, which, in their language, signified a man come from Heaven." The principal motive of this undertaking, however, was not one of a pious or spiritual nature. It was to spy out the land, whether it were good or bad, and to bring of the fruit, that his countrymen might know if they should go up and possess it.'

The reports made by the good Friar, on his return to Mexico, were received with implicit faith. He professed to have seen a city named Cevola, which he affirmed to be large; and "that the houses were built of stone, and had upper stories; that gold and silver were more abundant there than in Peru, and that he was informed, Cevola was the least of the seven cities." The truth or falsehood of such accounts could not long remain unexamined; and the Spanish commanders contended on different pleas for the right of conquering the seven cities. As the Missionary had seen the sea-coast in his journey, the *Marquis del Valle* projected a naval expedition for the farther discovery of these cities, and sent three vessels under the command of Francisco de Ulloa for that purpose. In this voyage, Ulloa penetrated to the head of the Gulf, and ascertained the land of California to be part of the Continent. An account of the voyage, written by Francisco de Preciado, who sailed with Ulloa, has been preserved; and 'besides being a journal of the first discovery, is the only detailed and circumstantial account that has been published of the navigation of any ship to the head of the Gulf of California.' Preciado is an honest Spaniard, who imparts his reflections on what he saw without disguise or hypocrisy; 'seeing that there was land on both sides of us all the way from Culiacan, was the cause of great wonder: and if the land should extend a great way within the sea-coast, there is country enough to conquer for a thousand years.'

After this expedition, Cortes left America, to return no more. We cite with pleasure the sensible observations of Capt. B. on the departure of this extraordinary man:

'This was the last enterprise of discovery in which the Marquis del Valle was concerned. The disputes between him and the Viceroy Don Ant. de Mendoça, added to some other matters, in which he thought himself injured, determined him to go to Spain to seek redress from the Emperor, and he never more returned to America. His discoveries (including those of which he was the great promoter) contributed much to the geography of America and the South Sea. Considering his limited powers, questioned and opposed as they were by a Viceroy, who was likewise a man of distinguished abilities, and who regarded him with the jealousy of a rival, his exertions must appear extraordinary. If Cortes had obtained the Viceroyalty, a power which the Spanish cabinet was too cautious to trust in the hands of a person whose character for ability and enterprise was in such high estimation, discovery in that part of the world would probably have been more advanced. The expeditions he fitted out were well planned, and he was liberal in his equipments; 200,c00 ducats are said to have been expended by him on this pursuit.

'One reflection, nevertheless, will force itself with conviction upon every sober mind. His motives in all these enterprises were new conquests and gain *. It is therefore little to be regretted, that his success was not equal to what might have been expected from such active endeavours so ably directed, and which, in any cause not injurious, they would have merited.

'His greatest maritime discovery was the land of *California*, the whole extent of which, and its junction with the Continent, was first determined by the ships fitted out at his charge, and in part conducted by himself. The Gulf for a long time was known by the name of *Mar de Cortes.* There is undoubtedly more propriety in an appellation which marks its affinity with the coast by which it is formed: but as *California* is not a native name, or one whose origin is known, it would have appeared at least as reasonable, if the land itself, as well as the Gulf, had received the name of *Cortes.*'

By this time, the Viceroy Mendoça had completed his military preparations for the discovery and conquest of the seven cities; and he thought it advisable to dispatch store-ships along the coast, under the persuasion that a communication with the army would be practicable. The voyage, however, produced only some farther knowlege of the river at the head of the Gulf; and the land-adventure of the seven cities ended in disappointment: for the cities were found to be villages, and the supposed golden ornaments were of copper. It is said that the army saw on the coast some merchant vessels, which appeared to have come from China or Japan.

In 1542, Cabrillo was sent on discovery along the American coast Northward: but, sailing at a wrong season of the year, he reached only to latitude 40° N. At the same time, Villalobos was dispatched across the Pacific to the Archipelago of St. Lazarus, formerly discovered by Magalhaens. In the voyage of Villalobos, many new islands were seen: but his track is rendered very much 'perplexed by the various and disagreeing accounts concerning it which have been published.' The author makes the following remark on this occasion; 'Though among the accounts of the early Spanish discoveries, there are many instances of contradiction that can by no honest means be reconciled, they are frequently connected with circumstances which afford inferences that lead either to a discovery

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'* *Gomara* says of the expedition of *Francisco de Ulloa,* "*Pensava Fernando Cortes hallar otra Nueva España;*" i. e. *Cortes* hoped to have found another *New Spain.* *Conq. de Mexico,* fol. 117.'

covery of truth, or a detection of error. There is, nevertheless, danger that much labour bestowed to produce agreement may sometimes create a temptation to misinterpret or disguise.' In the present instance, therefore, it has been deemed necessary 'to draw up in one view, and opposed to each other, separate abstracts of the different accounts of the navigation of Villalobos, and particularly of his passage from *New Spain* across the Pacific Ocean. This is in some measure making the reader share in the perplexity; but no other method occurred which promised to be equally intelligible.' We cannot but warmly applaud this fair-dealing of the author; who manifests a sound mind in the pursuit of real geographical knowlege, in thus avoiding the dangerous affectation of settling positions by his own sagacity, without conclusive information. If we understand the duty of a geographer, he should employ all the discriminating habits of his mind to reconcile apparent inconsistencies for the advancement of useful knowlege: but, when satisfactory explanation is not attainable, he should state the difficulty in its full force, and lay before his reader accounts which cannot be reconciled.

Villalobos gave the general name of *Philippine Islands*, to those which were before called the Archipelago of St. Lazarus. The sequel of his voyage was dishonourable and unfortunate; —a small number of his crew was sent by the Portuguese to Europe from the Moluccas.

The voyage of Ladrilleros is remarkable for his persevering survey of the coast from Chili to the Eastern entrance of the Strait of Magalhaens. He was the first navigator who penetrated by that Strait from the South Sea to the Atlantic.

On the accession of Philip II. to the crown of Spain, the project for forming an establishment at the Philippines was revived. When the expedition which sailed under Villalobos was meditated, the command of it was offered to Andreas de Urdaneta, an experienced officer who had obtained much reputation under Loyasa: but Urdaneta having resolved to retire from the world to a monastic life, he was only drawn from his seclusion by the express order of his sovereign, to share in the conduct of the intended expedition. As it was directed by the Spanish Government, that there should be sent "holy guides to unfurl and wave the banners of Christ in the remotest parts of those islands, and drive the devil from the tyrannical possession which he had held so many ages, usurping to himself the adoration of those people," the Padre Urdaneta was able to reconcile to himself an employment so different from that retirement, which experience had perhaps convinced him was not so well suited to his active mind as he had expected.

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He recommended Miguel Lopez de Legaspi to command as Captain General, and was ordered himself to take the conduct of the first ship which should be sent back to New Spain. Several islands were discovered in the passage to the Ladrones, and after some stay the voyagers proceeded to the Philippines. Here the usual artifice and violence of conquest were successfully exerted, and Urdaneta returned with intelligence to New Spain; and this experienced mariner, by keeping considerably to the North, accomplished the return, in which so many preceding attempts had failed. A packet-boat, which deserted from the squadron of Legaspi, had likewise effected the same passage, and arrived before him: but without contributing to the knowlege of the navigation, having kept no journal of the voyage.

'The order of past events, (says Capt. B.) cannot be altered; but the honour of proving the practicability of sailing from the Eastern Indies to *Mexico*, has properly been adjudged to the P. Urdaneta, who, in performing the voyage, was exerting his knowlege and experience in the service of his country, who kept journals with the greatest care, and who made a chart of those seas, which for a long time served as a guide for subsequent navigators *.'

The voyage of Legaspi contains much curious information. The dispassionate character of that commander, who sometimes acted by management, sometimes by force, effected what his predecessor Villalobos had in vain attempted; and under his conduct the Spaniards established themselves in the Philippine *Islands*.

Henceforwards the Pacific Ocean was more familiarly navigated from New Spain; Juan de Fernandez discovered the Island which bears his name; and Mendana, being dispatched on a voyage of general investigation, added the Salomon Islands to the groupes scattered in the charts of the Pacific Ocean: but Mendana was so unskilful a geographer, that his Islands may with propriety be said to have been lost again by their discoverer. Later navigators have recovered the knowlege of this Archipelago: M. Fleurieu collected the various notices of it with much study and labour; and the present author, in explaining some small difference of opinion from him, bears honourable testimony to his general accuracy.

'The foregoing observations (says Capt. B.) do not entirely agree with the opinions formerly held by M. Fleurieu. The subjects of difference, however, are points merely of conjecture; and the variations, such as the additional information obtained since those opinions were formed, might naturally produce. M. Fleurieu's reputation for geographical knowledge and penetration, is established upon too good a foundation to render any explanation of this nature necessary upon his account.'

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* *Urdaneta*'s chart was in use among the Spaniards at the time *Grijalva* published his History, A.D. 1623. *Vide* Ed. 3. cap. 10.

About this time, we are first introduced to the English adventurers in the South Sea. The notorious animosity, which then existed between the courts of Spain and England, encouraged and almost authorized mutual acts of individual hostility between their subjects; and the riches of Spanish America formed no small inducement to the English. Drake, accompanied by Oxenham, had already marched across the Isthmus of Darien; and when Drake first obtained a view of the Pacific Ocean, "that sea of which he had heard such golden reports," in a devout fashion of piracy "he besought Almighty God of his goodness, to give him life and leave to sail once in an English ship in that sea. And then calling up all the rest of our men, acquainted John Oxnam especially with this his petition and purpose, if it would please God to grant him that happiness: who, understanding it, presently protested, that unless our Captain did beat him from his company, he would follow him by God's grace.

'To both was granted the desired boon of sailing upon the *South Sea*; but they went by different routes, at different times, and their enterprises finished with different success.'

In the year 1575, Oxenham again crossed the Isthmus, and, building a pinnace, took a prize on the South Sea: but a disagreement respecting the distribution of the booty gave the Spaniards time and opportunity to attack the captors, and in the end Oxenham and his party all perished by the sword or the executioner.

The celebrated voyage of Drake round the world was undertaken in 1577. He is not to be esteemed an unauthorized pirate, since queen Elizabeth honoured his enterprize with her approbation; and his success is doubly interesting from the smallness of the vessels employed, the largest of the five which composed his squadron being of no more than 100 tons burthen. He sailed as far as Cape Blanco, whence he crossed the Atlantic to the American coast. In proceeding to the Southward, the Patagonians were seen: the accounts of whose stature, in the different relations of those who sailed on the voyage, are at variance; and the same disagreement is observable in the voyage of Magalhaens. The natives of Patagonia were a good-tempered people, and the English sailors took pleasure in indulging them. Captain Burney furnishes a curious anecdote on this subject from a MS. Journal of Mr. Francis Fletcher, which is preserved in the British Museum:

'Their dispositions were cheerful, and they were much addicted to merriment. The sound of the trumpet delighted them, and they danced with the English seamen. Mr. Fletcher relates the following anecdote. 'One of the giants, standing with our men, taking their morning's draught, showed himself so familiar, that he also would do as they did, and taking a glass in his hand (being strong Canary wine) it came no sooner to his lips, than it took him by the nose, and so suddenly entered his head, that he was so drunk, or at least so overcome, that he fell on his bottom, not able to stand, yet he held the glass fast in his hand, without spilling any of the wine, and when he came to himself, he tried again, and tasting by degrees got to the bottom; from which time he took such a liking to the wine, that having learnt the name, he would every morning come down the mountains with a mighty cry of Wine, Wine, Wine; continuing the same till he arrived at the tent.'

Having put into Port St. Julian for refreshment, Drake remained there more than two months; during which time he lost two men in an accidental skirmish with the natives, and by a judicial sentence, of a questionable nature, executed Mr. Thomas Doughtie on a charge of conspiracy against the voyage. Fifty-eight years before, Magalhaens had executed one of his officers in the same harbour on a charge of mutiny; and the co-incidence is the more striking, as the reputation of both the circumnavigators is rather tarnished by the manner of their proceeding in these transactions.

Drake entered the Strait, August 17th 1578, and cleared it in seventeen days: but he was not so successful in his attempt to sail Northward; the North-east wind having driven him two hundred leagues Westward of the Strait, and with great difficulty he made land again near the Western entrance of it. Other storms then forced him to the Southward to the extreme point of *Terra del Fuego*, which has since been named *Cape Horn*. As it is not commonly known that our countryman had the honour of discovering this Southern limit of the habitable earth, we shall present to our readers the conclusive evidence on this point adduced by Captain Burney:

'The General's ship was driven farther to the Southward, and ran in again among the islands; and 'at length,' says *The World Encompassed*, 'fell in with the uttermost part of land towards the South Pole; which uttermost cape or head land of all these islands, stands near in the 56th degree, without which there is no main nor island to be seen to the Southwards; but the *Alantic Ocean* and the *South Sea* meet in a large and free scope.'

'On the 28th of October, the storm, which with small intermissions had continued 51 days, ceased, and at this Southern extremity of the land they found an anchoring place, at which they remained two days.

'The circumstances here related from *the World Encompassed,* are corroborated by the other accounts, from which it appears, that this anchoring place was at the island, the South part of which has since been named *Cape Horn.*

'Nuno da Silva says, being under 57 degrees, they entered into a haven of an island, and anchored about the length of a cannon shot from the land, in 20 fathoms.

'Mr. Fletcher relates, 'myself being landed, did, with my boy, travel to the Southernmost point of the island to the sea on that side, where I found the island to be more Southerly, three parts of a degree, than any of the rest of the islands.'

'Among these islands, families of natives were frequently seen passing in canoes from one to another; the children wrapped in skins hanging at their mother's back. To all the islands which lay without, and to the South of, the Strait, the General gave the name of the *Elizabethides.*

'It has been necessary to trace minutely the navigation of Drake immediately after his entrance into the *South Sea;* in order to examine upon what foundation an idea was for so great a length of time entertained of his having discovered lands to the westward of *Tierra del Fuego* *. This belief seems to have been created by the uncouth and unconnected manner in which the author of *The Famous Voyage of Sir Francis Drake to the South Sea, and there hence about the whole Globe of the Earth;* has drawn up his narrative. But whether the accounts are examined separately, or taken in the aggregate, they furnish clear evidence for the establishment of two points. One, that no land was seen by Drake to the Westward of *Tierra del Fuego* in that parallel; the other, that he was the discoverer of the land which is now named *Cape Horn,* from accidental circumstances, similar to those which occasioned the discovery of the land afterwards named *Staten Island,* by one of the ships of Loyasa's fleet.

'The discovery of Drake made the first reduction of the *Terra Incognita;* but the *Tierra del Fuego* was still retained as forming a part of it, in the charts. Mr. Fletcher, however, in his journal, says, 'We altered the name from *Terra Incognita* to '*Terra nunc bene Cognita.*'

'On the 30th of October, the wind coming fair from the South, the General weighed anchor, 'departing hence from the Southernmost part of the world known, or like to be known †.'

From this memorable departure, Drake proceeded in the only ship which now remained to him, up the coast of America, without any remarkable adventure till he reached the bay of Valparaiso: here he captured a large ship, with some treasure on board; and in his progress to Callao (the port of

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'* Islands are laid down to the West of *Tierra del Fuego,* with the name *Elizabethides,* in some of our best modern geographical grammars.'

'† Manuscript Journal of Mr. Francis Fletcher, in the British Museum.'

Lima, the capital of Peru) he made some inferior prizes by sea and land. At Callao, he learned from his prisoners that a ship laden with treasure had sailed for Panama a fortnight before; on which animating intelligence, he disabled the vessels lying at Callao from immediate pursuit of him, and hastened after the treasure-ship with his utmost diligence. At Payta, he heard that she was only two days' sail before him.

‘ March 1st, they made Cape *San Francisco* [*]; and the same day, at three in the afternoon, a sail was seen about four leagues before them, which proved to be the ship they were in search of. It is said she was first seen by John Drake [†], from the top of the mast. The Spanish Captain, Juan de Anton, having no suspicion that an enemy was so near him, stood towards the strange ship, supposing her to be one of those that traded along the coast. When they were near each other, Drake hailed them to strike; which the Spaniard refused to do, till after one of his masts was shot away, and himself wounded with an arrow [‡].

‘ As soon as possession was taken of the Spanish ship, Drake made sail with his prize, steering a direct course from the land, all that night, and all the next day and night; when, thinking they were at a safe distance from the coast, they stopped, and lay by their prize four days, taking out her cargo, and loading their own ship. The treasure found in this Spanish vessel consisted of 13 chests of ryals of plate, 80 lbs. weight of gold; 26 tons of uncoined silver; and a quantity of jewels and precious stones. The value of the whole was estimated at 360,000 *Pesos* [§]; of which 300 bars of the silver belonged to the King of Spain, the rest was the property of private merchants.

‘ The English having removed this treasure to their own ship, ‘ which now might well be called the *Golden Hind*,’ on the 7th, made sail, and the Spanish ship was allowed to proceed on her voyage to *Panama*, little compensated for the loss of her cargo by the witticisms which were liberally bestowed by the captors.

‘ To make farther search for their associates from whom they had been so long separated, seemed vain, and they had no other motive for protracting their stay in this part of the world: on the contrary, it

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‘ [*] In 0° 40′ North latitude.’

‘ [†] *The Famous Voyage*, &c. A brother of *Francis Drake*, of the name of *John*, lost his life in the expedition to the *Isthmus of Darien*, in 1572. Whether the *John Drake*, who sailed in the present voyage, was related to the General, is not mentioned.’

‘ [‡] Relation of a voyage by *Nuno da Silva Hakluyt*, Vol. III. p. 747.’

‘ [§] The *Pesos de Oro* must have been here meant as the uncoined silver, at five shillings *per* ounce, would be worth £.212,000.’—

There must be some mistake (of the press or otherwise) in this statement of the value of the treasure taken, since 360,000 *Pesos de Oro* amount to no more than £.144,000. *Rev.*

would have been highly imprudent in them, after the purpose of their voyage was so fully satisfied, to have remained longer in the seas where they had committed so much mischief and depredation. Their wishes naturally tended homewards, and the route which first presented itself, was to return by the way they came. But besides that the time of the year was unfavourable for a passage round the South of America, there was reason to apprehend that the Spaniards would station ships to wait there, in the hope of intercepting them.

'The plan which the General determined upon, and which is not less creditable to his abilities than to his spirit for enterprise, was, to attempt the discovery of a passage by the Northern parts of America, from the *Pacific* to the *Atlantic* Ocean. The relation, entitled *The World Encompassed*, says, 'All of us willingly hearkened and consented to our General's advice; which was first to seek out some convenient place to trim our ship and store ourselves with wood and water, and such provisions as we could get; and thenceforward to hasten on our intended journey, for the discovery of the said passage, through which we might with joy return to our longed homes.'

In pursuance of this resolution, after having refitted at the island Canno, Drake steered to the North-west;

'The 5th day of June, they were forced by contrary winds to run in with the land, which was then first descried, and unexpectedly, as they had not imagined the land of America, in that latitude, to extend so far to the West. They stood towards the shore, and anchored in an open ill-sheltered bay. The wind was strong and in gusts; upon any intermission, there came a thick stinking fog, in which they were enveloped, till it was dispersed by the renewed strength of the wind.

'They could not remain here, and the direction of the wind, with the severity of the cold, not only discouraged them from persisting in the attempt to go farther North, but 'commanded them to the Southward whether they would or no.'

'From the latitude of 48 degrees, to which they had advanced, to 38 degrees, the land along the coast appeared to them to be of moderate height; but every hill (many were seen, and none very high) was covered with snow, and this in the month of June.

'In 38° 30′ North, they found 'a convenient and fit harbour,' where they anchored on June the 17th.

'The foregoing is the account of Drake's discovery of the land to the North of *California*, as given in the *World Encompassed*.

'*The Famous Voyage*, &c. has omitted to notice the first anchoring near the coast. It is there said, 'The 5th day of June being in 43 degrees North, we found the air so cold, that our men complained; and the further we went the more the cold increased upon us; wherefore we thought it best for that time to seek the land, and did so, finding it not mountainous till we came within 38 degrees towards the line.' In this relation, it appears that they went to the North of 43 degrees, but not how far beyond.

'The following paragraph, however, in *The World Encompassed*, is explicit on the subject. 'Though we searched the coast diligently, even unto the 48th degree, yet found we not the land to trend so much as one point in any place towards the East.' Sir William Monson likewise commends the resolution of Drake for having 'after almost two years spent in unpractised seas, left his known course, and ventured upon an unknown sea in 48°, to which latitude he arrived, thinking to find a passage into our seas.'

Captain B. thus distinguishes the claims of Spain and England to the discovery of the Western coast of North America; "The part of the American coast discovered by Drake, is to be reckoned as beginning immediately to the North of *Cape Mendocino*, and extending to 48° North latitude. Whether or not Juan Rodriguez Cabrillo anchored in *Port San Francisco* is uncertain; but to him, and to Francisco de Ulloa, is to be attributed the discovery of all the coast South from *Cape Mendocino* (including that Cape) to the Southern extremity of *California*.'

Many natives were seen at the port into which Drake sailed, and a very friendly communication with them took place, and was continued until his departure. Captain B. has filled ten pages with a very lively and instructive narration of the character and ceremonies of these native Americans; who seem to have possessed many good qualities very uncommon in their state of incivilization. His manner of describing European intercourse with this people gives us a pleasing expectation of future information, when he shall be so far advanced in his work as to relate similar scenes from his own recollection.

At the Molucca Islands, Drake found that the knowlege of European superiority was fully established, since he was welcomed at *Terrenate* because it was there discovered that he was not a friend to the Portuguese. Here he procured provisions, and as many cloves as he desired. He afterward touched at Java and Sierra Leone, and on the 26th of September 'anchored safe at Plymouth, after an absence of two years and almost ten months. By the account of time kept in the ship, the day of their arrival was Sunday; with the people on shore, it was Monday.'

We cannot close our notice of this interesting voyage better than by relating, in the author's words, the reception which Drake experienced from his sovereign, and copying his very impartial character of the first English circumnavigator:

'Her Majesty, who appears to have had much regard for Drake, to show her approbation of his enterprise, dined on board his ship at *Deptford*, and conferred upon him the honour of knighthood. The ship was preserved at *Deptford* many years, and when at length she was quite decayed and broken up, a chair was made of one of her planks, which was presented to the university of *Oxford*.

'The conduct of Drake in this expedition is, in many particulars, highly to be extolled. Among the commendations which are due to him, the humanity with which he treated the natives of uncivilized countries is not the least. To strangers in general his behaviour was affable and hospitable: towards the Indians, his forbearance, and the various instances of his kindness, were the spontaneous effects of genuine good will. He has been censured for ignorance as a navigator; but there is no evidence to establish such a charge, and much to refute it. A Spanish writer says, that his ignorance is fully manifested in the scarcity of information which appears in his journal. This can only have been said from misapprehension, in attributing to him the defects of others. The accounts published of his voyage, it is true, are as erroneous and defective in the geographical particulars, as those of any of the early navigations: but none of these accounts were written by Drake. The purposes of Discovery, or the advancement of Science, were not among the motives of his voyage. Whatever journal or account he kept himself, the doubtful complexion of his undertaking would render him more solicitous to conceal than to make public. In the attachment of his people towards him, is evinced the full confidence they placed in his abilities: and among those who most censured his expedition, he is praised 'for conducting it so discreetly, patiently, and resolutely:' and certainly, whatsoever may be said of his undertaking, the character of his abilities may be pronounced superior to attack. It is said of Drake, that he was a willing hearer of every man's opinion, but commonly a follower of his own. If he had not been a well qualified navigator, as well as an expert mariner, it is not to be imagined that he would have projected, and, being under no controul of orders from any superior, would have attempted the execution of so arduous a plan as the seeking for a passage from the *Pacific Ocean* to the *Atlantic Ocean*, by the North of America: upon which attempt, it is justly observed in the *Biographia Britannica*, that 'his coasting *North America* to the height of 48 degrees, and endeavouring on that side to find a passage back into our sea, is the strongest proof of his consummate skill and invincible courage.'

It is remarkable that the most Southern port in which Drake anchored near Cape Horn, and the most Northern port in which he anchored on the coast of North America, (the Southern and Northern extremities of his discoveries,) should since by the Spaniards have been named *San Francisco*; certainly without any intended reference to the name of *Francis Drake*.

The concluding chapter contains the necessary statements of the authorities on which the charts accompanying this volume were composed. In the account here given of the first chart, (which is a general one of the discoveries made in the South Sea previously to A.D. 1579,) to prevent repetitions, the author has comprehended all the explanation necessary for the charts of smaller extent. From this chapter, we shall

extract

extract the remarks on the situation of the town of Nangasaki, because the author has differed considerably from all former calculations; on what grounds, his own words will explain:

> 'The situation of the *Japanese* Islands is marked, on the East side, from the observations made in the ship Resolution, in Captain Cook's last voyage: and the Island *Tsussima* has been taken for a governing point for marking the Western parts of *Japan*.
>
> 'The longitude of the town of *Nangasaki* has for a great length of time been set down in the best tables of latitudes and longitudes, as settled by astronomical observations, to be in longitude 128° 46′ 15″ East from the meridian of *Greenwich*. The observation which obtained this result, was of an eclipse of the moon in the year 1612.'

The beginning of this eclipse was observed both at Macao and Nangasaki *, and gave for the difference of the time at those places one hour; which, according to the longitude at present assigned to Macao, 'gives for the longitude of *Nangasaki* 128° 35′ 15″ from *Greenwich*.' Capt. B. thus continues:

> 'The old charts (which, properly speaking, are the only charts that have been made of the Western parts of *Japan*), and modern observations, differ from the longitude of father Spinola; and it is reasonable, that the relative positions assigned for a length of time to places, should not be destroyed on the authority of a single observation, even of the most correct observer.' The North end of *Tsussima* is placed by the map of *Japan* to Kæmpfer's history, 0° 40′ to the West of *Nangasaki*; and by Valentyn's chart in the *Oud en nieuw Oost Indien*, 0° 25′ to the West. M. D'Anville likewise places *Tsussima* to the West of the meridian of *Nangasaki*. The North part of *Tsussima* was seen by M. de la Perouse, and its longitude determined to be (127° 17′ East from *Paris*) 129° 37′ East longitude from *Greenwich*; which is confirmed by Captain Broughton, in a more recent navigation, who observed the North end of *Tsussima* in 129° 30′ East.
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> 'The father Spinola observed only the commencement of the eclipse, a part in which different observers have been very apt to disagree; and the manner of computing the time may be supposed to have been less correct then, than it is at present. Trusting therefore to the long established positions combined with the later observations, 130° 06′ has been assumed for the longitude of *Nangasaki*.'

M. de Brosses, in his *Navigation aux Terres Australes*, claims for his countrymen the discovery of New Holland so early as the year 1503, by a ship equipped from Honfleur, and commanded by the Sieur de Gonneville. Captain B. has examined the account of this voyage, as it is inserted in the work of M.

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* See the *Mémoires de l'Academie Royale des Sciences, depuis* 1666 *jusqu' à* 1699. *tom. VII. partie II.* p. 706. Paris Edit. 4to. 1729.

de Brosses; and, in the result of his investigation, he proves beyond contradiction that the Southern India (so it is named) of Gonneville, supposed by M. de Brosses to be New Holland, was Madagascar.

'There are, however,' adds the author, 'claims to the *Terra Australis* for the 16th century, which seem much better founded than the one made by M. de Brosses. There is, in the British Museum, a manuscript map of the World (as much of it as was known) without date. The character of the writing is of the 16th century: and instead of the islands of *Japan*, a large country, with the name *Zipangri*, is placed to the East of *China*, at the distance of more than 500 leagues. With these circumstances, the other parts correspond, and Mr. Dalrymple (who has inserted in his collection a *fac simile* of the Eastern part of this curious manuscript) inferred from thence, that it was made early in the 16th century. The explanations, and those names which custom has allowed to be convertable, are in the French language, and the arms of the Dauphin of France are in one corner. The projection is of the plane; and the scale 2¼ inches (*Eng.*) to every 10 degrees. From the *Strait of Magalhaens*, Eastward, to the Eastern part of *China*, is made 230 degrees. A representation of some of the instruments in use at the time, is affixed at one end, among which is the cross staff with a single transverse piece.

'Since Mr. Dalrymple published the *fac simile*, a discovery has been made in the King's library in the British Museum which ascertains the date. A set of charts drawn on vellum and bound together, are found to form a copy, perhaps the original, of the French chart. There is an exact agreement between the two in the most material particulars; but the names and explanations to the one in the Royal library, are in the English language, and it is dedicated to the King of England. At the beginning is written, 'This book of Idrography is made by me Johne Rotz, sarvant to the King's Most Excellent Majesty.' The date is 1542. The dedication is in the French language, of which country Rotz was probably a native. In it, he says, his chart was composed from his own experience and that of his friends and fellow navigators. The parts are extremely well filled; the general outlines of the sea coasts are drawn with more appearance of correctness, and the whole is executed with better judgment than the credit which is given to that date for geographical knowledge afforded reason to expect.

'The following are among the characteristic particulars which have relation to this work.

'A clear passage is given to the sea round the North of *Terre du Laboureur.* (*Labrador.*) The *Tierra del Fuego* is drawn as part of *La Terre Australe.* On the coast of America in the South Sea, between the latitude of 25° South, and the Strait, no names appear; the establishment of the Spaniards in *Chili* being then too recent to have become generally known. South of *Borneo*, and the Eastern Archipelagos, in latitude about 8 degrees South, begins a large country, with the name of *Jave le Grand* (the *Great Java*). From the North part, the coast one way is drawn to the South West, and afterwards to the South, to the 28th degree of South latitude, where it is made to turn off towards the South East; and thus far names are given to many different capes and bays. The other direction of the coast from the North part, is to the South East, where there are few names; and this part seems to have been intended for *New Guinea*, (as that country is not otherwise laid down,) on the supposition that *New Guinea* was a portion of the same land. The coast here, however, has nearly the same direction with the corresponding part of *New Holland*, but is continued far to the South; and by a very extraordinary co-incidence, immediately beyond the latitude of 30 degrees, the country is named *Coste des Herbaiges*, answering in climate, and in name to *Botany Bay*. The many instances of similitude to the present charts, which are to be found in the general outline of this land, it is not easy to imagine were produced solely by chance.

'Within the outlines of the different countries are coloured drawings of the natives and their dwellings, of various animals, and other productions. The whole is well worth description, as an excellent specimen of the geography of that early period.

'The French Chart is in one entire roll, and it is probable was originally designed for HENRY, the son of FRANCIS I. of France. It became part of the collection of the Earl of *Oxford*, but at his death was taken away by one of his servants, and remained in concealment till it was discovered by the President of the Royal Society, Sir Joseph Banks, who purchased and restored it to the Harleian library.

'The Book, which is in some respects less perfect than the roll, contains representations of two hemispheres, where the parallels are circular, and are described through equal divisions of the right circle, and of the primitive circle; a method of projection which, notwithstanding its advantages for purposes of geography, has since been so much out of use, that when M. De la Hire revived it 150 years afterwards, he was supposed to be the original inventor.

'It is particularly observable, that the great *Terra Australis* of the geographers of the 16th century, in all the charts, is brought farther to the North near the Eastern islands, than in any other part of its progress round the Antarctic Pole. That Rotz, or some of his intimates, visited the 'Great Java,' appears probable, from the coast being delineated in his chart, with greater resemblance to that of *New Holland*, than is to be found in the charts of many years later date. All these circumstances justify and support the opinion, that the Northern and Western coasts of *New Holland* were known, and were the *Great Java* of the 16th century. There are likewise reasons for supposing that the Eastern coast had been seen; but they are not sufficient to authorize the insertion of any part of it, in a chart of the discoveries made previous to 1579.'

This description of so curious a specimen of early geography, we trust, will not be unacceptable to our readers.—In noticing the charts, it would be injustice to that indefatigable geographer, Mr. Arrowsmith, not to mention that the author professes to be under obligations to him for 'many useful communications fications which his knowledge in modern geography, and the materials he has collected concerning the more recent navigations in the Pacific Ocean, so well enabled him to impart.'

A short Appendix contains some remarks on the projection of charts. This is a subject which we cannot but consider as of much more importance than seems to have been generally supposed. To place it completely before our readers, it is sufficient to observe that, though we exist on a globular planet, it is necessary for convenience that maps and charts of its surface should be depicted on a plane. In doing this, though there must unavoidably be some error, the quantity greatly depends on the mode of projection which may be adopted; and a decided and uniform preference of the best projection is therefore of great practical importance.

For a hemisphere, Captain B. prefers to all other methods that which is generally termed the globular projection, in which equal divisions of the right circle are made to correspond with equal divisions of the primitive; and certainly this method preserves more equality in the representations than any other, and requires in measurement a less variation of scale.

For charts of more limited extent, the author has suggested an easy method, with its demonstration, for finding the inclination of meridians to each other (their difference of longitude being assigned) at any given parallel of latitude; and thence to determine the curvature which is to be allotted to the parallel arches:

> 'To make a Chart of any considerable extent, when the curvature of the two extreme parallels and of the intermediate parallel are determined, and described through a right lined central meridian, the longitudes may be set off with their proper lengths, by as many measurements of 5 degrees on each side the central meridian as are required; and thus are marked three points for each of the other meridians. To enter into more minute explanations, would be lengthening this disquisition beyond reasonable bounds. Upon examination, it will be found, that this mode of projection possesses many advantages, and is susceptible of several auxiliary contrivances, by which accuracy and equality of proportion may be preserved.'

A specimen of projection, on this principle, will be found in the 'Chart of the Southern parts of America,' inserted with other Charts between the Narrative and the Appendix.

From the careful analysis of this volume which we have thought it our duty to make, our readers will perceive that we regard it as well worthy of their attention; and if by thus bringing it into honourable notice, we should raise up any able co-adjutor to the author in his 'Plan for a Digest of Maritime and Geographical Discovery,' we shall congratulate ourselves on having promoted so useful a design. We are glad to see that Captain Burney has so completely overcome the apprehended difficulty in the compression of his materials, that nobody will be deterred on this account from such an attempt in a similar work.

It would be injustice to this production to dismiss it, without specifying some particulars in which it ought to be imitated by all books professing to convey knowlege in the most convenient manner. The title-page-denomination of the volume is not made the running title of the subsequent pages, except where the matter is of a general or miscellaneous description: by which arrangement, the name of the navigator whose voyage is treated strikes the eye on opening the book. At the corner of every page, is marked the number of the chapter. At the side of the letter-press throughout, on every change of subject, are the old-fashioned marginal notes, which idleness or affectation has banished from the productions of the modern printing office. These aids are not inconsiderable for ready reference; and, with a good table of Contents, prefixed to the volume, they almost supersede the necessity of an index: which, in the present case, could not be inserted, because the work is not yet complete. On every page, where it is applicable and possible, the author has also marked the year and month of the passing action: which is peculiarly proper in a "Chronological History," and manifestly would save frequent waste of the reader's time, if it were added to every page of every history.

The Charts of this performance bear internal evidence of no delegated care: doubtless the author himself has often felt the distressful and dangerous situation into which seamen are thrown by incorrect charts, and has bestowed minute attention accordingly. In fact, a careless chart, professing to be accurate, is a crime of no small moral turpitude.

Having given so many extracts, it is unnecessary to deliver an opinion on the author's style of composition; except briefly to say that it is neither so brilliant nor so obscure as to distract the attention from the subject to itself, that is, from a matter of great importance to a matter of much less significance. Some playfulness of anecdote will be observed, which will not injure the volume in the opinion of those who know that mirth and seriousness are equally compatible with laborious research.

In conclusion, we would express our cordial wishes that this publication may prove the harbinger of a national work on Maritime Geography.

Art. IV. *Antiquities Historical, Architectural, Chorographical, and Itinerary, in Nottinghamshire and the adjacent Counties;* comprising the Histories of Southwell (the Ad Pontem) and of Newark (the Sidnacester, of the Romans): interspersed with biographical Sketches, and profusely embellished with Engravings: in Four Parts. By William Dickinson, Esq. Part I. Vol. I. 4to. pp. 137. 14s. Boards. Cadell and Davies.

Of the large promise contained in this title, a small part only is executed in the present publication, which merely includes an introductory dissertation on Architecture and an account of the church and town of Southwell. The latter is compiled, with improvements, from the "History of the Antiquities of Southwell," published by this gentleman in the year 1787, who then subscribed himself Wm. Dickinson Rastall, and noticed in M. R. Vol. lxxviii. p. 24. Like investigators in every province of research, Mr. Dickinson labours from particular facts to deduce and establish general principles, or to arrange his ideas in the respectable form of a system. Feeling himself capable of throwing some light on the history of Architecture in general, and particularly of that species which has commonly obtained the name of *Gothic*, he prefaces his large undertaking with an Essay; in which this subject is chiefly discussed, and for which the church of Southwell furnishes him with his principal materials and illustrations. This sacred edifice is considered by him as presenting 'the characteristics of Roman, Saxon, Danish, Norman, and Gothic architecture, in perfect condition, and discriminated with the most obvious precision; from the rude and clumsy pier of Harold's and Canute's days, to the light and fantastic Gothic shaft used in the reigns of the latter Henries.' By a frequent contemplation of such a collection of the specimens of the different styles of architecture prevalent in different ages, he was invited to attempt the formation of 'a sort of architectural index, or nomenclature of columns, arches, and ornaments, by means of which the origin of every ancient building might, at first sight, be dated.'

As the monuments of the architectural genius of our ancestors remain unaccompanied by any details illustrative of the nature and practical principles of that art, the effects of which in such a number of instances cannot fail to excite our admiration, we are under the necessity of appealing to them to tell their own story; or, from the productions of the art itself, at different successive epochs, to elicit its history. These silent instructors, however, are very incompetent to satisfy our curiosity; and it is essential to the accuracy of our knowlege on this subject, that we should unite patient and extensive investigation with soundness of judgment in drawing conclusions. We cannot offer any decisive opinion on Mr. Dickinson's labour of research, till the whole of his work is before us: but we venture to suggest that, as his system is a kind of deduction from premises, the Essay at the head of his inquiries might with more propriety have been placed at the conclusion. Be this, however, as it may, we approve the attempt here made, by the examination of actual remains and, by the comparison of the opinions of all the best writers, to form 'such a system as should assist the architect, the antiquary, and the historian, as well as ascertain the progress of science and the ravages of time.' How far the author has succeeded in his endeavours, he in course leaves to the determination of his readers.

Being of opinion that the labours of the antiquary are not sufficiently esteemed, Mr. D. sings his eulogy as 'the industrious miner to whose humble and recondite exertions the earth yields the treasures of her bowels; and has an equal claim upon the gratitude of mankind with the more scientific coiner, whose less toilsome, but more splendid labour, stamps currency and estimation on the rude material.' If this representation be correct, Dr. Whitaker, in his pedigree of "Antiquarianism as the younger sister of History," may be accused of *putting the cart before the horse*, or of inverting the natural order of things. She might, as Mr. D. observes, with more propriety have been denominated her *Mother*. The justness, however, of these metaphors will depend on the situation and circumstances of the historian. If he writes the history of his own time, or of a period not remote, or compiles from ample and authentic materials, the study of antiquity may arise out of his subject, but is not essential to it: but, if he endeavours to illustrate a period of which the records are scanty, and which is inveloped in much obscurity, antiquarian research must precede and as it were generate history. Mr. Dickinson thus enlarges on this idea, and particularly as it respects the subject of his Essay:

'The historians of Greece, and Rome, may be properly consulted for the transactions they report. The progress of science may be measured, without difficulty, in the annals to which it gave birth: but who is to record its declension, or its resuscitation, without the researches of antiquarianism? The mere translator can trace, and can adorn, the conquests of Alexander, or of Cæsar; but who can estimate, with accuracy, the ravages of Alaric, or of Odoacer? The general course of great events is all we know, from the downfal of Rome, till the revival of literature many centuries afterwards; and even when learning began again to be esteemed, so little method was observed in its exertions, that dates and names have, in few instances, been so faithfully recorded, as not to need the antiquary's assistance to ascertain, to reconcile, or to illustrate them. Having thus laid the *foundation* of history, as the edifice advances, his aid becomes more necessary, and his contribution more conspicuous. What would be the column without its capital, or the dome without its cornice? Without the colonade and the portico, even without the statue and the vase, what would be the temple itself, but vast vacuity, and sombrous expanse? Such would be history, if it did not mark the progress of arts, the civilization of manners, the culture of philosophy, and the fluctuations of government. These, and such as these, are the *decorations* of the fabrick, which the antiquary must also supply; and, perhaps, for this purpose Architecture is of all the sciences, that which is most to be relied upon. A coin may be a counterfeit, a legend may be a fiction, a painting may be spurious: but a mosque can be no counterfeit, a cathedral can be no fiction, a castle can be no deception. The progress of Architecture is the progress of nature, and of art, combined. It marks the temperature of climate, the produce of the earth, the state of philosophy, the influence of religion, the progress of arts, as well as of arms; in short, the revolutions of empires, and the history of the world itself.'

It may be truly observed, that it is difficult to ascertain the precise time at which Architecture may first be dignified with the appellation of a science; and it is a strange omission, in tracing its antiquity, to overlook the stupendous productions of the Egyptians in this department of the arts. The O. T. records the celebrity of the Tyrian architects, and the assistance which they rendered to the Jews in the most august period of their history: but, if the Tyrians were the first, it is not true that 'the Grecians were the next in the order of time, with whom Architecture seems to have obtained an honourable situation in the catalogue of arts.' We shall not undertake to decide the point of antiquity between the Tyrian and Egyptian architects: but it is certain that the venerable remains of edifices in Upper Egypt are more antient than any of the buildings in Greece and Ionia. Indeed, the Greeks admit that they borrowed science from the Egyptians; and the capitals of Grecian columns bear a near resemblance to some which are now to be seen in the temples of Upper Egypt.

The Romans certainly followed the Grecians in the empire of the arts, and, during the reign of Augustus, arrived at their *acbme* in every species of science. Mr. Dickinson, however, is not strictly correct, when he asserts that, 'with the single exception of Trajan, we do not read of a single reign, after that of Augustus, in which any building of great beauty and magnificence was erected by the Romans.' What will he say of the Amphitheatre of Titus?—But we pass from the Architecture of the Greeks and Romans, to its state in this island subsequently to the termination of the empire of the latter in Britain:

'The

it is difficult to say, whether the novelty of the design, or the chaste and natural execution, are most to be admired." Lightness was the predominating distinction of the Gothic architecture: and with that, at its first introduction, simplicity also was united. The general style continued nearly the same through several successive reigns; but, as the facility of execution became improved by practice, the builder began to think his skill required some testimony from invention, as well as from accuracy. This prospect of immortality to his fame, in the admiration of posterity, opened a wide field for ingenuity. From the time of Edward III., when this departure from the chaste simplicity of preceding ages first took place, almost every reign produced some new species of ornament, or some modification of the old. About the death of Henry VI., or, at most, not later than that of his immediate successor, Gothic architecture is supposed to have arrived at its *ackmé*. There are, indeed, some few instances, in the subsequent reigns of Henry VII. and VIII., where the taste of the architect does not seem to have been corrupted by the prevailing rage for finery; but these are, in general, buildings which were begun under the preceding monarchs; where the designs were already formed, and, not unfrequently, where the edifice was so far erected, as absolutely to dictate the particular mode, in which it must be finished. These, however, are exceptions to the general style of the times; whether the taste, in which they are built, owes its adoption to necessity, or to preference. The architecture of the age was, what a celebrated writer, before cited, has denominated, "the florid Gothic."—It was ornament without beauty; profusion without taste; labour without its ordinary consequence, magnificence: without the smallest pretensions to taste, elegance, or harmony, it was splendid affectation, meretricious frippery.'

In addition to the evidence adduced to prove that Southwell was the *Ad Pontem* in the Itinerary of Antoninus,

'A very recent discovery points out the precise track which led to one of the other stations from Ad Pontem, viz. to Lindum, through Crococolana. The want of this has always been the stumbling block to antiquaries, in determining Southwell to be Ad Pontem: the discovery of it seems to put the question almost beyond a doubt. The summer months of 1792 and 1793 being extremely dry, the foundations of an immense bridge appeared in the river Trent (rendered shallow by the drought) near to the little village of Winthorpe by Newark. On examination, there was every reason to think them as old as the time of the Romans; and a sort of negative confirmation of that opinion arises from there not being even the vestige of a tradition, that any such bridge has been situated on this part of the river Trent, since the time of the Norman conquest. The scite of it, if more closely examined, presents even a still stronger argument for believing, that this only doubtful part of the Roman iter has been, at length, ascertained by this accident. If a line were drawn from Southwell to Brough, it would pass over a hill, called (from time immemorial) *Mickleborough*; and also over this very bridge, whose foundations have so lately been discovered.'

Having also satisfied himself that *Civitas Tiovulfingacester* of Bede is Southwell, Mr. D. exhibits a specimen of his abilities as an etymologist; and he conjectures that this name refers to the ceremony of baptism performed on the inhabitants in the river Trent by Paulinus the first Archbishop of York, and the founder of Southwell.

'I suppose it to be a compound of Roman, and of Saxon, which many of our names as well of persons, as of places, certainly are; and the words, of which it is compounded, to be a Saxon one, Tiolo, signifying industry; whence it is in some places written Tiolfingacester; the Roman word, Vulgus, the multitude; the Saxon one, Fengan, to lay hands on; and then the Roman again Castrum, anglicized by the word cester, or station. Thus analysed, it signifies *the place where much industry was employed in laying hands on the multitude.*'

At the end of this volume, the author has subjoined a map, in which he endeavours to lay down the Roman stations, encampments, roads, &c. in the North-eastern part of the island. It seems to be prematurely introduced, unless it be intended to impress us with an idea of his adroitness in the chorographical art.

Mr. Dickinson appears to be an enthusiast in the line of study which he has chosen; and he wishes to find such readers as have, to use his own expression, 'a *scintilla* of *antiquarianism* in their composition,' being aware that without this aid his book will afford but slender entertainment. As we have only a small part of his undertaking before us, we shall reserve our general opinion; and we conclude this article with hoping that, as Mr. D. proceeds, he will rise in interest, and endeavour to make the literary repast, which he has pledged himself to produce, equal to the expectations raised by his bill of fare.

Art. V. *Critical Remarks on many important Passages of Scripture:* together with Dissertations upon several Subjects, tending to illustrate the Phraseology and Doctrine of the New Testament. By the late Rev. Newcome Cappe. To which are prefixed Memoirs of his Life, by the Editor, Catharine Cappe. 8vo. 2 Vols. pp. about 440 in each Vol. 16s. Boards. Johnson. 1802.

Though the life of this retired divine furnishes but a scanty portion of incidents to vary the narrative, it is detailed with so much genuine feeling, unaffected modesty, and good sense, and so fully portrays the exemplary and amiable character of the deceased, that the fair biographer may be said to have succeeded in making it interesting and impressive. Mr. Newcome Cappe, known to the public as the author of several single sermons, and of a volume of discourses on the Providence and

Government of God, was the eldest son of the Rev. Joseph Cappe, a dissenting minister at Leeds, in Yorkshire, where the subject of this memoir was born, Feb. 21, 1732—3. He shewed early marks of singular genius, and application to study; and at six years of age he had made considerable progress in the Latin language. He was in the habit of rising at four o'clock in the morning, in order that he might read his lessons undisturbed, which 'he did in the winter by the kitchen fire, which in that part of the country it is customary to keep in all night;' and in the summer, when the weather allowed, he chose for the place of his morning studies the ruins of Kirkstall Abbey, situated about three miles from Leeds, on the banks of the river Aire. After his father's death, he was placed by his mother, in the year 1748, with Mr. (afterward Dr.) Aikin at Kibworth in Leicestershire, whence he was removed to Northampton, under the tuition of the celebrated Dr. Doddridge; with whom he remained three years. Here he made such progress, that, though only in his twentieth year, he was recommended to be assistant preacher to Dr. Chandler, at the Old Jewry in London: but declining this offer, and without once visiting the metropolis, Mr. Cappe went to Glasgow, and pursued his studies for three years more under the late excellent Dr. Leachman, who then filled the theological chair. In May 1755, he left Glasgow; in the November following, he was chosen co-pastor of the Dissenting Chapel in St. Saviourgate York; where in the succeeding year he was ordained sole pastor, and where he remained in this situation to his death. His employment was therefore that of a Christian minister, in which he was deservedly admired and greatly respected.

As Mr. Cappe's time was for the most part spent in his study, his affectionate biographer, in order to exhibit the man, has made large extracts from his discourses. She enumerates each sermon which he published, and every incident of his domestic history; as his first marriage, the loss of his wife, mother, and eldest son, and the maladies with which he was attacked. It is remarked that he withstood all invitations to visit the metropolis; and the reasons suggested are his having been left with a young family, his having engaged in the education of pupils, and his devotedness to the duties of his ministerial office. To these notices Mrs. Cappe adds:

'A cause, however, no less powerful, might probably be found, in his own peculiar turn of mind. Reserved, modest, unambitious, his first solicitude was faithfully to discharge every duty, and his greatest pleasure to meditate on the works and on the word of God. Eminently skilled in the classic writers of Greece and Rome, in the Hebrew, and in the Hellenistic Greek, it was his supreme delight to study the scriptures in their original languages: to consider the modes, customs, principles, and prejudices which prevailed when the gospel was first preached: the actual state, both of the Jewish and heathen world, at the time when the several books of the New Testament were written: the effects which were manifestly produced upon the minds of all, by the continuance of miraculous powers among the first believers, until the destruction of the Jewish polity; and the appeal which was constantly made by these writers to this fact: to contemplate the character, the situation, the views, and the phraseology, both of the friends and enemies of the gospel: to enter into the sublime ideas, and to imbibe the heavenly temper of its Author: carefully to compare scripture with scripture: and from these various sources to endeavour every day to gain more and more accurate knowledge of the sacred writings, and a more just and comprehensive view of the government and providence of God.'

'In 1774 the writer of these memoirs first became acquainted with the subject of them, and in Feb. 1788 she became a member of Mr. Cappe's family.' Thus modestly does Mrs. Cappe advert to the connection which took place between such congenial minds,—a connection by which the comfort and happiness of the deceased must have been singularly promoted; for it falls to the lot of very few studious men to be blessed with such a female friend and coadjutor.—The melancholy decline and dissolution of this good man are thus recorded:

'During the summer of the year 1790, Mr. Cappe had had many threatenings of a paralytic attack, but the awful blow was suspended until the 2d of May, 1791; a morning ever to be remembered by the writer of these memoirs, when this friend of her heart, to whose great and fine qualities she was perhaps too ardently attached, was suddenly seized with a dreadful stroke of the palsy! He had taken a ride to a neighbouring village to baptize a child, and the morning being fine, had afterwards prolonged his ride, when suddenly, in a sandy lane, finding his head extremely uncomfortable, he threw himself from his horse, and was found almost immediately after, by a neighbouring gentleman, the faithful animal standing by him, as if conscious of his master's situation. The circumstance of the deep sand in the lane, preserved him from being injured by the fall; but his life, notwithstanding, was despaired of for many weeks. At length, it pleased the Almighty in some measure to restore him; but although he continued afterwards to read and to compose occasionally, yet he was never able again to resume his ministerial labours.'

On the 7th of April 1793, Mr. Cappe had a second paralytic seizure; and in the night of the 16th of Sept. 1799 he had a third:

'About the middle of December, 1800, he appeared to have caught cold, but it was not attended by any symptoms that created much unusual alarm. His breathing, indeed, when in a recumbent posture, was difficult, but it had frequently been so ever since his last paralytic attack. On Monday the 22d, a gentleman called upon him, whom he had not seen *of* many years; and being forcibly struck and affected by his extreme feebleness, he said to him, "What great alterations, Sir, have taken place since we last met!" "It is true," he replied, "great alterations have taken place, yet, I assure you, I never was happier in my life;" and he then enumerated the many blessings he still possessed. At night he had a shivering fit, after which he sunk rapidly; and, about two o'clock, on the morning of the 24th of December, without a groan or a sigh, he ended his earthly pilgrimage.'

The narrative concludes with this reflection:

'If the reader of these memoirs has ever possessed such a friend, and has experienced what it is to see his place vacant, he will then comprehend what are the feelings of the writer of them! To such an one, how estimable are the hopes, the promises of the gospel!'

Sufficient evidence is adduced in the copious extracts from Mr. Cappe's discourses, to prove that he was a practical and very interesting preacher; and the critical remarks, which we are now proceeding to examine, are testimonies of his diligence and perseverance in the line of his profession. "Pains, reading, study, are his just pretence:" but though we would not be supposed to intimate that the line which finishes the couplet is in the least degree applicable to him, we cannot, after a careful perusal of his lucubrations, pronounce that he was uniformly happy and successful. Of the peculiar opinions of the deceased, it is remarked by Mrs. Cappe, that they were 'the result, not the basis, of his researches.' We have as little doubt of their being the fruit of a most honest and conscientious inquiry, as we have of the correctness of the general idea on which he proceeded; yet we are at the same time of opinion that he has pushed this idea to an extreme, and has thus represented the gospel as a work of all others the most difficult to be understood by common Christians.

When the books of the N. T. were penned, the empire of the Romans prevailed in Judea, as is sufficiently proved by the Latinisms which occur in the Greek Testament: but these Latinisms are few in comparison of the Hebraisms and Orientalisms which are diffused over the thoughts and expressions, and which must be well understood in order to obtain correct notions of the meaning of the sacred writers. Mr. Cappe was governed by this principle, which ought never to be disregarded by the critical examiner of scripture: but, unless it be employed with discretion, it will obscure rather than elucidate the gospel. While expressions evidently figurative must be weighed in the scale of Eastern tropes to ascertain their precise value, plain phraseology may be allowed to carry a plain meaning, or else we shall make the scripture perfectly unintelligible to modern readers; and the gospel, which professes to address itself to the poor and simple, will become the most incomprehensible and in course the most unprofitable book in the world. Mr. Cappe, indeed, in perfect consistency with his system, doubts whether the scriptures were intended for the use of all Christians *directly*. 'This idea, (says he,) has been too hastily taken up concerning the scriptures in general. For the use of men at large, undoubtedly they were intended; but in the way of inference, application, and accommodation, not in their first and immediate aim.' It is true that they were first addressed to persons composing the audience of Christ and his Apostles, or to the churches which the latter planted, and every expression of a local and temporary nature must be applied particularly to them: but are we hence to conclude that the general exhortations were not directly intended for the use of all Christians? Such an inference makes the original dispensation of the gospel to have been only a temporary religion, and modern christianity a matter of mere deduction. The kingdom of Christ, according to Mr. Cappe, did terminate in the consummation and catastrophe of the Mosaic economy and the Jewish state; and the doctrine of Christ's second appearance, to be the judge of the quick and dead, is a fallacious notion, erected on a misapprehension of several passages of scripture.

The first of these volumes consists of a Commentary, with notes and reflections, on the Proem or Introduction of St. John's Gospel—A Dissertation on the terms Kingdom of Heaven, of God, and of Christ, used in Scripture—Explanation of the Discourse of Jesus with Nichodemus—Enquiry into the meaning of Phil. II. 6—12— Paraphrase and Exposition of John V. 16. to the end,—and A Commentary on the sixth Chapter of John.

In his Commentary on the Proem of St. John's Gospel, the author does not suspect it to have been an addition made by a subsequent writer, but endeavours to reconcile its language with that of the history, and with the notion of the humanity of Christ. He translates the first verse, "In the beginning was the word, and the word was with God, and God was the word;" and he thus explains its several terms: – *In the beginning*, means only 'at the commencement of the gospel dispensation;' as in Luke i. 2. "Who from the *beginning* were eye-witnesses and ministers of the word." By "*the Word*" he understands Jesus Christ, and supposes (we think, without good reason), that Luke in the passage just quoted meant to give him the same title; for it does not appear that Luke meant by λογος the person of Christ, but merely his doctrine. It is also remarkable, if John and Luke at the commencement of their respective gospels purposely designated Christ by the title of λογος, that they should never once repeat that phrase in the course of their narratives. "*With God*" denotes presence, communion, and familiar intercourse;' thus 'Jesus, before he came forth into the world as the embassador of God to men, was with God to receive from him his errand and his powers; when he had finished that ministry, he went to God again, to obtain from him the reward of his fidelity.' 'Both before and after his public ministry he was *with God*, either not yet known to men, nor conversant in the world; or no longer conversant in the world, invisible, and inaccessible to men.' Mr. Cappe remarks also that '*To be with God, and to have God with him*, are phrases which imply in them communications of divine wisdom, power, and favour. Whoever is sent out by God is first προς τον Θεον, with God.' "*God was the Word*" is understood to be an inference from the preceding assertion that 'the word was with God,' and to mean only that the doctrine which Christ taught was not his own, but his that sent him. "*The World*," in the 10th verse, is interpreted to mean only the Jewish people, who were made *for* (not *by*) Christ, and who nevertheless did not know him. The glory of Jesus *from* the Father and *with* the Father is considered to be the gift of the Holy Spirit.—The following passage gives the author's system of interpretation in a few words:

> 'To those who know, that if scripture be made its own interpreter, that if John in particular may be allowed to explain himself; *then*, "in the beginning," signifies at, or immediately before the publication of the gospel; *the Word*, signifies the first great preacher of the word of God; *with God*, signifies instructed by him in his will, and qualified by him for his work in such manner, and in such measure, that when the messenger thus qualified and instructed speaks to men in the name of God, it is to all intents and purposes the same thing as if God spake, as if he himself were the word.'

The inquiry into the meaning of the terms "Kingdom of Heaven," "of God," and "of Christ," occupies many pages; and the notion which Mr. Cappe conceived of the true meaning of this phrase seems to form the ground-work of his theological system. It is evidently an Hebraism, as "the river of God" and "the tree of God;" and it may mean *the* Kingdom κατ' εξοχην, and be applied to the gospel dispensation as expressive of the singular advantages and blessings which would result from it. With this idea, "the Kingdom of Christ" is perfectly synonimous; which, from the felicity or blessedness which it includes, may be also styled "the Kingdom of Heaven." Mr. Cappe's opinion is that

'The kingdom of Christ consists in the miraculous exertions of divine power employed to establish and diffuse the doctrine taught by him during his personal ministry; that the first act of this kingdom was the bestowment of the Holy Spirit, an act of kindness to his friends; and that the last act of it was, the dissolution of the Jewish economy, and the desolation of Jerusalem and Judea, which was at one and the same time, an act of kindness to his friends, and of vengeance on his irreclaimable enemies.

'Such is the nature of Christ's kingdom, which existed during all the period from his ascension, to the catastrophe, and no longer.'

Adhering to this restricted sense of the kingdom of God, &c. he maintains that the true and most natural meaning of "entering into the kingdom of heaven" is 'to become a *minister* of the kingdom of the Messiah;' and he roundly asserts that 'there is not one decisive example of the terms "kingdom of heaven," used to denote what is ordinarily understood by the recompense of a life to come.'

The paraphrase on the discourse of Jesus with Nichodemus is intended to shew that it relates to the ministry of the kingdom of the Messiah, and not to the case of common Christians. It is inferred, moreover, that as 'to the ministry of this kingdom the Holy Spirit was necessary, *this kingdom of God* was a temporary kingdom and is now over.' We may ask, how does this representation accord with the frequent declarations of the permanency of the Messiah's kingdom?

An elaborate exposition of Phil. ii. 6—12 follows, in which Mr. Cappe contends that the phrase, translated "*Thought it not robbery*, &c." refers to the dignity and not to the humility of Christ. He opposes the opinion of Lardner, but not, we think, with success.

We shall take no other notice of the contents of the first volume, than by transcribing Mr. Cappe's paraphrase of John v. 28, 29.

'The time is at no great distance, within the compass of this present generation, when all that *now* are in the graves, who at present sit in darkness and the shadow of death, the whole body of the Jewish people, shall hear the voice of the Son of God, summoning them to judgment; and being then at length all awakened to perceive who and what he is, shall come forth out of their present state of darkness and ignorance, to a new state of mind, to a resurrection, which to those who have been obedient to the calls of Providence, shall issue in the preservation of their lives, amidst the calamities, which will overwhelm their country; to those who have refused to hearken to them, shall issue in their condemnation, to fall, among them that fall, and to take their share in all the bitterness of the calamities that are hastening to involve this country'

The second Volume contains an Exposition of the Lord's Prayer Explication of Christ's Temptation—Dissertation on Baptism—Reflections on the Mission of John the Baptist—Idea of Judaism—on the Interest of distant Churches in the Visitation of Jerusalem and Judea, and on the Propriety of mentioning this Visitation in the Apostolical Epistles to distant Churches—On the Future Life of Man—Christian Principles, &c.

Proceeding in perfect unison with the sentiments exhibited in the first volume, Mr, Cappe gives an account of the Lord's Prayer which he was conscious was altogether novel, and which from this circumstance might have been suspected to have been more whimsical than correct; because, if eighteen centuries have elapsed since the birth of Christ, and so apparently plain a formula as that of the Lord's Prayer is not yet understood, Christ cannot yet be said to be a light enlightening the Gentiles.

It is remarked on the words "Our Father," that 'till Christ taught his disciples to address him by that name, God is not called *our Father* by any of his worshippers.' but, had Mr, Cappe turned to Lightfoot's Hebrew and Talmudic Exercitations, he would have found that this epithet was common among the Jews, and that Christ did not invent but only adopted it. *Father of Gods and Men* was also the address of the heathen to Jupiter.

Mr. Cappe is so thoroughly bent on restricting the meaning of every petition, that he questions whether there be *any sense* in which this prayer could be exactly adopted by Christians of the present age. How does he attempt to convince us of this? Hear him. To set aside the petition "Give us this day our daily bread," he gravely asks 'Are not Christians, before the day comes, furnished with the necessaries of life?' and to do the same office by "Forgive us our debts, as we forgive our debtors," he begs to know whether 'placability be a licence to practise and to persevere in every species of transgression?'

The comment on Christ's Temptation excludes the agency of the devil, while it attempts to account for his appearing in the narrative:

'The sacred historian was about to relate such things concerning Jesus, as to the precipitate, and to any who were not well disposed towards him, might appear to be a blemish on his character, and not to consist well with the appellation of *Holy one of God.* To preclude such disparaging conceptions concerning the character of

Jesus; to prevent any such effect of doubts and difficulties, the growth of his own mind, the result of impressions made on him by his present circumstances and which tended, as it might seem, towards apostacy and unfaithfulness; the evangelist going to relate them does not choose to represent them in plain, naked language, as the spontaneous produce of his thoughts, but rather as the suggestions of another. He avails himself of an idiom, much in use among the Jews, figuratively ascribing to a being of evil character any thing in the person or circumstances of any man, that either was, or tended to what was deemed either naturally, or morally evil.'

The "plain unvarnished tale" Mr. Cappe supposes to be this:

'Jesus came from Galilee to Jordan, to be baptized by John, Matt. iii. 13. After the temptation was over he returned *in the power of the Spirit*, into Galilee, Matt. iv. 14. Luke iv. 14. In the mean time, it seems, that Jesus, moved by *the* Spirit, or in consequence of some special provision of God, or through some effectual impulse of God upon his mind, had gone up from the river where he was baptized, and where some symbol of the Spirit had descended upon him, into the wilderness, near Jordan, and perhaps farther up towards Jerusalem. In this wilderness he abode about six weeks, without any settled provision, living on what occurred to him, or came in his way in the country; locusts, perhaps, or wild honey, edible vegetables, and accidental aids from the poor inhabitants, cattle-keepers, or the travellers that he chanced to fall in with. Into this wilderness he came "full of holy spirit," Luke iv. 1.; but here, after so long a time of very abstemious living, accompanied, it is probable, with much solitary reflexion on the extraordinary things that had lately happened, and the great and serious expectations they had awakened in him, his body was much emaciated and reduced; and his mind, through that means, probably, disposed to doubt and diffidence, and made unusually sensible to the awful impressions of a retirement so deep, and silent, and romantic. At this time, being pressed for want of food, and urged by an appetite which he could not satisfy; and comparing his present circumstances with the magnificent things which had lately befallen him, and been said of him, he was something uncomfortably affected by them, and tempted to doubt whether he might venture to believe that he was indeed destined to be the Son of God.'—

'This was not the only uncomfortable impression, which in respect of his future destination, passed over the mind of Jesus, in this wilderness. For, being on the top of a high mountain, where the extensive prospect before him suggested to his imagination the idea of a vast domain, and of all the splendour usually attendant upon royalty, he felt the hardship of his present situation, and was tempted to doubt, whether he had any solid ground, on which to look for the crown of Israel.'—

'From this wilderness, (which it seems lay between that part of Jordan where John had been baptizing, and the holy city,) Jesus came after a time to Jerusalem, and during his stay at Jerusalem, he went up to the battlements of the temple, and reflecting how strange it was, that if he were the Messiah, he should not be exhibited as such to the people; and should still, even after his arrival in the capital of the nation, remain among them undistinguishable from a common man, endued with no extraordinary powers, unresorted to, accompanied with no indications of approaching royalty: "Nothing about me, (said he in his own mind,) even here in the seat of empire, that confirms, or at all corresponds to the marvellous declarations, which lately disposed me to regard myself as the future king of the Jews! I may perhaps have deceived myself in this matter; I may have been illuded, it may be, by *that* vision and *that* voice; and if it were safe for me to rely upon it, even now, by casting myself from hence, I might attract the notice and the confidence of all the multitude below, in the areas of the temple, and the streets of the city."

We leave our readers to make their own remarks.

Our limits oblige us to pass over many passages, which we had marked in the course of our perusal of these volumes; and we hope to be excused from minutely noticing the remaining contents. Those of our readers, to whom Mr. Cappe's sentiments are attractive, will examine his Critical Remarks for themselves; and those on whom they have made no favourable impression will think that we shall sufficiently perform our duty, if, to the passages already quoted, we add an extract from those general deductions at the close, which are intitled *Christian Principles*:

'Whatever is essential to Christianity, all the sects of Christians, without one excepted instance, own. It is essential to Christianity, (the Gentile Christianity which consists in receiving Jesus for the Life), to believe that he died and rose again, and was empowered to send from heaven the gifts of the Holy Spirit, and nothing else is essential: All the rest is verbiage; references to natural religions; quotations from the Old Testament; allusions to prefigurations or customs of the Mosaic economy; or, terms and phrases of the language, people, place, and time. In many respects exceedingly remote from the language of this western world, and the accuracy of these modern times.

'What is essential to the Jewish Christianity, (which consists in receiving Jesus for the Messiah promised to the Jews) is to receive him in that character, or to believe in him, notwithstanding the appearances that are against it, and that his kingdom is not to be such as the Jews expected, being not of this world, but to be exercised in the world whither he was going.

'All Scripture, both the Old and New Testament, is anthropomorphitical, figurative, metaphorical, proverbial, allusive, hyperbolical, and bold. Its language is the language of sentiment, not of ideas. It represents the great standing laws of nature, which like the laws of nature that are most familiar to us, are continually executing themselves (if one may say so) as being "to be executed by Jesus Christ," because such was the language of prophecy concerning those who *only* predicted the event; and not seldom in *agricultural* terms, which cannot well mislead; but sometimes in juridical, which cannot well but mislead the imaginations of this present scene, and of this present age.'

It is not correct to apply this assertion to *all* scripture; and, if it were, can we have reason to be thankful that the sacred writings survived the dark ages? In more instances than we have specified, Mr. Capps will be thought rather to have explained away than to have elucidated Scripture: but he must be allowed to have displayed considerable learning and talents, which would have sustained no injury in the public estimation, had the substance of these Critical Remarks been given with more compression.

Art. VI. *A New Anatomical Nomenclature,* relating to the Terms which are expressive of Position and Aspect in the Animal System. By John Barclay, M.D., Lecturer on Anatomy, and Honorary Member of the Royal Physical Society of Edinburgh. 8vo. pp. 182. 5s. Boards. Longman and Co. 1803.

If nomenclature be merely considered as a collection of terms, intended to convey certain defined ideas, the introduction of new phrases, or a new application of the old, must rather serve to retard than advance the progress of science. From whatever source names are derived, which are employed for the designation of particular things, it frequently happens that they soon become arbitrary, and lose any appearance of connection with the ideas from which they were originally borrowed. This is particularly the case in anatomy: the more early cultivators of which science, in forming their nomenclature, were disposed to aim at finding out resemblances which hardly exist; and were accustomed to apply, without suspicion of error, to the human subject, observations made by them on the bodies of brutes. When such terms have grown arbitrary, it would be injurious to the interests of science to make any alteration in them; and we agree with the learned author of this work in thinking, that 'no where is prudence more necessary, than in our attempts to innovate on habits and established usage.' Considerations of prudence, however, should not be carried too far; because as much disadvantage may arise from the rejection of a well-timed improvement, as from hasty and inconsiderate innovation. When terms convey erroneous ideas, there is a necessity for changing them; and when the language of science is imperfect or ambiguous, we are much indebted to him who endeavours to supply or define it.

The views of Dr. Barclay are by no means directed to the formation of a new language in every part of anatomy, since he attempts only to supply the deficiences of the old; and where he can, with propriety, retain terms of general and established import, it is not his wish to set them aside. The object, to which his attention has been principally directed, is to prevent the inaccuracies of the terms 'which are expressive of position and aspect in the animal system;' and a little consideration will readily point out its importance. Anatomical description must be made with reference to certain acknowleged situations, and should not be influenced by accidental varieties in a part, nor by the particular structure of different animals. It is evident that the terms *superior*, *inferior*, *posterior*, and *anterior*, cannot apply both to man and the lower animals, without supposing the natural situation to be changed. *External* and *internal*, *right* and *left*, are also very variable in their application, whether with regard to the body considered as a whole, or to its several parts viewed separately. In consequence of the inaccuracy to which the use of these epithets has given rise, Dr. B. is induced to reject them altogether, and to substitute terms which have a constant reference to particular parts, in every species of animal and in every circumstance of position.

In an extensive Introduction, the author makes several judicious observations on the inaccuracies of Anatomical Language, and the unsuccessful attempts of various writers to remedy them. He considers a reform in Anatomy as essentially different from that which has taken place of late years in Chemistry, by its not being, as in the latter, connected with any change of principles or extension of facts, but, on the other hand, wholly confined to classification and arrangement. Before he enters on the detail of the alterations which he proposes in the Language of Anatomy, he gives a general view of Language, and the changes which have taken place in it. Those changes, he thinks, necessarily occur from the different wants of various regions, and the different states of communication which the inhabitants have with other nations.

"Yet, independent of all these causes, (says he,) language, besides, has the seeds of change in its very nature; each individual has a voice of his own, and a manner of speaking that distinguishes him from others; and this difference would be still more conspicuous, were it not for the influence of imitation. This imitation, where all are aiming at the same original, preserves a sort of general resemblance in the varied language of the individuals of the same nation. But where each has not access to the general standard, and where most are obliged to take copies for their model, the language separates, almost irresistibly, into different dialects;

> and each province, or each group into which the several inhabitants are classed, acquires a tone, accent, and manner peculiar to itself: or should the province become independent, and all its connection with the nation be dissolved, its dialect hastens to assume the form of a different language. So strong is this tendency to change, that in many provinces of no great extent their dialects are subdivided into dialects; each district, village, and hamlet, secluded from a regular and frequent intercourse, exhibits some peculiarities of speech; and would seemingly in time, if intercourse were stopt, acquire a distinct language of its own.
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> 'What can be the cause of all these changes, where nothing appears to induce them from without? If any choose to investigate the matter, he will find it in the number, the varied structure, the diversified functions, and complex movements of the organs employed to produce and articulate the human voice.'

The extent to which this reasoning may be carried, Dr. B. endeavours to manifest by the different manner in which the actions of various muscles may be compounded with those of each other. The muscles of the larynx, which are fourteen in number, or seven pairs, are capable, by this mode of calculation, of performing 16383 varieties of motion; because he considers each as being able to act with the other in every variety of combination. This, however, is independent of the modifications capable of being produced by the muscles of the cartilages of the larynx, and *Os Hyoides;* by the diaphragm, and the abdominal and intercostal muscles; by the pharynx; by the state of the nose, fauces, and palate; by the ear, which superintends and directs the whole of the vocal system; and by the tongue and the various parts concerned in articulation. It is admitted that no individual can throw his muscles into one thousandth part of the combinations of which the Doctor has here supposed them to be susceptible: but he thinks that this reasoning will readily account for the numberless varieties of tone and voice.

The new anatomical terms, which the author has brought forwards, are applied to the different aspects of the trunk, extremities, and head:

> 'Anatomists, (says he,) know that in describing the vertebral column, we call the bone which is nearest to the head the ATLAS, and the mass of vertebræ at the opposite extremity the SACRUM. In systematic connection, these occupy corresponding regions in all animals in which they are found. Instead of the words *Superior* and *Inferior*, I would therefore propose ATLANTAL and SACRAL.
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> 'The breast and the back express likewise corresponding regions in all animals; and therefore, instead of *Anterior* and *Posterior*, we might adopt STERNAL and DORSAL.
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> 'When *External* and *Internal* signify what is superficial and deep, we might, in their place, employ the words DERMAL and CENTRAL, denoting

> denoting what points to the skin and what to the centre: or if we happen to be speaking of an organ, PERIPHERAL and CENTRAL; the term *Peripheral* being derived from the Greek word that signifies "circumference."
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> 'When they signify the side and middle of a surface, suppose a plane, to pass along the middle of the neck, mediastinum, and linea alba, and to divide the neck and the trunk into similar halves from the sternum to the dorsum, and let this plane be denominated MESION; LATERAL and MESIAL will in such a case convey the meaning of external and internal.'

To the lateral parts of the trunk, Dr. B. applies the terms *dextral* and *sinistral*, which he prefers to the synonimes in common use; on the general principle that a language, kept exclusively to science, is less likely to be altered than a colloquial one.

Instead of calling the extremities, *superior* and *inferior*, terms which cannot apply to the limbs of the lower animals, the author considers it better to employ names borrowed from the region of the trunk with which these parts of the body are connected; and hence he gives the appellation of *atlantal* to the superior, and *sacral* to the inferior extremity. The part nearest to the trunk, he calls *proximal*; and that which is farthest removed, *distal*.

In the *atlantal extremities*, he uses, as in common language, the terms *radial* and *ulnar*, to signify the two lateral parts. To the other two sides, he thinks the designations of *Anconal* and *Thenal* may with propriety be applied:

> 'The word *anconal* containing an allusion to that projecting point of the elbow which the ancient Athenians and modern anatomists have called *olecranon*; but which other Greeks denominated *ancon*, the name from which we derive the epithet belonging to the muscles called *anconei*. The word *thenal* is taken fom *thenar*, the Greek name for the palm of the hand: but here we transfer the word *thenar* to signify the flexure or side of the elbow opposed to the ancon; allowing the word *vola* to remain, and still to signify that part on the thenal side which is called the *palm*.
>
> 'The aspects therefore,' he continues, 'of each atlantal extremity, and of all its parts from the scapula downwards, will be PROXIMAL and DISTAL, DERMAL, CENTRAL, ULNAR and RADIAL, ANCONAL and THENAL; while the scapula, from its close and intimate connection, will have its aspects better expressed by the terms for the trunk.'

With regard to the *sacral* extremities,

> 'The parts which correspond in their general form, situation, and function, with the ulna, radius, thenar, and ancon of the other extremities, are the *tibia*, *fibula*, *poples*, and *rotula*; and therefore, if we here preserve the analogy, the eight aspects of the sacral extremities

will be PROXIMAL and DISTAL, DERMAL, CENTRAL, TIBIAL, FIBULAR, POPLITEAL, and ROTULAR; allowing the word *planta* to remain, as we did *vola*, to express the sole on the popliteal side of the foot; and the large lateral bones of the pelvis to borrow their terms, as does the scapula, from the aspects of the trunk.

'That the whole of these terms may be as generally useful as possible, they are meant to extend in their application as far as those for which they are substituted. Thus, for instance, in the ATLANTAL extremity, the humerus, and every bone to the points of the fingers, in supposed to have a *proximal* and *distal*, a *peripheral* and *central*, an *ulnar* and *radial*, a *thenal* and *anconal* aspect; while the relative situation of every nerve, muscle, and artery, is to be expressed by some one or other of these epithets.'

The head, equally with the other parts of the body, requires the application of well-defined terms, to mark with precision its formation and peculiarities, in different animals. Dr. B. takes some pains to shew that the terms *Atlantal*, *Sacral*, *Sternal*, and *Dorsal*, may be made to denote the comparative situation of the head and trunk: but, in order to describe the aspects of the cranium and face, without allusion to other parts, new expressions become necessary.

'Taking the head as a whole,' says he, 'these aspects should be eight in number; but supposing the falx a *mesial* plane, dividing it into two similar halves, they will amount to nine; and by dividing it into cranium and face, a tenth may be necessary. But, as *dermal*, *central*, *dextral*, *sinistral*, and *mesial*, are equally applicable to the head and trunk, we only require five that are new; two for the base and crown of the head, two for the hind and fore part of the cranium, and one for the face.

'The base and crown of the head, which are opposite, may be called the BASILAR and CORONAL aspects.

'Between these two and the lateral aspects there is a projecting part of the cranium behind, which the Romans called *occiput*, and the Greeks *inion*. The Greek word is preferable to the Latin, as it does not convey any allusion to the occipital bone, which is found in two different aspects, the *basilar*, and that which may now be called INIAL.

'In the opposite extremity of the cranium, where the nasal bones are found connected with the os frontis, there is a part which some anatomists who have written in Latin have called *glabella*. This particular aspect of the cranium, the aspect which is always opposed to the *inion*, may be named GLABELLAR.

'The part of the face which is placed at the greatest distance from the *inion*, following the course of a straight line, is in some animals a part of the inferior, in others a part of the superior maxillary bone, or in birds, of the mandibles which correspond to them: this distant part of the face, whatever that happens to be, may be called the ANTINION.

'So that the ten aspects of the head will be the Dermal, Central, and Mesial, the Dextral and Sinistral, the Coronal and Basilar, the Inial, Antinial, and the Glabellar.

'Of the last seven, if lines be drawn between every two of the opposite aspects, they will constitute the four following diameters: The Dextro-sinistral, the Corono-basilar, the Inio-glabellar, and the Inantinial. The two former may be taken at different places of the cranium, towards the *glabella,* where it has in general the least depth and the least breadth, and towards the *inion,* where the depth and breadth are usually greatest; the first behind the temporal processes of the os frontis; and the other opposite to the prominent parts of the parietals, or of the parietal, as in sheep, oxen, &c. where the sagittal suture is found only in the os frontis, and where one bone supplies the place of the two parietals. In this way we shall have two *dextro-sinistral* and two *corono-basilar* diameters.'

Right and *left* are erroneous when applied to the ventricles, of the heart; and *anterior* and *posterior* will not be accurate when extended to comparative anatomy. The author therefore suggests that the term *systemic* should be employed for the pulmonary veins, left sinus, auricle, and ventricle, with the aorta and all its branches; while the bronchial veins, and those of the head, heart, trunk, and extremities, with the pulmonary artery, and all its branches, should be distinguished by the epithet *pulmonic.*

In order to render the application of his nomenclature more extensive, Dr. Barclay proposes to use the new terms adverbially, as in *Atlantad, Sacrad, Ulnad,* &c. towards the *Atlantal, Sacral,* and *Ulnar* aspect. Connection, he distinguishes by changing the termination to *en,* as in the words *Radien, Ulnen,* and *Rotulen*; by which he would signify, belonging to the radius, ulva, or rotula, instead of referring to their aspect or situation. He also gives examples of the mode in which his terms may be used in composition; and, in order to illustrate the whole, he annexes five plates, with references to them.

The account which we have thus given of this new anatomical nomenclature will enable our readers to form an idea of its principles, and of its application. We consider it as bearing the marks of care, ability, and knowlege of the subject; and as well worth the attention of the Anatomist.

Art. VII. *A Companion and useful Guide to the Beauties in the Western Highlands of Scotland, and in the Hebrides.* To which is added a Description of Part of the main Land of Scotland, and of the Isles of Mull, Ulva, Staffa, I-Columbkill, Tirii, Coll, Eigg, Skye, Raza, and Scalpa. By the Hon. Mrs. Murray of Kensington. Vol. II. 8vo. pp. 440. 7s. 6d. Boards. Nicol. 1803.

We have on a former * occasion acknowleged our obligations to this ingenious Lady, for furnishing an amusing companion and useful guide to those who travel in the Highlands of Scotland. The first part of the present publication, as before, is devoted to mentioning the distances from place to place, and the beautiful objects to be viewed in the neighbourhood; and the larger part of the volume is occupied by a description of the sublime and romantic scenery, which so much prevails in the northern part of our island. Mrs. Murray appears to be possessed of such enthusiasm, that difficulties and dangers operate on her mind as inducements; and we frequently behold her exposing herself to situations from which the most hardy of the other sex would willingly retire. Impelled by a strong attachment to the beauties of nature, she has visited scenes which were admirably calculated to gratify and reward her liberal curiosity. It is impossible for her readers not to partake, in some degree, of the pleasure with which her labours have been crowned; and we peruse her descriptions with a portion of the same interest and animation which actuated the writer.

In addition to the descriptive part of this work, we meet with several amusing anecdotes, and are introduced to the acquaintance of those persons from whom the fair author received any kindness or attention; and a want of gratitude, or feeling, for services bestowed, cannot be reckoned among Mrs. Murray's failings.—Our readers, we think, will be pleased with the following passage, which shews the savage manners of former periods, and incontestibly proves the truth of the Poet's observation,

> "*Raro antecedentem scelestum*
> *Deseruit pede pœna claudo.*"

'At the south end of the island of Lismore we sailed near a small rocky isle, over which the sea rolls at high tides; at other times it raises its rough head somewhat above the surface of the water. It is called the Lady's Rock, for the following reason.

'In former times one of the M'Leans of Duart, whose castle (now in ruins) stands on a promontory in Mull, in nearly an opposite direction to the Lady's rock, married a sister of Argyle. The lady was handsome and amiable, but unhappily she was barren. In those days it was a high crime in the eye of a husband, when his wife bore him no children. Duart hated his hapless lady for that cause, and determined on her destruction. To accomplish it with ease, and as he imagined, safe from detection, he ordered ruffians to convey her secretly to the bare rock near Lismore, and there leave her to perish at high tide. The deed was executed to Duart's wish, and the lady left on the rock, watching the rolling tide rising to overwhelm her. When she had given herself up for a lost being, and expected in a very short time to be washed from the rock by the waves, she fortunately perceived a vessel sailing down the Sound of Mull, in the direction of the rock on which she was sitting. Every effort in her power was exerted, and every signal in her possession was displayed to attract the notice of the people in the vessel. At length they perceived her and drew near the rock. She made herself known, and related that it was by the order of her barbarous husband she was left on the rock, and thus reduced to the wretched state in which they found her. The mariners, ever a generous race, took compassion on her, received her on board their vessel, and conveyed her safely to her brother at Inveraray.

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* See Rev. Vol. xxxi. N. S. p. 398.

'M'Lean Duart made a grand mock funeral for his much loved, much lamented lady, who he announced to have died suddenly. He wrote disconsolate letters to her relations, particularly to Argyle, and after a decent time went to Inveraray in deep mourning, where with the greatest shew of grief, he lamented to his brother-in law the irreparable loss he had sustained. Argyle said little, but sent for his sister, whose unexpected appearance in life and health, proved an electric shock to her tender husband. Argyle was a mild and amiable man, and took no other revenge of M'Lean but commanding him to depart instantly, at the same time advising him to be cautious not to meet his brother Donald, who would certainly take away his life for having intended to destroy that of his sister. Sir Donald Campbell did meet him many years afterwards in a street at Edinburgh, and there stabbed him for his crime towards his sister, when M'Lean was eighty years of age.'

The astonishment and admiration of the fair traveller are raised to their highest point by a view of Fingal's Cave, and of the bending pillars in the Isle of Staffa; an island which was not visited by Dr. Johnson, though he passed near to it in his way from Ulva to I-Ona. The public attention was first directed to these singular appearances by an account of them in Mr. Pennant's Tour, which was furnished by Sir Joseph Banks.—We shall make some extracts from Mrs. M.'s narrative:

'After we had doubled the point of Gometra the tide turned against us, and the wind in some degree got up, which occasioned waves and hard labour for the rowers; but when we came to Staffa not a breath of wind blew. The sea was as smooth as glass, which enabled the boat to get quite close to the shore, tacking continually amongst innumerable small rocks separate from Staffa, lying on the west side of it. Every length the boat made, new wonders came in view. On the north-west point, rises to a great height a small promontory almost perpendicular from the sea to its summit. The base of this promontory is rough and irregular for perhaps more than half its height, and where the uneven rock ends, the most beautiful perfect uniform pillars rest upon it, in a convex semi-circle; and were it not for their stupendous appearance, it might be thought that the finest statuary ever existing, had stretched his chisel powers beyond human art in forming them.

'Advancing from this beautiful convex circle of pillars, I observed creeks and caves, and perpendicular rocks of great variety; but when I came within sight of the very regular pillars and elevated dome over the great caves, I was in an extasy.

'Conceive, if you can, an infinity of small pillars thrown together in every direction at a very considerable height from the eye, bearing the resemblance of architecture, executed in the most masterly style, and highly beautified by various tints made by time, and weather, composing an irregular and continued façade to magnificent domes; from which descend perpendicular, compact, smooth prismatic pillars, some resting, (particularly those at the boat cave, and on the west side of Fingal's cave,) on rough irregular sound masses of basaltes washed by the sea. Others morticed in the angles of stumps of pillars once entire, the uppermost joints of which have separated from the main mass of pillars forming the island.

'It is said that the boat cave is much larger than Fingal's, but it is very little known, owing to ideal or real danger in going into it. The mouth of it is far from striking, or beautiful; its form somewhat resembling a barn-door; but the dome or outside roof resting on the perpendicular prisms, with the symmetry of the pillars ranged in a compact form all along that part of Staffa, are beyond all description beautiful, even more so if possible, than the outward parts of Fingal's cave; but the striking coup-d'œil of them is lost to all who approach Staffa by the south-east side of it; and it is not seen at all if the boatmen do not choose to be at the trouble of rowing to the west.

'What is very uncommon and which gives a very singular beauty to the south part of Staffa, is, that from the commencement of its grand dome or crown, on the west side of it, till near the landing place for cattle on the east side, not a fallen or loose piece of rock or rubbish of any kind is seen.

'I was almost overcome with astonishment and delight, on viewing the parts around the outside of the boat cave, and I remained in silent amazement at every succeeding object that met my eye, till I came to the entrance into Fingal's cave, which I did not perceive till I was nearly close to it, occasioned, (as we were rowing very near shore) by a round projection of most beautiful compact prisms descending from the magnificent crown or dome of small pillars in every direction (beautified as before mentioned, by the softest mellowest tints that time and weather produce,) to a solid rough base of basaltes.

'When I faced the mouth of the cave, what I could see of the inside, and what I gazed at on the outside, made my blood thrill through every vein; but when I got within it I forgot the world and every thing it contains. The ominipotence of the Deity filled my soul. I was lost in wonder, gratitude, and praise. My nerves were so wound up, that the smallest sound distracted me. Never shall I forget the sublime heaven-like sensations with which Fingal's cave inspired me.

'From the grand works of nature my mind has often been raised in adoration to the Author of them, and they have been to me the best of sermons; but Staffa produced the highest pitch of solemn, pious, enthusiastic sensation I ever felt or ever can feel, in this my house of clay.'—

'When I came to what is called the Clam-shell cave, I was astonished by other pillars, more extraordinary, if possible, in point of natural production, than any I had seen before. They are the large bending pillars. I crossed the creek at the mouth of the cave, and sat down on huge convex prisms lying horizontally in a compact mass, and running a vast length into the sea. Opposite to where I sat, (across the little creek,) huge prisms curve in the arch of a circle down the side of the island, from the summit to the stumps near the mouth of the Clam-shell cave, forming a figure something resembling the ribbed inside of a scollop-shell, which I imagine has given the cave its name. These concave pillars exhibit at their angles, joints exactly similar to the perpendicular ones at Fingal's cave, and form a scene more sublime than I am able to describe.

'Seated on the horizontal pillars I dined; never again shall I have such a dining room, unless I have the happiness of revisiting Staffa. When I had finished my luxuriant feast, particularly of mind, I began my march over the horizontal pillars which lay like numerous keels of huge men of war, petrified in one mass, and jointed like masonry. By scrambling over some horizontal, some bending, and some upright pillars, I at length gained the plain at the summit of the island. This plain is about one mile by three quarters, having a thin strata of soil over the great caves, but on the north side of the island the pasture is admirable for feeding of cattle and sheep. It will graze from forty to fifty head of cattle from October to June, and heifers for the remainder of the year, giving the grass a month's respite. I scarcely ever eat such fine mutton as what was fed on Staffa's pasture. That island, when farmed, let for fourteen pounds a year. Staffa is part of the estate once belonging to Macquarrie, chief of the Macquarries, and when ever it has changed masters, it has sold with the island of Ulva. The present laird of these isles is Ranald M'Donald Esq. of the house of Boisdale, whose mind and taste are fully capable of appreciating the jewel in his possession, the like of which, in all probability, cannot be found on the face of the terrestrial globe. What a pleasure then must it be, to be laird of Staffa?

'The first time I was on Staffa I saw only a few sheep and three red deer; the latter on the summit followed our boat as we rowed at the base, and when we came to Fingal's cave, they stood to view us from the tremendous high dome over it.

'As soon as I gained the top of the island, I made my way to the station occupied by the deer when I last saw them, but being more fearful of turning giddy than they were, I laid myself flat on my breast, and thus crept forward till I got my head over the edge of the roof rising from the arch of the cave. The rocks at the mouth of the cave, which when I was at them were huge masses, seemed to be from this eminence like dots on the surface of the ocean.

'In 1801 one of the deer grew so wild that he was very near killing a man, he on that account was shot; the other two were in the habit of following all boats leaving the island, but having, it is supposed, extended their convoy to too great a distance, they perished on their return. Had the wild stag taken a fancy to have lifted me on his horns when lying flat on the ground, with my head over Fingal's cave, and tipped me over, what an uncommon death I should have had! Goats have since been sent to Staffa in lieu of the deer, an animal much better suited to the character and extent of the island.

'Staffa rises perpendicularly from the sea in every part except at one creek, running some way into the island, on the east side, where few visitors reach; it is there they land what cattle and sheep are grazed on the summit, and it is the most sheltered spot around the island.

'From the summit of Fingal's cave, I walked on the west side as near the edge of the precipices as I possibly could, and crossed the hollow from the cattle landing place, and having gained the semicircular promontory I first mentioned, I sat down on the grass, which covers the summit of those beautiful pillars. As that point is the highest ground in Staffa, I obtained (it being a clear day,) a panorama view of the surrounding islands and an expanse of the Atlantic towards America, as far as the eye could reach. A sudden change of weather did not enter my mind, nor luckily for me did any change take place, which not unfrequently happens at Staffa, otherwise I should have been in a woful state, totally unprotected and unsheltered, having for companions only four boatmen, to whose language I was a stranger, and a lad for my interpreter. Not a hut upon the island, nor a cave into which I dared to venture in a storm; I must therefore have submitted patiently, and like Lear address the elements, "Then let fall your horrible pleasure; here I stand your slave," an unprotected weak woman.

'From the western promontory I proceeded on the summit to the northern parts of the island, where is a well of good water, also a small peat moss, necessaries provided by providence for the existence and comfort of man, if any were daring enough to take up their abode there. For a year or two a herdsman did so, and raised two huts; but he grew tired of the boisterous elements, quitted his station, and his and his cattle's shelter fell to ruins.'

Two chapters are devoted to the consideration of the town and ruins on I-Ona, which produced this eloquent and impressive observation from Dr. Johnson:

"We were now treading that illustrious island, which was once the luminary of the *Caledonian* regions, whence savage clans and roving barbarians derived the benefit of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible, if it were endeavoured, and would be foolish, if it were possible. Whatever withdraws us from the power of our senses; whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings. Far from me and my friends be such frigid philosophy as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied, whose patriotism would not gain force upon the plain of *Marathon*, or whose piety would not grow warmer among the ruins of *Iona*."

The reader will form a competent idea of the fearless nature of Mrs. Murray's character, when he peruses her account of the visit to the dangerous Gulf of Coire Vreaikain. We confess that we shuddered, and were alarmed for her safety during the whole of the voyage.

We shall terminate our quotations from this entertaining volume with an amusing anecdote:

'At present most of the inhabitants of Kintail are Protestants; formerly they were Roman Catholics. A plain tale of a Protestant peasant of other days, pleased me when I heard it related, I will therefore here insert it.

'He was tenant to a Roman Catholic nobleman, and being grievously oppressed, he in consequence had arrears to a considerable amount with his landlord. The farmer applied to his lordship's under factor, or steward, to intercede for him, and procure him some redress. He promised the honest man to speak to his lord in his favour, but he did no such thing. The farmer then addressed the superior factor, beseeching him to petition his lord for him. He too promised fairly, but did not perform. The man in despair, at last took courage, appeared before the lord himself, and told him his simple tale. The lord had pity on him, and gave him a discharge in full for all he owed him, and even condescended to accompany the peasant through a great hall, on the walls of which hung the pictures of saints and martyrs. His lord asked him if he knew whose pictures those were. "No." "They are the representatives of saints, to whom I pray that they will intercede for me with the great lord of all, to forgive me my sins." "But why not pray to the great lord of all yourself?" 'Oh! that would be too great a presumption; it is far better to have such mediators as saints, between God and man." "I do not think so, my lord, and I will prove it too. I first applied to Little Sandy, your under factor, to intercede with you for me: he did it not. I then addressed Muckle Sandy, the other factor: he too promised, but did nothing either; then *all at once* I applied to yourself, my lord, and you have forgiven me every thing."'

In conclusion, we must hint that the author has indulged rather too frequently, and at too great length, in description; and that she has introduced a number of anecdotes which are uninteresting and trivial.

Art. VIII. *The Powers of Imagination.* A Poem in Three Parts, written at the Age of Sixteen, by Miss Charlotte Seymour. 4to. pp. 130. 1l. 1s. Boards. Longman and Rees. 1803.

A poem on the Powers of the Imagination, in three Cantos, composed by a lady at the age of sixteen, must be regarded as a literary curiosity; and that critic would be churlish and sour in an extreme degree, who should be disposed to contemplate it with any other feelings than those of clemency and indulgence. Miss Seymour's performance is a surprising effort in a female of her years, and it was natural for her friends to be proud of her early genius: but it would have been prudent and even kind in these friends to have considered that a poem, written at sixteen, on such a subject as she has chosen for the exercise of her Muse of tender wing, must require frequent revision, and the corrections of matured judgment and taste, before it would be fit to meet the public eye. The plan of this poem evinces compass of thought; and its execution proves the author to be conversant with the poets, and to have a good ear: but, had she *kept her piece nine years*, its present redundancies, repetitions, the frequent recurrence of the same rhymes, and other defects which her more ripened judgment must have discovered, would never have appeared; and by "discreetly blotting," her fame as a poet would have been more elevated A good memory, united with a rhyming facility, is often mistaken for Imagination by young writers; who are not aware that her *Powers* cannot be truly exerted independently of the understanding.

Delineations of the poetic merits of Homer and Virgil, of Shakspeare and Milton, and exhibitions of mysterious theological doctrines, are rather bold attempts for so young a writer. In the Paradise Lost, the dialogues between the Father and the Son deform the poem; and Miss Seymour, following a great example in an instance in which it ought not to be imitated, thus introduces the Father and the Son disputing on the Redemption of Man:

'No more, my Son! in vain, in vain you plead!'
This sinful race, ungrateful man, shall bleed!
My angry bolts shall flaming dart around
And furious whirlwinds sweep them from the ground!'

"Does thy just wrath demand whole streams of blood?
Does thy dread rage claim loud a crimson flood?
Ah let me then his gracious pardon plead!
A willing sacrifice, thy Son shall bleed!"

In addition, we have also some verses on the Trinity; all which is very piously designed, but which the good taste of the writer, when "graver years come sailing by," will probably disapprove. We wish not to mortify nor to discourage this young *élève* of the Muses. If we do not flatter her by indiscriminate praise, we would animate her to a suitable improvement of her promising powers, by the cultivation of Bright Reason, which she thus invokes in the conclusion of her poem;

'But hush, my Muse! no more, no more I sing;
Bright Reason o'er me waves her golden wing;
Cease, cease, she cries; thy lofty strains give o'er;
Oh, cease these tones; and sound thy lyre no more.
Let Reason bright thy slender vessel guide,
And point the ruin hid beneath the tide.
Thy little bark, see, sportive, light and free,
Glides on IMAGINATION's stormy sea.
Fann'd by light zephyrs, wafted by the breeze,
Thy thoughtless eye no lurking rock foresees;
The syren lures thee from the safer shore
To dangerous seas, untried by thee before.
When rocks appear, or threat'ning storms arise,
And warning darkness veils the low'ring skies;
Save when blue lightnings stream across the sky,
And trembling flash along the arch on high;
When deadly rocks shall raise their direful heads,
And gaping Ruin all around thee spreads:
IMAGINATION, gay, seductive queen!
Unmov'd will view the dread tempestuous scene;
Unmov'd the beauteous laughing queen of air
Shall view thy tears, or hear thy suppliant pray'r;
The bright deluder strives her rocks to hide,
To plunge thee deeper in her rapid tide.
List to the councils of an anxious friend;
Oh, mark me well; my ev'ry word attend!
Still may IMAGINATION string thy lyre,
With pow'r divine thy youthful Muse inspire,
With sportive grace allure thee to her bark;
Still may'st thou on her dang'rous seas embark;
Yet, slowly sail, advance with cautious fear:
Let not the queen thy slender vessel steer,
But as the dang'rous fair invites the gale,
Let wakeful Prudence furl the flowing sail;
Yield not to soft IMAGINATION's sway;
Let calmer Judgment point the trackless way;
Thy fragile bark, lest certain ruin whelm,
Let Reason shape its course, and guide the helm.'

A pleasing portrait of this young lady faces the title; and on surveying it, we could not help saying,

"If from her pen poetic errors fall,
Look in her face, and you'll forget them all."

Art. IX. *The Revealed Will of God*, the sufficient Rule of Men. In seven Chapters, Being the promised Sequel to the Considerations on the Theocracy, by the same Author, William Knox, Esq. formerly Under Secretary of State. 2 Vols. 8vo. pp. 136. each. 5s. Boards. Murray and Highley.

Reflecting minds may easily discover imperfections and errors in our public system and ritual of religion: but it is not so easy to obtain an unanimous opinion respecting the best method of remedying and removing them. As all Christian sects acknowlege the authority of the Scriptures, and appeal to them as the Rule of Faith, the most obvious method of framing a Liturgy truly comprehensive would be to employ, on every point of a controverted nature, nothing but *the very words* of Scripture. Different individuals may affix different senses to the same phrase, but none could refuse its use, nor object to it as tending to destroy the unity of the church. The reformer may say that he has most carefully adopted terms and expressions equipollent with those of Scripture: but it is evident that this assertion will become a question of debate, and may open a door of controversy as wide as that which he has endeavoured to close. Mr. Knox, whose attention has been directed through the course 'of a pretty long life' to the amendment of the established doctrines and devotional service, does not appear to us to be sufficiently aware of this circumstance; and therefore, in our judgment, though he has exerted himself with much good meaning, he has little rational prospect of accomplishing any effectual benefit. It is in vain for him 'to propose such alterations in the Liturgy, Creed, and Offices of the church as will make the whole *perfectly conformable* to the plain and direct doctrine of Christ and his Apostles;' because such a proposition is nothing more than an offer to state his sentiments of what *he deems* perfectly conformable to the doctrines of Christ.

Mr. K. must perceive, with all his professions of simplification, that he has made a very inadequate attempt to meet the ideas of a large class of believers; and therefore we are surprized at his taking such high ground, when he says that 'none can hold themselves justified in refusing to give it their concurrence.' The churchman, who is attached through long habit to the wording of the Book of Common Prayer, will not relish many of these alterations; and the Dissenter, especially if he be not a professed Trinitarian, will consider Mr. Knox, in what he calls *A Catholic Christian Liturgy*, as having gone very little way indeed towards obviating his objections and gaining his acquiescence. He will regard it as a species of solemn trifling to reject the petition in the Litany, to "the holy, blessed, and glorious Trinity," while the three distinct petitions to "the Father, Son, and Holy Ghost" are retained. If the first three petitions of the Litany are retained, the fourth is absolutely necessary to secure the church which uses it from the charge of the most glaring polytheism. Mr. Knox, in obedience to his principle of conformity to the Scriptures, observes that he has omitted this fourth petition of the Litany, because 'he has not been able to find, in any book of the Scriptures from Genesis to the Revelations, either precept or example to authorize an address to the Deity in the words of that petition:' but this extreme caution and scrupulosity, the rigid Scriptuarian will say, ought to have carried him farther; for from Genesis to the Revelations can he find the two formulas which immediately precede, authorized either by precept or example? It may be asked, also, whether from Genesis to the Revelations he finds any patriarch, prophet, apostle, or evangelist, praying to God 'by the circumcision, fasting, and temptation, agony and bloody sweat of his Son?' If *perfect* conformity to Scripture be the rule to be observed in a Catholic Christian Liturgy, ought these expressions to have remained? We do not mean to enter into the merits of the question, on the Trinitarian hypothesis; we only suggest these hints to enable the reader to judge how far Mr. Knox has respected the very principle on which he avowedly proceeds, in his projected reformation of the public Liturgy.—Supposing, as we should apprehend, that, if the material point, relative to the object of Divine worship, were once settled, smaller matters would not obstruct uniformity, Mr. Knox does not strike out of his new Liturgy the prayer for the dead, the distinction between venial and deadly sins, nor the prayer against sudden death.

The inspiration of the Gospels is no part of this writer's creed, since the evangelists themselves make no claim to supernatural assistance; nor is he an advocate for the incorruptibility of the sacred text. Many notes written in the margin he supposes to have crept in, and from time to time to have been interwoven with the original narrative; of which he gives instances. He adds, however, that

'In respect to these interpolations, it is proper to observe, in justice to the evidence which we have of the purity and authenticity of the scriptures, that not one of those interpolations contains any fact, or is at all connected with the narrative; nor do they put any expressions into the mouth of Christ, and, therefore, *as far as the authenticity and purity of the history is concerned*, it is of no importance by whom the notes or comments which have been interpolated were made, or indeed whether they are removed out of the text, or suffered to remain in it. But I am fully persuaded, christianity will derive great advantage from the removal of these interpolations; for, when these notes are restored to the margin of the gospels, they will furnish new and important proofs of the authenticity of the gospels upon which they were made.'

This subsequent instance of palpable interpolation is adduced:

'The words, *whoso readeth, let him understand*, in the 15th verse of the 24th chapter of Matthew, and the words, *let him that readeth understand*, in the 15th verse of the 13th chapter of Mark, cannot have been the words of Christ, as he was not *writing* nor *directing any one to write* what he was then speaking, but as the apostles, to whom he foretold the destruction of Jerusalem, rightly conceived it to be highly necessary to make the disciples acquainted with the prophecy, and for that purpose they made a minute of it, and sent copies about among them, they added those words, *let him that readeth understand*, in the margin, as an incitement to the disciples to give attention to the prophecy, and to prepare themselves to act accordingly, as we are told they did. These words, therefore, placed in the margin, as they contain internal evidence, that they were not spoken by Christ, so do they prove the existence of the prophecy before the destruction of Jerusalem, and to have been added as a warning from the apostles to the disciples, before that event came to pass.'

In the chapter on the Original State and present condition of man, Mr. K. argues against the doctrine of a contamination of nature, and adverts to the 15th of the 39 Articles; on which he thus comments:

'The framers of the 39 Articles, seem to have been aware of the difficulty their adoption of this doctrine would throw in the way of the complete incarnation of Christ, for in their 15th article they say "Christ, in *the truth of our nature*, was made like unto us in all things (sin only excepted) from which he was clearly void, both in *his flesh* and in his spirit; he came to be the lamb without spot, and sin was not in him." This is, however, to evade the difficulty, not to meet or obviate it, for by the words *the truth of our nature*, they seem to intend we should understand them to mean, that the nature Christ took was that which Adam had *before* his transgression, and consequently before it was contaminated; and, therefore, that he was clearly void of sin both in *his flesh* and in his spirit; as, however, the Virgin Mary, *of whose substance he was made man*, had not the good fortune to be born of Adam, *before* his transgression, she could not give to Christ that incontaminated nature, but such as she herself possessed, as the descendant of Adam, *after* his transgression; and being therefore *born in sin*, and consequently deserving (according to the former article,) God's wrath and damnation, Christ must have either taken her nature, such as it was, corrupt and depraved; or he must have been miraculously exempt from its degeneracy, and infirmities. If the former was the case, he was equally with his mother, *born in sin, and a child of wrath*; if on the other hand, he was miraculously exempt from the infirmities of *her* nature, he could not be *perfect man*:—two whole natures, united in one Christ, and consequently would have been unfit to be the propitiation for men. Such are the absurdities which the adoption of this impious doctrine leads to.'

Consistently with this mode of argument, the author should not have retained, in his reformed *Te Deum*, the expression "thou didst not *abhor* the virgin's womb."

The 2d vol. contains an examination of the Psalms, Lessons, Collects, Litany, &c. in which are some judicious and some sprightly remarks. We have met with many strictures on the present mode of reading the Psalms; and Mr. Knox also has his objections. He observes that some of them are by no means suited to the use of Christians, and that 'the 38th is peculiarly adapted to the patients in the Lock Hospital.'

'There are others, and parts of others, which are highly exceptionable; and there is a striking impropriety in going through the whole by rotation, as it happens, in consequence, that the sentiments expressed in the Psalms are utterly inconsistent with the present state of things, and entirely different from the feelings of the congregation. I remember a strong instance of this. The day on which the account of a great naval victory was received, which happening to be the 9th of the month, the 44th Psalm was read in course; and, while the guns were firing, and the bells ringing, for joy of our success, the congregation were remonstrating with the Almighty, and not in the most respectful terms either, for *not going forth with our armies*, and *for making us to turn our backs upon our enemies*.'

Instead of the present lessons from the O. T. it is recommended to make selections from the books of Moses and the Prophets; for, says Mr. Knox, 'I could never see the use of instructing a Christian congregation in the cruelties exercised on the Canaanites and Amalekites, nor in David's adultery, or Solomon's libidinism.' He might have added that the recitation, by a clergyman in his canonicals, of the history of Potiphar's wife and of Lot's daughters, cannot in any degree promote the morality of the rising generation.

In the section on the Commandments, this writer protests against the interpolation of the word *generation* in the second commandment, contending that the visiting of the sins of the fathers on the children was threatened to extend to *the third and fourth son only*.

The section on the Eucharist commences with this sensible observation:

> ' When the Eucharist is celebrated, I cannot conceive the reason of the privacy which is now observed, as if it was to be done clandestinely, and in fear of discovery, as was the case with the first Christians. The congregation is required to depart, and the church doors locked. This custom was introduced by the priests, when they assumed authority to interdict the Eucharist to such as had not conformed to their arbitrary injunctions; but as, thank God, those priestly assumptions are now put an end to, the practice which was formed upon them ought to be discontinued, and we should make profession of our faith and trust in Christ, and of our grateful remembrance of his death, in the face of the world, and not in secret, and in a manner as if we were ashamed of what we did. The Eucharist should therefore be celebrated as a part of the public service of the day, with the doors open, and in presence of whoever of the congregation chose to remain after the sermon.'

Mr. K.'s reflections extend even to the situation of Episcopacy; and the following, on the *Episcopal function*, shall close our extracts from this work:

> ' The episcopal function receives much injury from retaining the mode of appointment, that of election by the chapter, which was practised when the church assumed to be independent of the state, and that it meant to be understood, that the election, however managed, was directed by the Holy Spirit. It is now well known, that the king's minister confers the office, but still, to save appearances, a *congé d'élire* is sent down to the chapter, who, in consequence, after praying for the assistance of the Holy Spirit, formally proceeds to the election of the person recommended. This mockery has given occasion to transfer the old sarcasm upon the election of a pope by the conclave, of the Holy Ghost being brought to Rome in a vallaise from Paris or Vienna, to the minister's *congé d'élire*; and it would certainly be much better to abolish the farcical mode altogether, and for the English bishops to receive their appointment, as they do in Ireland, immediately and entirely from the King, who is the legal head of the church, and has and ought to have the sole authority to appoint those who are to admit ministers into it, and to superintend their conduct in the discharge of their sacred function.'

If Mr. Knox be eagle-eyed in the discovery of defects, he has not, as we have already intimated, been successful in his effort to frame a Liturgy which shall exclude them. He flatters himself that young divines will derive advantage from his labours: but Heads of Houses will probably be of a different opinion. Be this, however, as it may, he will obtain the reputation of being a man of liberal sentiments, who is anxious to promote unanimity as well as piety among the great body of Christian professors.

Art. X. *Essays by the Students of the College of Fort William in Bengal.* To which are added the Theses pronounced at the Public Disputations in the Oriental Languages on the 6th February 1802. 8vo. pp. 228. Calcutta. Printed at the Honourable Company's Press. Imported by Debrett, London.

The death of the much lamented Sir William Jones has justly been considered as a great loss by all lovers of Oriental research; and for some time it seemed to have created a stagnation in this interesting and laudable pursuit. It will give pleasure, therefore, to the literary public, to be informed that fresh exertions have made their welcome appearance; and we shall obtain general assent when we observe that the small volume, which we now announce, may be considered as one of the most interesting that has lately fallen into our hands. It not only proclaims the commencement of an institution which promises to be of the utmost importance, whether we regard the glory and interests of the parent state, the welfare of the dependent provinces, or the general extension of learning, but is itself the auspicious and grateful fruit of its establishment. In every syllable of the praise bestowed on the founder by the ingenious pupils of the Eastern seminary, we most cordially join. All lovers of letters, throughout the world, will cheerfully own their obligations to the Marquis Wellesley; with whom this splendid and most useful design originated, and by whose active exertions it has been carried into execution. If it continues to be ably conducted, and to be properly superintended, it will insure to its patron more certain and more permanent glory, than the additions of empire and the increased security of our former possessions which have been effected under his administration. In an undertaking so grand, so worthy, and so pregnant with benefit, we regret that his views have been in a considerable degree thwarted, and his plans materially reduced.

Youth are now expected to acquire the languages, and to make themselves acquainted with the laws, the manners, and customs of the people over whom they are to exercise rule, on the very scene of their future exertions, where every thing around them will tend to quicken them to diligence, and animate them to perseverance. Thus, on their arrival in India, instead of immediately having set before them examples of profligacy, of extortion, and of avarice, they are to serve their novitiate in a situation in which their minds are to be imbued with sentiments of honour; in which they will be taught to venerate the maxims of justice, and to respect the sanctions of religion; in which they will learn to cherish liberal and enlarged views; and in which, in short, they will be formed to command the respect and to secure the attachment of the people with whom they are to hold intercourse. Hence there will be at least a probability of their issuing forth with feelings which will render them anxious to promote the glory and power of the mother-country, to support the reputation of the national character, and to benefit the districts entrusted to their administration. The juvenile productions before us furnish ground for expectations thus flattering. Though it be congenial to youth, properly trained, to form views thus exalted, and to foster intentions thus pure, the dangers which await this excellent bent and temper of mind, when they come to mix with the world, and to engage in the affairs of life, cannot be unknown to us; seldom, indeed, does it happen that they do not materially suffer; but the instances are equally rare in which they suddenly disappear, or in which they are ever wholly annihilated. Making every allowance which the experience of the most wary can require, we are still justified in expecting, from a discipline such as we have stated, very important and essential benefits, favourable to the welfare of the subject, and to the permanent authority of the ruling state.

To behold the victor bowing to the institutions, laws, and manners of the conquered people; and labouring to render their dialects familiar to him, in order to avoid offending their prejudices, that he may be better able to learn their complaints, and to redress their grievances; this is a novel sight, and highly gratifying to every lover of humanity:—it is a policy above all praise, a policy of which Britain sets the example, and on which she may justly pride herself. May she pursue it, and ever persevere in it! It is also gratifying to contemplate this institution, as it engages youth in an early, regular, and systematical study of the several dialects of the East. May we not expect that, among them, there will arise those who will clear up whatever can be known of the antiquities, history, polity, science, letters, arts, customs, and manners of this most interesting portion of the globe, the cradle of mankind, the fountain of knowlege and civilization? Of this glory, Great Britain ought to be ambitious. The world has a right to require this service from her; it is a province most properly her own; and if she duly fills it, she may lay the literati of every country under obligations, while, at the same time, she advances her own political interests.

Though we highly applaud this condescension on the part of the conqueror, we cannot help observing that a pardonable national vanity would be indulged, and we do not perceive that any maxim of policy would suffer, if we were to encourage the natives, by gentle and inoffensive methods, to acquire our language, to study our literature, and to cultivate our sciences and arts. That this practice would prove injurious to the Indians no one will contend; and that it cannot prejudice us, we conceive is clearly shewn in the pages of this volume: where it is demonstrated that it is our interest to promote their mental cultivation, as well as every other measure which may advance their happiness. Acting on this plan, we may look to glory far more durable than that can possibly be, which is founded on our civil power; for in that case it may happen that monuments of our genius, of our wisdom, and of our justice, may live and flourish in these distant regions, when every trace of our political authority may have long disappeared.

The perusal of this collection awakens the recollection of, and as it were carries us back to, that enviable period of human life, when we behold nature arrayed in her best dress; when hope is sanguine, when our prospects are gay, when the bosom beats high to the calls of honour and the dictates of virtue, when temptation has not yet led astray, nor disappointments soured the temper, nor the conflicts of the world sobered our views and chastened our expectations. The specimens of the fine glow of elevated sentiment which these pages display, we wish that our limits would permit us to insert: but a highly moral turn is not the sole praise of these compositions; they are, in a literary and intellectual point of view, highly creditable to the direction of the institution, as well as to the talents and attainments of the young candidates. A few extracts will enable our readers to form their own judgment of them, together with the temper and views by which the pupils of this seminary are actuated.

The contents of the volume are as follow:

'Essay on the Advantages of an Academical Institution in India, by Mr. Martin. On the same, by Mr. Elliott. On the same, by Mr. Bayley. Essay on the best means of acquiring a Knowledge of the Manners and Customs of the Natives of India, by Mr. Hamilton. On the same, by Mr. Martin. On the same, by Mr. Metcalfe. Essay on the Character and Capacity of the Asiaticks, and particularly of the Natives of Hindoostan, by Mr. Wood. On the same, by Mr. Martin. On the same, by Mr. Newnham. Thesis pronounced at the Disputation in the Persian Language, by Mr. Lovett. Translation of the foregoing, by the same. Thesis pronounced at the Disputation in the Bengalee Language, by Mr. Martin. Translation of the foregoing, by the same. Thesis pronounced at the Disputation in the Hindoostanee Language, by Mr. Bayley. Translation of the foregoing, by the same.'

Some passages in the Essay by Mr. Elliott shew the worthy aspirations cherished by these ingenious young men:

'If, (says he) we have much to teach, we have also, much to learn. Asia was, of all parts of the world, the first peopled, the first civilized. While the European World were hordes of barbarians, learning and science flourished in high perfection in the East: in some branches, probably to a greater degree of excellence than has ever been since attained. Here we may expect traces of primæval customs and manners, and here seek the origin of all ancient Institutions. Strenuous as have been the exertions of a few individuals, it must be perceived how very inadequate they have been to the attainment of so great an object as that of collecting the rich treasures of knowledge scattered over almost every part of Asia. The poets, historians, and statesmen of the East claim our admiration and respect, for the flowery elegance and classic purity of their language; their dignified notions of morality; their deep and extensive knowledge of mankind; and the energy and sublimity of their sentiments. The history, ancient and modern, of so vast a region cannot fail of being peculiarly interesting, though, like all others, frequently involved in darkness and fable. The similarity of their rites and ceremonies, customs and manners, to what we know of those of former times from the sacred writings, is extremely striking; and their superstitions will, in many instances, be discovered flowing from the primæval religion, but through corrupted channels. Their antiquities present an ample field to the curious traveller, wherein he may trace the progress of the arts, and the grandeur and declension of empires; and in astronomy, such striking proofs of their former knowledge are yet extant, as with reason to astonish the most learned of the moderns'.—

'I cannot omit to observe two circumstances, which will tend very greatly to conciliate to the British Government the good will and esteem of the natives of India, and which may be ranked among the principal advantages of this Institution.

'The first is, the great patronage which is hereby extended to natives of learning and abilities. India has been long descending by slow degrees into the gulph of barbarism and ignorance, and learning and the arts have been gradually falling into disrepute and obscurity. The ample field which this Institution proposes to itself, comprehending the languages, literature, arts, and sciences of all the more polished nations of Asia, will not fail in a few years to assemble the most learned men from all parts, by affording them suitable encouragement. Nor does it end here. The student will come into active life with a taste for Eastern literature, and extend that patronage so happily begun; the shoots of science will again spring up and flourish, and the East will regain its once well merited celebrity.

'The other circumstance I had to mention, is the conviction which will be afforded to the natives of India, of the earnest desire of the Supreme Government, that they may not be ruled by men, ignorant of the genius of the Country and its inhabitants; but by those who, from a regular course of diligence and study, have attained a perfect knowledge of the subject. This will inspire a confidence that the laws will be administered with justice and impartiality; that every respect will be shewn to their usages and customs, and every indulgence to their prejudices; in fine, they will cease to consider themselves as a conquered people, and unite with one soul in a general wish for the permanency and prosperity of the British Empire.'

Equally worthy and benevolent are the views of Mr. Bayley:

'By the laudable exertions of individuals, many beauties of Arabic and Persian poetry have been transplanted into British soil, which even under the evident disadvantage of a foreign dress, afford pleasure and gratification to the most fastidious taste. From the fountains of Shanskrit and Hinduwee poetry, little has yet been exhibited to our view; but from that little we may with safety judge, that the former possesses the strength of SOPHOCLES, with the magnificence of PINDAR; and that in the latter will be found all the elegance of OVID, joined to the sweetness of THEOCRITUS.

'The literary advantages of this Institution however will not be favourable to us alone, for to it may Asia owe those benefits for which civilized Europe was once indebted to Arabia; the revival of her extinguished spirit of literature, and the preservation of her repositories of learning. Still more grateful would it be, if we should be enabled to claim the additional merit, of restoring to history, the useful refinements of philosophy; to poetry, the wholesome restrictions of judgment; and to general literature, a proper application of its treasures, and a just pereception of its beauties.'

Mr. Metcalfe, insisting on the necessity of skill in the dialects of the East, as a principal mode of acquiring a knowlege of the manners and customs of its inhabitants, observes that

'There are other sources of information, in the perusal of books in all tongues, particularly our own, which treat of the inhabitants of India. There are numerous works of this description, whence much important knowledge may be extracted. It is however proper to mention those that deserve the greatest recommendation. The Asiatick Researches hold the first place, as in these volumes the learning and genius of the East may be said to be combined. The works of Sir WILLIAM JONES speak for themselves; yet his translation of the Institutes of MENU will be found most advantageous. In his preface he assigns as a reason for the publication, the necessity of being acquainted with laws congenial to the disposition and habits, to the religious prejudices, and approved immemorial usages of the people for whom they were enacted; and conformable, as far as the natives are affected by them, to the opinions and manners of the natives themselves: an object which cannot possibly be attained until those manners and opinions can be accurately and fully known. These observations will apply with the same effect to HALHED's translation of the ordinations of the Brahmens, containing knowledge very essential in our enquiry into Oriental habits and laws. MAURICE's Indian Antiquities afford very extensive instruction; and much rational information may be collected from the Arabian Nights and other Eastern tales, which probably afford the truest portrait of Asiatick manners we have in our possession. This work, which, as children, we have all heard with such fixed attention, and rapturous delight, on account of the pleasing and interesting narration, is well worthy our notice, as men, as disclosing to curious observation the inmost recesses of Indian customs and belief. The more minute our investigation, the more fruitful shall we find the soil, the produce of which must always afford a recompense equal to the labor we employ in reaping it. It would be impossible to notice all the works of this nature, which would be found valuable in their contents; and interesting to the proposed enquiry; but an attention to those above mentioned, and such others as a discriminating mind might point out as proper objects of our choice, would render very essential assistance to our pursuit.'

The information with respect to the natives, contained in the following extract from Mr. Newnham's Essay, induces us to insert it:

'When writing on the progress of national refinement, how is a standard for civility to be fixed? It has been generally accounted, that those countries alone are civilized, where laws have been framed for the protection of life and for the safety of property. *That* country therefore can never be called civilized, where the priest stands before the altar of his idol, with his hands reeking with the blood of the newly slaughtered victim; whose laws permit the son to expose to the flood the being who gave him birth, when oppressed by years, and unable to labour for the support of life; where the youthful widow is compelled to finish a short life upon the pile of her deceased husband, or else must survive his loss in ignominy or servitude: where human sacrifices are offered up to appease the demon of destruction; and where the woman who has been long barren, offers her first born to her God, by exposing it to the birds and beasts of prey, or suffering it to be carried away by the flood of the Ganges *.

'The Indians at present under the British dominion, particularly those near to the seats of Government, appear inclined to dismiss many of their prejudices. The richer Hindoos in particular, affect to despise many of their former customs, to which the destructive persecutions of the Mahomedans only served to rivet their affections. They however rather copy the follies, than the virtues of Europeans, and endeavour to excel them in luxury and expense, rather than in knowledge. They have acquired the same freedom of behaviour, without the generosity and independence of spirit; and they are more eager in the acquirement of riches, without the same enterprize and honesty of principle. To over-reach the stranger by the lowest artifices of despicable chicane and intrigue, is considered by the trading Hindoo as his *calling*. If the passions have not the same influence over him as over the more vigorous and impetuous European, the influence of the virtues is still less. If he is less quick in resenting injuries, he is utterly insensible to every feeling of gratitude. To vegetate in sloth is the delight of the Hindoo: and he is never roused to exertion but by the calls of necessity, or to gratify his ruling passion, avarice. He is dastardly in spirit, and will seldom stand a contest with an open foe; but is rather inclined to injure his enemy secretly. When transported

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'* Many of these unnatural cruelties were perpetrated publicly in the presence of Europeans at the last Hindoo festival, in the Island of Saugor, in December 1801.'

with anger, he vents his rage with feminine impotence in the vilest and foulest reproaches; but this fury is quickly damped, if likely to be resented by force.

'The Hindoo has a strong propensity to indulge in the luxury of the palate. Though prohibited by his laws from feeding on the flesh of animals, he feasts luxuriously on *ghee* and spices; and quaffs with delight, the drugs, with which he gives fresh relish to the naturally powerful effects of tobacco.

'It has been the fashion to dwell with raptures on the humanity and mildness of the Hindoos, But can *that* people be called humane or mild, who can with unmoved countenance and unfeeling hearts behold the tortures of their nearest relatives perishing in the flames, or drowning in the Ganges? Friendship indeed appears to have little power over their hearts; and the tender ties, which bind an offspring to a parent, are frequently forgotten. The ambition of the Hindoo is moderate, and he bears a stain on his honour with great calmness, provided he has thereby increased his wealth. The generous spirit of independence never warms his cold and timorous breast; he crouches with the most abject servitude and flattery to his superiors, and is treated in the same manner by his dependents, over whom he takes every opportunity to tyrannize. This indeed has been ever so much the character of the Hindoo, that the Mahomedans always found him the best instrument for oppressing his own countrymen. The chief consistency of conduct in the Hindoo is his strict observance of the tenets of his religion: the daily ceremony of ablution and prayers he never neglects, and there is no penance, which he will not undergo, to appease his angry Gods. Different tribes differ much in their dispositions and in their superstitions: the Bengalese, perhaps, of all the other tribes, are the least enterprizing and bold, and more the slaves of prejudice. The Poligars of the Peninsula, the Mahrattas, Nairs, and Seiks are all different classes of Hindoos, bound by laws peculiar to themselves, and are resolute and warlike tribes.'

In the Thesis of Mr. Bayley, delivered in Hindoostanee, he shews that this language is the most useful of all those which are spoken in India:

'It is compounded of the Arabic, Persian and Sanskrit, or Bhakha, which last appears to have been in former ages the current language of Hindoostan.

'Owing in some measure to the intercourse of the merchants of Arabia with this country, but more particularly to the frequent invasions of *it by* the Moosulmans, and their ultimate settlement in it, a considerable number of Arabic and Persian words became engrafted on the original language of the natives, and out of this mixture arose a new language, the Hindoostanee, like a modern superstructure on an ancient foundation.

'By degrees it assumed its present appearance and estimation; and the court of Dihlee made choice of it, as the medium in all affairs depending on colloquial intercourse. Hence its influence gradually spread abroad so widely, that it became universally used in the courts of the Moosulman princes. Many of the native inhabitants also grew familiarized to it, and used it in all concerns, the validity of which did not depend upon written documents.'

This language is divisible into three distinct dialects:

'In the first, or pristine dialect, there is a smaller admixture of foreign words; hence this is more nearly related to the original dialects of the country.

'In the second, or familiar dialect, the number of foreign words bears nearly an equal proportion to the original ones.

'In the third, or court dialect, Arabic and Persian words are by far the most numerous.'—

'In the whole of the vast country of Hindoostan, scarce any Moosulman will be found, who does not understand and speak the Hindoostanee.

'Every Hindoo also, of any distinction, or who has the least connection either with the Moosulman or the British government, is, according to his situation acquainted, more or less, with this language.

'It is moreover the general medium by which many persons of various foreign nations settled in Hindoostan communicate their wants and ideas to each other. Of the truth of this indeed we ourselves are an evidence, as are the Portugueze, Dutch, French, Danes, Arabs, Turks, Greeks, Armenians, Georgians, Persians, Moghuls, and Chinese.

'In almost all the armies of India this appears to be the universally used language; even though many of the individuals composing them, be better acquainted with the dialects peculiar to their respective districts.

'Nearly from Cape Comorin to Kabool, a country about 2000 miles in length, and 1400 in breadth within the Ganges, few persons will be found in any large villages or towns, which have ever been conquered or much frequented by Moosulmans, who are not sufficiently conversant in the Hindoostanee: and in many places beyond the Ganges, this language is current and familiar.'

In dismissing this truly acceptable publication, we shall only add that our curious readers will derive from its perusal very great pleasure and satisfaction.

Art. XI. *Fugitive Sketches of the History and Natural Beauties of Clifton, Hotwells, and Vicinity.* By G. W. Manby, Esq. 8vo. pp. 84. 7s. 6d. Boards. Robinsons. 1802.

Art. XII. *An Historic and Picturesque Guide from Clifton through the Counties of Monmouth, Glamorgan, and Brecknock,* with Representations of Ruins, interesting Antiquities, &c. &c. By G. W. Manby, Esq. 8vo. pp. 315. 15s. Boards. Harding. 1802.

This writer is a diligent observer, and an accurate and faithful reporter. The antiquities, which still present themselves to view in the places which he visits, kindle enthusiasm

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in his breast, and animate it with a zeal which we deem highly commendable. We sympathize in his lamentations over the losses which these remains have sustained, and the ravages which have been committed on them, in very recent times; we subscribe to his censures on those families who suffer the residences of their founders to fall into decay; we sincerely hope that he may succeed in rousing able antiquaries to visit and examine the rich field which he has trodden; and we trust that he may invite persons of consideration, in the neighbourhood, to promote discoveries of the precious reliques of antient taste and magnificence.—The chief claim to preference, which these performances exhibit, consists in their accounts of those antiquities; and it is a claim which we certainly consider as of great weight. The tourist, thus assisted, associates with the spots which he contemplates, the persons and deeds which formerly illustrated them; his pleasures in viewing them are thus increased tenfold; and memory receives traces which are not easily effaced. Without this light, borrowed from the antiquary and the historian, how barren and unprofitable is the scene,—a mere display of the destructive effects of time! While, however, we so far applaud the author's plan, we shall frankly state a wish which we felt in turning over his pages, that he had been more sparing of his moral reflections, of his displays of sentiment, and of his poetical quotations. His style, also, is the most remote from that which is adapted to this species of composition; it is in the highest degree formal, yet very incorrect.

Mr. M. describes with great minuteness the remaining vestiges of the Roman camps which distinguish Clifton, and its vicinity;

'These fortified eminences are considered as links in that chain of posts erected by Ostorius, in the year 50, when the banks of the rivers, Severn, and Avon, were defended, as positions best adapted for stationary purposes, security of conquest, awing the subjected British, and resisting the manner of warfare of those days, when the battle was not won by gunpowder, but by dint of personal bravery; thus they were rendered impossible to be dislodged, nor were these stations of less consideration, for the advantage of throwing missive weapons at their assailants, and for the use of the catapulta and Balistæ, from which heights those engines could command the river, subject every vessel to destruction, that dared to approach, as well as hurl large fragments of stone on those beneath.'—

'This Roman station became the parent of Caer-Brito, or the British city, of later ages, styled the illustrious city, and from whose high birth the city of Bristol is descended, the offspring of imperial ancient recorded fame, from whose inheritance it became the heir to opulence, respect, and admiration.'

Speaking of Sea mills, he says:

'Here the River Trim mingles its waters with the Avon, which though now to look at appears an insignificant little brook, yet if there is any reliance from the records of ancient authorities, it has not only been of great importance for its size, but that Roman gallies and boats were secured on it, for in Wantner's manuscript, in the Bodlean library, it is stated that "at Polbury where Trim goeth into the Avon, much coin has been found, conjectured to be the ancient station of the Romans between Bath and Avington, mentioned by Antoninus the Emperor in his journal book."

'A more appropriate situation for command and security, could no where be found for affording the best shelter to the gallies, convenient as an arsenal, a plentiful supply of water, and capable of corresponding by signals from the adjoining eminence on King's Weston-hill, whose lofty scite commanded a view extending to Bath.

'The adoption of a place of this description must naturally be an object, to a vigilant and enterprizing people like the Romans, having an immediate connection with their princely station at Caerwent; nor was the lowness of the situation of less consequence for a winter retreat, probably containing the Castra Hyberna.

'In the year 1712, when the dock underwent a reparation and cleaning out, numerous coins were found, they also met with a fine arch gate-way under ground, rudera of buildings and numberless foundations of walls and inscribed bricks.

'Coins are found to this day, fragments of urns, scorious relics of iron-ore (called Roman cinders) and bricks eight inches and a half in length, four inches and a half in breadth, and one in thickness, all being scribed down on one side.'

This first tract will prove a very useful companion to every visitor of Clifton; and indeed a more complete guide cannot be desired.

With regard to the motives that induced Mr. Manby to make the tour of which we have an account in his second publication, he observes:

'I sought for a circumscribed district, which should at once present itself, to captivate the attention by the beauty and variety of its natural attractions, and interest the more deeply reflecting mind by the importance of its political vicissitudes. The Silures (part of South Wales), to say nothing of its high praised scenery (but which would never disappoint the most glowing anticipations of fancy), seemed to me to promise the largest rewards to the labours of my historical research, not only on account of the arduous and memorable struggle made by that brave people against the Roman and other invaders, until it became a territorial member of the English dominion, but also for its *castleated* ruins, once proud monuments of fame, but now, alas! mouldering tombs of scarce-remembered grandeur.'

Having given a short account of the political vicissitudes which these districts have experienced, he adds:

'It is greatly to be lamented, that time and neglect have suffered so many superb monuments of Roman labor in this country to become mingled with the dust; or what a display of magnificence and simplicity, beauty and propriety, might now remain the testimonials of genius, perseverance, and worth. To them, under Agricola, are to be attributed the structures, &c. &c. which Caerwent, Caerleon, &c. abound with the ruins of.

'Notwithstanding those places have so frequently been visited for the purpose of procuring some of the numerous relics buried in the dust, I could not resist an impulse to make one more of the number, nor without an hope my efforts would be successful. This was the original object of my tour; and I am much gratified with the result, by the interesting part taken by many to promote my researches, and the gift of several pieces of antiquity that were presented me, which, with the numerous coins, will be enumerated under their several heads in the ensuing pages. I am well persuaded, should any real antiquary, with the approbation of the possessors, be at the pains of a diligent search, they would be rewarded, by producing to the world many curious and valuable articles that deserve a better fate than cankering in oblivion. To such only will those places be any ways interesting; for, to the cursory observer little else can be seen but ruins of walls, mouldering banks, overgrown with bushes, brambles, &c. where once shone cities resplendent with magnificence and population.'—

'To accommodate persons who are inclined to amuse themselves with so short and pleasant a journey, was the reason of my connecting these observations, and giving a resemblance of objects I thought worthy of notice. With this view it is offered to the public, and particularly to the visitants of Clifton and the Hotwells, as change of air and variety of pleasing objects, divert the mind, and have a great tendency to restore the invalid; and those who are in the enjoyment of health may both please the eye and animate the feelings, yielding moral reflections inspired by witnessing beauty, grandeur, and sublimity of scenes, the joint efforts of nature and art; for this purpose I have united a concise directory to several interesting objects, and watchfully collected every scattered fragment of history, desirous of making it entertaining to the reader, and useful to the traveller, though conscious of my inability to decorate the page of history with the attire of graceful language, of places which have been so numerously and variously described by every power of fascinating and picturesque embellishments.'

Having crossed the passage, the tourist first makes a pilgrimage to the interesting church of Matherne. As he approaches Caerwent, he remarks that

'Its present appearance has nothing respectable or inviting, yet it deserves every attention that can be bestowed by the antiquarian or lover of those scites memorable for having been the scenes of magnificence, genius, and heroism. Roman greatness has at this place shone with a splendor little inferior to any other part of the kingdom; fragments of stately piles, and innumerable coins and medals, have been found to prove the consequence this place has borne among their stations.

'It is situated on the Via Julia, or military road, which, Camden informs us, was made in the year 80, by Julius Frontinus; but now few are the remains whereby it can be traced; the walls which enclosed the fortified space may still be ascertained by close investigators, and those parts which are distinct, exhibit, perhaps, the most perfect remnants of Roman masonry in the kingdom, and prove the judicious means they used to render their works as lasting as could be done by human perseverance. Some idea of its original strength may be formed by a part, nearly ten yards long, and of the whole thickness, which has separated from the rest and completely rolled over. **Leland**, who was here in the sixteenth century, says it had then the appearance of having been "Sumtyme, a fair and large Cyte;" that the "places where the IIII gates was, yet appeare:" and, "in digging they finde fundations of great Brykes, Tessellata Pavimenta, and Numismata, argentea, simul et ærea."

'British histories of the central ages are in general silent relating to Caerwent, nor are the Welsh writings very communicative, and the spot which was originally occupied by numerous Roman edifices, are substituted by few houses, cottages, and a church, all of which were apparently raised from the fragments and facings of former splendor; and, in all probability, where 10,000 souls have inhabited, there are not at this time more than 100 persons.

'This was the Venta Silurum of Antoninus, and is supposed to be the capital of the Silures before the Roman conquest; afterwards it was considered to have held its dependence on Caerleon, to which place there is a tradition, that it also had a communication by a subterraneous passage, whose entrance was from a lane which still retains the name of Arthur.

'On three sides may be observed what was once a deep moat; and on the western end of the south front, are three half bastions projecting from the wall, of octangular form, each side measuring about ten feet: the whole is in circuit more than a mile, and where the walls are most perfect, may be twelve feet thick at the bottom, and eight or nine at top; reaching to the height of twenty-four feet. It is impossible not to notice the pleasing and singular appearance of the ruins, in some places broken, mouldering, and melancholy; in others agreeably diversified by a variety of foliage: trees and ivy adorn the ruins, and contribute to awaken sensations of departed magnificence, now only known from the silent records, with which the place numerously abounds.

'There is no doubt but Agricola resided here for some time; and Tacitus's assertion of his endeavouring to soften the ferocious manners of the Britons, by introducing refinements and specimens of the arts, seems realised by the tessellated pavement, which, when originally discovered in 1777, must have been beautiful indeed.'

The author then quotes Mr. Wyndham's elegant description of this pavement, and informs us that there is now hardly a trace of it left. It is impossible not to share in the feelings of Mr. Manby, on making this discovery.

From Caerwent, the traveller proceeded to Caerleon, the *Isca Silurum* of the Romans;

'Which was chosen as their principal or head quarters in these parts; having under their management no less than twenty Roman stations, three tribes of Britons, and the accommodation of the whole Second Legion of Augustus, whose signatures LEG. II. AUG. are numerously found, recording their memory by this mode of historic eloquence. This place is by Richard called Isca Colonia; by Antonine, Isca Legionis Secundæ Augustæ; others, Isca Augusta; and some, setting aside all Roman origin, say, it is from Lleon, an ancient British king, who founded it, and that it was greatly enlarged by Dunwallo Moel Mutius, the father of Belinus and Brennus, four hundred years previous to the birth of Christ, and distinguished as a royal residence and burial place of British kings for many centuries, with a variety of other reasons for the etymology of the word: but Mr. OWEN, the ingenious and indefatigable author of the Welsh Dictionary, affirms it is derived from its situation near two powerful streams, or Caer-Llion, the city of waters; after these various interpretations, it would appear almost an offence to superior information in offering a further conjecture on the probability of its derivation; but, as this place contained the phalanx of the second Legion, the word Caer might be emblematical of that strength, and Leon, an abbreviation or corruption of the word Legion.

'Without fatiguing the mind with its meaning, or from whence or by what it acquired its title, there are sufficient vestiges to ascertain that it was formerly of great repute, and the seat of genius, magnificence, and luxury: from its relics we may contemplate the revolution of the Empire, the decay of consequence, and the instability of human labour; sunk is the pride of power and efforts of industry; her riches mingled with the dust, and all the high display of elegance and art no longer perceived but by the crumbling fragments found in every direction. No distance can be gone over without some emblem to call our attention, nor much depth of ground laid open without disturbing some portion of matter, with which it was formerly embellished; remnants of mouldings, inscriptions, coins, scraps of vases, pavements, altars, baths, subterranean passages, aqueducts, and vaults. An historian in the 12th century gives this description of it: "Many vestiges of its ancient splendor are yet remaining: stately palaces with their gilded tiles, which formerly displayed Roman grandeur, and many sumptuous edifices; also an exceeding high tower, remarkable hot baths, ruins of ancient temples, theatres encompassed with stately walls partly yet standing, subterraneous edifices are frequently met with, not only within the walls, aqueducts, vaults, hypocausts, stoves, &c."

'This place is stated to have been for consequence the third city in Britain; and from the year 182 to 521 it was an archbishopric, and had three churches, one of them annexed to a convent of religious virgins, and sacred to Julius the martyr; the second dedicated to St. Aaron, and had a noble choir of canons; the third was the metropolitan church of Wales, inhabited by monks, who retained it till the translation of the see by St. David to Menevia; when the subjugation of the neighbouring districts was compleated, there was also an establishment formed for an abbot and monks of the Cistertian order; nor was it less conspicuous after the Saxon conquest, as it is reputed to have been foremost in the annals of literary fame by containing an university for philosophy, astronomy, and other sciences.

'The present place occupies but a trifling part of the ancient city, as the boundaries may be tolerably well traced, and the adjoining suburbs were extended for some miles, where there are indubitable proofs of having been many sumptuous edifices, which in all likelihood were the detached residences of the higher persons. The most perfect part of the original boundary is in Round Table Field, where the wall now remaining is about fourteen or fifteen feet in height, and twelve in thickness, enclosing a space of 530 yards by 460, the longest sides pointing to the south-east; contiguous to the enclosed ground, but without the walls, is an oval concavity or campestrian amphitheatre, known by the name of King Arthur's Round Table; it is 74 yards by 64, hollowed in the ground with regular sloping banks, and had seats rising one above the other; but whether of stone or turf, has been the subject of much conjecture, though it is affirmed that in the memory of some still living, stone seats were found, and that a figure of Diana, composed of alabaster, was dug up near the place.

'The lane which unites with the Table Field is called the Broadway, where it would be impossible to give a catalogue of interesting relics strewed where the soil has been lately broken up for the purpose of procuring building stone, which induced me to employ some labourers for a day, when I acquired several different specimens of terra cotta, forming small vases, not more numerous than the characters upon them, some executed with a great display of skill, and the embellishments which adorned them combine much elegance; in one, my feelings were particularly engaged, it contained a clay, not only peculiarly smooth, but singularly firm, moulded with a considerable quantity of ashes and some pieces of unconsumed bone; this circumstance gave birth to the strongest emotions of my mind excited by admiration, conjecturing it might be the small funeral monument, transmitting to posterity a life not only distinguished for bravery, but signalized by other memorable deeds.'

We shall conclude this article with the author's account of a place remarkable for its rapid rise to consequence and wealth, and which has not been often visited by travellers; we mean Merthyr-tydfil, a scene which displays very forcibly the effects and benefits of industry, and which is situated in a wild sequestered part, near the north-eastern extremity of Glamorganshire:

'This is part of a country where the spirit of industry seems to meet with the success it deserves, and is plainly perceptible among the numerous iron forges, coal mines, &c. which are in establishment, and by new erections for the same purpose; the country now gave evidences of increased and increasing population, by the valley being sprinkled with villages and numerous edifices: before I reached Merthyr,

thyr, it was no longer in repose, but all a scene of active employ, and often would a car emerge from a subterraneous world, through a chasm so small as not to be observed until very near it, and columns of dark smoke were rising in every direction.

'Passing Mr. Hill's works, the ear is first assailed by massive hammers, and the roar of furnaces. I soon reached Merthyr Tydfil, where the river appeared choaked with the scoriæ of iron ore, so baneful to fish:—with truth it may be said, no place in the kingdom has had so rapid an increase of trade and population in the same number of years; here were objects to me new, striking, and in part wonderful, and afforded an opportunity of observing what the abilities of man could be master of, by the application of property, and by perseverance; the whole district, and the neighbouring hills, abound with food for the employment, and literally give bread to thousands of artificers in the service of the works of Clyfartha, Dowlais, Plymouth, and Pen-y Darran; the appearance of them creates an idea of the gloomy mansions of Pluto's inhabitants existing amidst volcanoes, breathing fire and smoke, and whose flames serve only to add to their enjoyment.

'I first visited the works of Mr. Humphreys, the civility of that gentleman not only allowed me the privilege of inspecting, but sent an intelligent person to point out the different processes, which, did I attempt to describe minutely, I should only do injustice to the task, and betray my own inability: from the native advantage of the place, the coke is here burned, and the iron-stone and lime calcined, which unites by adding one-third of the latter to two-thirds of the former; it is then submitted into the fineries, and melted into pigs, then to the puddling furnace, and formed into lumps by ponderous hammers, after which from the blooming furnace, it is, by cylinders, rolled into bars, when it again undergoes a process called finishing, previous to its being sent away; and the forming the horse-shoe by means of a mould, is a further proof of immeasurable genius. The machinery of this gentleman's works is put in motion principally by steam, and all must be acknowledged to be regulated with extreme order and neatness.

'I now went to the works of Mr. Crawshay, whose politeness and hospitality to me, did I forget to acknowledge, would be a lasting reproach, from such extreme civility offered to a total stranger. The works of this gentleman are on the like process, but on a more enlarged scale than the one I had just left, employing, as I understood, of men, women, and children, near FOUR THOUSAND; the countenances of those engaged about the furnaces, portrayed the ill effects of their dreadful vocations; and the sooty legions so disfigured by smoke, pictured more the looks of infernals than human beings.

'I can never erase from my recollection the impression caused when the beautiful iron overshot wheel came first in view; it is allowed to be the largest in the world, being no less than 50 feet in diameter, and six in breadth; the various mechanism attendant on it is beautifully connected, and seems to move with conscious grace; the escaping water shaded all in mist by its spray, and the body having performed its office forms afterward a fine cascade; it is called Eolus, and furnishes breath for four bloomeries and four fineries; the water which turns it is conveyed from the hills nearly five miles distant, across the Taffe, and forms a double aqueduct, elevated above the bed of the river 60 or 70 feet, supported for near 300 yards, part by stone pillars, and the remainder by wood and iron. The apparent lightness of the whole, contrasted with the massy boundary of the river, has not only a singular, but a very interesting and pleasing appearance. I cannot conclude without saying, that an admirer of human achievement would be gratified for coming from any distance to visit this monument of genius erected to the memory of its enterprising proprietor, and a deserving artist: it should also be observed, that the whole rests on gudgeons of 100 tons, and that it is the constant province of one man to apply sufficient grease to avoid the danger of fire arising from friction; and his peculiar situation at different times in the performance is remarkable.

'The different works in this place are computed to consume 245 tons of coal in a day, and to complete (on an average) 253 tons of iron per week. It is highly advantageous to some of the works that the coal, the ore, and lime are within 100 yards of each other; thus avoiding a considerable expence which is attached to many works of similar kind in the country, of having some portion of their materials to bring from far: and to add still to the convenience of Merthyr was the canal (I so long came on the borders of) constructed, and is reported to have cost the proprietors £120,000. expended in order to convey, in conjunction with other commodities, the produce of their labor to Cardiff with more ease and greater certainty for the shipping of various parts.

'Merthyr, situated between the hills, has a singular effect, if seen from any of them during the night, when the various fires and blastings from the furnaces, with the incessant din of hammers, wheels, mills, and water, adds to the awful effect. As to the healthfulness of this place, I cannot form any flattering conclusions, when it is considered what clouds of smoke arise from the works; it is sufficiently populous to afford two market-days in a week, and four fairs in the year; and the number of inhabitants is to a certainty more than 10,000; and while the contiguous parts are so productive as to keep the manufactories in employ, the place will rather increase than diminish.'—

These extracts afford many instances of the incorrectness of Mr. Manby's style: but the two following passages are remarkable exemplifications of it:

'Receiving such peculiar attention from a total stranger, filled me with sensations of surprize, but when I reflected it proceeded from the characteristic hospitality of the country, makes language become too feeble to express my thanks.'—

'Here I must forbear, lest it may betray a confidence reposed in me, but did I arraign my heart to enquire what gave it most pleasure, it would declare being instrumental in restoring happiness to neglected virtue: having seen her to her residence, with a parting tribute, (as a harmless mode of wiping sorrow away) bade her adieu, being repaid by the gratification of my feelings.'—

Notwithstanding the imperfections of various kinds which belong to this publication, it is probably still the best guide which the traveller can take with him in an excursion into the districts of which it treats. As the author announces the appearance of another work, we recommend it to him to submit his composition to the grammatical correction of some competent friend.

Numerous engravings accompany both these productions.

MONTHLY CATALOGUE,

For FEBRUARY, 1804.

LAW.

Art. 13. *A Compendium of the Laws respecting the Poor:* including the Digest of Bott's Poor Laws, with the adjudged Cases and Acts of Parliament continued to Easter Term 1803. 8vo. pp. 330. 6s. 6d. Boards. Butterworth.

THE fourth edition of Bott's Poor Laws was published by Mr. Const in the year 1800, and was noticed in our 35th volume N. S.; and to that work he had subjoined a Digest of all the points determined by the numerous cases introduced into his volumes. The present performance is little more than a republication of that Digest, incorporating the adjudged cases and acts of parliament down to last Easter Term: and it is calculated to facilitate the labours of professional gentlemen attending the sessions.

Art. 14. *An Argument in Favour of the Rights of Cross-Examination.* By a Barrister at Law. 8vo. 6d. Bickerstaff. 1803.

The subject of this pamphlet has lately been much discussed both on the Bench and at the Bar: but the question, whether it be allowable on a cross-examination to interrogate a witness respecting those particulars which tend to degrade him or render him ridiculous, is still undecided. We have indeed heard, though we cannot vouch for the truth of the report, that this important point will not be argued in the Exchequer chamber, and that in consequence the former mode of examining will be continued. We cannot but consider the practice as not only salutary but indispensible; because, as there is no previous knowlege on the part of the attorney respecting the persons who may be subpœnaed by the opposite side, it appears necessary, in order to avoid the danger of a cause being determined by the *number* instead of by the *weight* and *character* of the witnesses, that counsel should be empowered to put such questions, as will make the jury acquainted with the former life and conduct of those who give their testimony. Truth is more likely to be elicited by such means than any unfounded imputations; and the indulgence, which is required by those who oppose the measure, is in favour of the worthless and undeserving portion of mankind. It is not the *question* that can degrade, but the *answer* which the witness himself may give. A respectable member of society is not injured by being asked whether he ever suffered the punishment of petty larceny; "such a question might perhaps," in the language of Junius, "discompose the gravity of his muscles, but I believe it would little affect the tranquillity of his conscience;" nor could it lessen the good opinion of his neighbours. It was ruled in the case of *the King* against *Edwards*, M. 32 Geo. III. 4 T. R. 440 that a person offering himself for bail in a criminal proceeding might be asked whether he had not stood in the pillory for perjury; and the same principle, even in a stronger degree, applies to a witness: for in the case of bail, time might have been obtained to inquire into a person's character and procure proof of his infamy: not so in the instance of a witness, who, when he is liberated from the necessity of criminating and exposing himself to punishment, meets with all the favour to which in a court either of law or of morality he is intitled. In our opinion, the present author has the merit of adopting and enforcing the right side of the question.

Art. 15. *Reports of Cases upon Appeals and Writs of Error* determined in the High Court of Parliament. By Josiah Brown, Esq. Barrister at Law. The second Edition; with Notes and many additional Cases, brought down to the Year 1800. By T. E. Tomlins, Esq. Barrister at Law. 8 Vols. Royal 8vo. 6l. 6s. Boards. Butterworth. 1803.

We gave an account of the nature and design of this work on its first appearance in the year 1779; and to that article, contained in our 61st volume, we now refer our readers.—The present edition is enriched with many sensible notes by Mr. Tomlins, and with the introduction of several important cases.

Art. 16. *Reports of Cases argued and determined in the Court of King's Bench*, with Tables of the Names of Cases and principal Matters. By Edward Hyde East, Esq, of the Inner Temple, Barrister at Law. Vol. IIId. Containing the Cases of Michaelmas, Hilary, and Easter Terms in the 43d Year of George III. 1802—1803. Royal 8vo. pp. 646. 1l. 2s. Boards. Butterworth.

On several occasions, we have noticed the Reports of this gentleman, and always in terms of approbation, though we have ventured to express a wish that he would *condense* his materials. Each of the former volumes of this publication contained the cases of *four* terms, while in the present we find only the cases of *three*; a circumstance which is imputable to a want of brevity in stating the arguments of counsel. We hope in future to see this fault amended, in a work which possesses strong claims to the gratitude of the profession. The first number of the fourth volume has appeared, containing the cases determined in the last Trinity Term.

Art. 17. *A brief Treatise on the Law relative to Stock-jobbing*, and other Transactions in the public Funds. By J. J. Burn, Solicitor; Author of a Treatise on "Marine Insurance." The second Edition, with Additions; comprising some late Cases respecting the Bargains made on the 5th of May last. 8vo. pp. 100. 2s. 6d. Boosey. 1803.

This tract contains the statute which was passed in the seventh year of the late king, intituled an act to prevent the infamous practice of stock-jobbing, with the different cases that have been decided upon it. The author has also introduced two cases tried before Lord Ellenborough at Guildhall, on bargains made on the fifth of May last, when the Lord Mayor had been deceived by a forged letter, which raised the stocks from 63 to 70. The Stock Exchange declared all bargains of that day null and void: but the law of the land supports all contracts which were then made by persons ignorant of, and unconnected with, the fraud.—The contents of this pamphlet will be found useful.

Art. 18. *An Essay on the Law of Patents for new Inventions.* To which are prefixed two Chapters on the general History of Monopolies, and on their Introduction and Progress in England to the Time of the Interregnum. With an Appendix containing Copies of the Caveat, Petition, Oath, and other Formulæ, with an arranged Catalogue of all the Patents granted from January 1st. 1800 to the present Time. By John Dyer Collier. Royal 8vo. pp. 320. 10s. 6d. Boards. Longman and Rees. 1803.

This is a very handsomely printed book, and contains some valuable matter, but incumbered by much that is useless. With a great parade of learning, the author is perfectly conversant with the art of book-making; since all that is really desirable, in this volume, to the professional reader, might have been included in one fourth of the space which it at present occupies.

Art. 19. *A general View of the Decisions of Lord Mansfield in civil Causes.* By William David Evans, Esq. Barrister at Law. 2 Vols. 4to. 1l. 14s. Boards. Butterworth. 1803.

This is a very ingenious work, from the pen of a gentleman whose former productions we have noticed with commendation *. Yet, though the execution shews evident marks of diligence and of knowlege, we cannot avoid entertaining a doubt respecting the utility of the design. Lord Mansfield's decisions are justly celebrated, particularly those on commercial law, and are in consequence familiar to every professional reader, who meets with them not only in the reporters of that period, but likewise in the late editions of the digests and abridgments of the law.—The same ability and judgment, which are evidenced in these volumes, we shall be happy to observe in an undertaking equally suited to Mr. Evans's powers, and of which he has already made a promise to the public; we allude to his translation of Pothier's treatise on obligations.

RELIGIOUS.

Art. 20. *Sermons on various Subjects.* By John Grose, A.M. F.A.S. Curate of the united Parishes of St. Margaret Pattens and St. Gabriel, Fenchurch; &c. Vol. II. 8vo. pp. 213. 7s. 6d. Boards. Rivingtons. 1802.

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* See our 40th vol. N. S. for an account of Essays, and our 17th vol. for Mr. Evans's edition of Salkeld.

Little more is incumbent on us, on this occasion, than to direct the reader to an account which has been given of this author's former volume, in M. R. vol. xxxv. N. S. p. 434. Each of these publications contains twelve sermons, and the second maintains a character similar to that of its predecessor. To recommend the discipline of the heart, and to urge the importance of that inward piety which governs the passions and regulates the choice, form the objects of the preacher; and to a purpose so highly commendable, we cannot refrain from wishing success, though we should not always concur in those declamations or opinions, by which varying theologists may suppose it must be advanced.

Art. 21. *A Charge, delivered to the Clergy of the Diocese of Landaff, in June,* 1802. By Richard Watson, D.D. F.R.S. Bishop of Landaff. 4to. 2s. Cadell and Davies.

The publications of this respectable prelate have been received by the world with respect and pleasure; and we regret that we have accidentally thus long overlooked the present charge. The reader may not *always* agree with his lordship in opinion, but his ability and learning, his moderation and candour, cannot fail of securing attention and regard. He here not only urges the importance of religion as essential to the well-being of communities, but contends for unanimity in the outward profession of it; considering separation from the church-establishment as an *evil*, arising 'chiefly from the abuse of that religious liberty, which we, in this country, happily enjoy.' He liberally adds, however, that no wise man will wish to see this liberty abolished or abridged.

The residence of every beneficed clergyman on his cure appears to be an object of Dr. Watson's approbation, 'and of his earnest wish;' but he does not seem to regard it as entirely practicable; the principal reason for which, if we rightly understand him, is the deficiency of an adequate support. This is a subject into which we shall not enter, but shall conclude with quoting the bishop's remark,—'*Desinit esse remedio locus, ubi, quæ fuerant vitia, mores sunt*; and to that state we are hastening.'

Art. 22. *The principal Parts of the Christian Religion,* respecting Faith and Practice; or, an humble Attempt to place some of the most important Subjects of Doctrinal, Experimental, and Practical Divinity in clear and Scripture Light; by D. Taylor. 8vo. pp. 399. 5s. Boards. Button. 1802.

The author of this volume is already known to the world by different productions. The present made its first appearance, we apprehend, nearly thirty years ago, and is now corrected and enlarged. It does not appear to us to be a work that calls for much criticism, but may be generally characterized as containing the reflections of a pious and benevolent man; deeply sensible of the value of the Christian revelation, and earnestly wishing that all others should not merely nominally, but heartily and practically embrace it, and act on its truths. His language corresponds with an orthodox and calvinistical model: but in one, and that a material respect, he totally differs; viz. in the benevolence and candour with which he speaks of those who maintain opinions opposite to his own;—as well as in the calm and steady temper with which he asserts and defends his persuasion that the benefits of Christianity are not limited to any particular number or party.

Art. 23. *An introductory Discourse*, by Samuel Newton, an Address to the Minister, by Robert Stevenson, and a Sermon to the People, by William Parry, delivered on the solemn Separation of the Rev. Thomas Craig to the pastoral Office in the Congregational Church at Bocking, in Essex, October 12, 1802: to which is prefixed, a Discourse delivered on the preceding Evening, by John Pye Smith. 8vo. 2s. Conder.

In this collection of discourses on the principles of independent discipline and calvinistic theories, the authors plead for that truth, virtue, and goodness of heart and life, which it is the object of the Christian revelation to promote; and if this end be attained, the inconsistencies of doctrinal and popular opinions become, in the comparison, of slight moment. The subjects of Diocesan episcopacy, and a supposed lineal succession from the days of the apostles, do not escape notice in this pamphlet; and it is very natural, and very allowable, if done in a decent and peaceable manner, for any community to defend their own principles and practice. This is here attempted in some brief, but spirited remarks, supported by an appeal to very early and antient writers, with the addition of a few Greek quotations: from all which it may possibly be inferred that it is at least a problematical and doubtful topic. It has been frequently and fully canvassed: but it may be well judged not anxiously to pursue it; especially if Christians should be so wise and temperate, as to preserve *unity of spirit in the bond of peace.*

EDUCATION, &c.

Art. 24. *A System of Book-keeping*, on a Plan entirely New. By W. Boardman. Consisting of a Method of keeping Accounts by Double Entry, whereby Errors may be prevented, or their Discovery greatly facilitated. Specimen of a Journal, from whence may be obtained the Knowledge of a Person's neat Worth; as also of his Gain or Loss for any determinate Period of Time. A Mode of Book-keeping adapted to the Business of a Retail Dealer, for the Prevention of Frauds or Mistakes. Specimen of a private Person's Accounts, by which his Debts and Credits, Cash received and paid, Income and Expenditure are at any Time exhibited. 4to. 5s. Seeley.

As our receipts and expences (such is the case of the generality of literary men) are very trifling, we confess ourselves to be no very adequate judges of the practical commodiousness of the present scheme; nor of its superiority over others of a like nature. One thing, however, we may venture to say: it will answer the end for which it was intended: but whether in a superior manner, we hesitate to pronounce.

Art. 25. *The History of Man,* in a Savage and Civilized State: written in a familiar Style, and adapted to the Capacities of Youth: being Vol. 1st of the Minor's Magazine. 12mo. 2s. Boards. Tegg and Castleman.

A *History of Man* may be rather an ambiguous phrase, exciting different ideas in different minds. The present collectors, after some appropriate and pertinent remarks on the varieties produced in the human species by climate, soil, aliment, &c. divide them into six classes, viz. 'the inhabitants of the polar regions, the Tartar race, the Southern Asiatics, the Negroes of Africa, the *aboriginal* Americans, and the Europeans;' and according to this division, some general description is exhibited of the different nations of our globe. The accounts of *Missionaries,* occasionally here quoted, are not to be read with implicit faith; and some modern histories have not been sufficiently regarded. When the editors speak of *Abubeker, Omar,* and *Osman,* as the brothers of Mohammed, they are not correct; and some other inaccuracies incidentally occur. On the whole, however, the volume forms a proper compendium for the purpose in view.

POLITICAL.

Art. 26. *A Narrative of the Situation and Treatment of the English, arrested by Order of the French Government at the Commencement of Hostilities;* with the Transactions on the Arrival of the First Consul at Boulogne, Calais, and Dunkirk, and afterwards down to the end of July: containing some secret Anecdotes of Bonaparte's confidential Commandant at Calais, and an Account of the Author's Escape from thence in a Trunk. By William Wright, late English Interpreter to General Brabancon, Commandant at Calais. 8vo. 1s. Badcock. 1803.

What a flagrant breach of the laws of national hospitality does this pamphlet record!—a breach unprecedented, we believe, in the annals of civilized states, and not to be justified on any admissible principles: since individuals who visited France from motives of curiosity, science, or trade, trusting to the friendly disposition of its government, cannot with any reason be detained as prisoners of war. Though many of the circumstances recorded in this narrative have appeared in the public papers, it was not ineligible to exhibit the connected details of this singular transaction. French rapacity and perfidy are exposed; in which scenes, M. Mengaud, the commandant of Calais, makes a conspicuous figure. We congratulate Mr. Wright on his escape: but the particular account, which he gives of the mode in which it was effected, may operate to the injury of those who are still in captivity and are meditating their deliverance.

Art. 27. *Serious Considerations, addressed to British Labourers and Mechanics,* at the present Crisis. 8vo. 1s. Debrett.

With a prudent attention to brevity, which ought to be studied in addresses to the description of readers mentioned in this title, the author has suggested several hints which are calculated to impress all ranks with a high sense of the value of the British Constitution, and to convince the poor as well as the rich that they have much at stake in the present contest. 'This (remarks he) is the only country in Europe in which a labouring man can truly say, "what I have earned by the sweat of my brow is my own, in spite of lawless power." Here the cottage is the castle of its owner, whose person and property are as sacred in the eye of the law as those of the first nobleman. To have such a state of things subverted must be a loss to all.

Art. 28. *A few plain Thoughts* from a Well-wisher of his Country. 8vo. 1s. Debrett.

In these thoughts we are presented with the dark and the bright side of our political picture. The author reprobates the late administration for its *wickedness*, and disapproves the present on account of its *weakness* and *insufficiency*. He, however, represents England as full of resources, and as only requiring a government actuated by wise and liberal principles in order to insure and advance her glory.

Art. 29. *A few Words—Resist or be Ruined!* 8vo. 6d. C. and R. Baldwin.

This writer recommends us to "take arms against a *land* of troubles," (motto) not merely in the way of resistance, as his title seems to indicate, but by the more active measure of carrying the war into the very heart of the enemy's country. While he laments the degraded state of Europe, and the somnolency into which it is fallen, he conceives some bright hopes from our ardour and unanimity, in a contest provoked by the boundless ambition of the foe.

Art. 30. *Two Letters from Satan to Bonaparte.* Edited by Henry Whitfield, M.A. Fellow of King's College, Cam. 8vo. 3d. Highley.

Has the arch-fiend lost his subtilty, or has he trusted to a bad secretary? We may fairly ask this question on reading these letters, which are not managed with satanic cunning. Perhaps the editor will compound with us for a compliment, if we tell him that he has not enough of the devil in him to play the devil's part.

Art. 31. *The Question Why do we go to War? briefly considered.* 8vo. 6d. Debrett.

After the ample discussion which this question has already received, the pamphlet before us might have been spared: the substance of it is merely that the war is as popular as it was unavoidable.

Art. 32. *A free and candid Examination of a Pamphlet entitled the Substance of a Speech, intended to have been Spoken in the House of Lords, by R. Watson, Lord Bishop of Landaff, Nov. 22, 1803;* with Strictures thereon. To which are added a few Remarks by the Author, arising from the present Position of Affairs, and some recent Occurrences. 8vo. 1s. 6d. Crosby and Co.

This

This examiner professes to respect the character and abilities of the Bishop of Landaff, while he combats most of the opinions delivered by that prelate in his late pamphlet. In opposition to the R. R. politician, he represents the national debt as a benefit rather than an evil, and deprecates its liquidation. He fears that, if the Bishop's proposal in behalf of the Catholic Ministers of Ireland was allowed, similar claims would be instituted by every class of dissenters; who, he *charitably* contends, are not aggrieved by the test and corporation acts. We cannot admire either the correctness of this writer's style or the force of his reasoning, but we are inclined to believe that he means well.

Art. 33. *A plain Answer to the Misrepresentations and Calumnies contained in the "Cursory Remarks of a Near Observer."* By a more accurate Observer. 8vo. 2s. 6d. Stockdale.

It is as difficult for political disputants to be rigidly *accurate*, as to abstain from flattery on the one hand and calumny on the other. Party zeal and moderation are almost incompatible; yet, so common is self-deception, that a writer, in the very ardour of controversy, will compare himself to "good Erasmus in an honest mean;" and, without suspecting his own violence, will be energetic in his exposure of the violence of others. This *Plain Answerer* can expose the adulation and reprobate the detraction of the *Near Observer*, and at the same time deal out similar expressions of kindness or bitterness on the objects of his love or aversion. He appears to be in the secret of the Pitt and Grenville party, and the design of his pamphlet is to justify their conduct with respect to Mr. Addington. It is asserted that there was an *express* limitation in the promise of support; and 'that out of the *three points*, which Mr. Pitt selected as essential conditions of it, *two* are those upon which he has expressed his disapprobation of the measures of the present government.' When the *Near Observer* attributes to Mr. A. 'judgment, knowledge, and firmness,' the *more Accurate Observer* exclaims with astonishment, 'Gracious God!' and well he may, if his keen and undistorting optics can discover in Mr. A., instead of these desirable qualities, little more than 'a great facility in deceiving himself.' How differently are we represented by our friends and by our enemies!

Art. 34. *A short Appeal to the good Sense of the People of the United Kingdom*, especially recommended to the attentive Perusal of their Representatives in Parliament, occasioned by reading "A plain Answer to the Misrepresentations and Calumnies contained in the Cursory Remarks of a Near Observer." 8vo. 2s. Jordan and Maxwell.

That an agreement subsisted between the late and the present ministers, on the retirement of the former and the assumption of the seals of office by the latter, and that this agreement was violated, are points admitted; and the question in debate is, whether this violation and the withdrawment of promised support from the new ministry can fairly be vindicated? Here the negative is maintained. The *Plain Answer* is considered as a feeble attempt to vindicate the violation of public faith; and to strengthen the argument in behalf of Mr. Addington, the sins and errors of Mr. Pitt's administration meet with ample enumeration and comment. He is accused of a treacherous attempt to supplant his successor; and, 'in consequence of his failure, to have taken his flight to the Isle of Thanet, there industriously to employ himself in filling up sand-cracks.'—We have had enough of this acrimonious and unprofitable controversy.

Art. 35. *Remarks on the Correspondence between His Majesty, the Prince of Wales, Duke of York, and Mr. Addington;* in a Letter to the Right Hon. Henry Addington. With a Supplement containing Copies of the Original Letters. 8vo. 1s. Griffiths.

These remarks are signed *Agathon*, but we are not aware of their being calculated to answer any very *good* purpose. That the Prince has derived great honour from his spirited remonstrance against the inaction to which he is consigned, in the present critical situation of the Empire, is the universal sentiment; and all parties must feel for him respecting the mode in which the royal correspondence terminated. It is, however, improper to load censures on Mr. Addington, for the humble part which he acted in the drama; and not a little indelicate, if these are meant to reach a higher quarter. As the reasons for his Majesty's conduct are studiously concealed, and nothing but his *sic volo* is given, it would be presumptuous to speculate on the royal motives. The feathers which form the crest of the Heir Apparent must remind him that a Prince of Wales has been a victorious leader of armies; and whatever may be the cause which has operated to exclude him from this situation at present, the claim which he has so firmly and yet so dutifully presented cannot fail to exalt his character, and to assure his future subjects of his possessing all the magnanimity belonging to the descendants of those who gathered laurels in the fields of Cressy, Poictiers, and Agincourt.

NOVEL.

Art. 36. *Thaddeus of Warsaw.* By Miss Porter. 12mo. 4 Vols. 14s. Boards. Longman and Rees.

Many of the incidents in this novel partake much of the nature of romance: but it is founded on real events, and the scene of the first volume is laid almost entirely in Poland, at the time when that country and its unfortunate inhabitants became the prey of the ambition of the surrounding monarchs. This part is perhaps too deeply involved in bustle, and, in order to be understood, requires a larger portion of attention than the generality of novel readers are accustomed to bestow. The business of the other volumes is more connected, and our own country is chosen for the scene of action. Thaddeus Sobieski, after the fall of his devoted country and the ruin of all his hopes, flies to England for refuge; and the story, which the author has thus interwoven with historical fact, exhibits some situations of considerable interest. The meeting of two friends, between whom a misunderstanding had been created by the unworthy practices of an interested agent, is described with peculiar propriety; and dignity of character is well preserved in the immediate and unreserved credit with which the mutual explanations are received.

Altogether, the work has more merit than can be ascribed to the crowd of productions of this class, and inculcates virtuous and magnanimous sentiments. It is inscribed to Sir Sydney Smith in a very neat and well managed address.

MILITARY.

Art. 37. *Rules and Regulations for the Field Exercise and Manœuvres of the French Infantry*, issued Aug. 1, 1791. Translated from the French. With explanatory Notes, and illustrative References to the British and Prussian Systems of Tactics, &c. &c. By John Macdonald, Esq. F.R.S. F. A^{c} S., late Lieutenant-Colonel of the Royal Clan Alpine Regiment, Commandant of the Royal Edinburgh Artillery; and Captain of the Corps of Engineers on the Bengal Establishment. 2 Vols. 12mo. 16s. Boards. Egerton. 1803.

The intelligent translator of these volumes justly remarks, that it is matter of surprize that this work has not sooner been communicated to the British public; and we are much indebted to him for the labour which he has bestowed in executing the task, after having ascertained by personal examination, (during the late ephemeral peace,) that this system of tactics is still strictly followed throughout the French army: thus confuting the opinion generally entertained in the course of the revolutionary war, that the movements of the republican troops were not regulated by any fixed military principle. Indeed, the smallest deviation from these rules is rigidly prohibited; and Colonel Macdonald assures us that the promotion of officers depends, in a very great measure, on the favourable reports made of their progress in professional knowlege, in consequence of the most frequent and minute examinations.

It is Col. M.'s opinion, that the general structure and precepts of the British and French Rules are strikingly similar, though there is a difference in the application of principles; and that the greatest variation is to be found in the manual and platoon exercises. He thinks that British officers will derive advantage from a close comparison of the two systems; and he truly observes that it may be of essential importance to them to be thoroughly acquainted with the French words of command: which he has therefore inserted in connection with the English terms. Corresponding references to the sections, &c. of the British *Rules and Regulations* are also added in notes; and a number of other useful annotations are subjoined, which mark the translator's diligence and information.—The second volume is wholly occupied by plates illustrative of the different manœuvres, with their explanations.

It was at first our intention to have entered at some length into an account of these volumes: but, on farther consideration, we would rather recommend to our military readers a full perusal of them, than attempt to satisfy them by copying the more prominent features. Colonel Macdonald is intitled to the thanks of the army for his meritorious exertion; and we hope that he will be encouraged in the farther undertakings to which he alludes.

Art. 38. *The Volunteer's Guide.* In Two Parts. Part I. The Soldier's Assistant to the Manual and Platoon Exercise. Part II. The Volunteer Officer's Guide through a Review of Twelve Manœuvres. With Plates of the Positions of the Soldier under Arms, and explanatory of Field Movements. By James Keith, of the Loyal North Britons, London. 12mo. 1s. Roach.

In the present exigency, this compilement will have its use, in common with other similar guides: but we do not perceive that it is intitled to any pre-eminence.

Art. 39. *The Enemy reconnoitred;* or Thoughts on the Invasion of Great Britain by Bonaparte; a Fragment. By a British Officer. 12mo. 6d. Egerton.

An interesting view, evidently taken by a military eye, affording ideas which are worth the attention of military men, and will be new and striking to all others at this moment.

Art. 40. *The Volunteer's Guide,* or complete Military Instructor in the Drill, Manual, and Platoon Exercises, &c. &c. With 26 Engravings, neatly cut in Wood. By an Officer of the 3d Regiment of Loyal London Volunteers. Pocket 4to. 1s. 6d. Vernor and Hood.

This Guide is confined to the Drill, the Manual, and the Platoon Exercise, with the occasional motions. The directions are concise, and the engravings very tolerable.

Art. 41. *Instructions concerning the Duties of Light Infantry in the Field.* By General Jarry, Commandant of the Royal Military College at High Wycombe. By Command of his Royal Highness the Duke of York, Commander in Chief. 12mo. 4s. sewed. Dulau and Co.

The source of this publication, and the authority by which it is sanctioned, are sufficient pledges of its merit; and we can safely add our opinion that every young officer of light infantry will be much instructed and pleased by a perusal of it. In particular, volunteer officers of this description should diligently study its pages: a few of which will quickly convince them that they have undertaken to discharge the duties of the most arduous part of the profession, for which not a little attention and skill are absolutely requisite to qualify them.

Art. 42. *Major Gen. Money's Letter to the Officers of Volunteer Corps;* also an Address to the Norfolk Farmers. To which are added Observations on the Use of Pikemen. 8vo. 1s. 6d. Egerton.

Many sensible remarks, and hints worthy of attention, will be found in this short pamphlet.

Art. 43. *The Complete Drill Serjeant:* containing the plainest Instructions for the Drill, Manual, and Platoon Exercise, according to the latest Regulations; exemplified with Prints, and an Explanation, shewing at one View the Positions of a Soldier under Arms, with Directions for each Motion. With an Appendix containing Instructions in different Manœuvres, particularly in

Defensive War. By a late Lieutenant in His Majesty's Forces. 8vo. 1s. 6d. Stuart.

A convenient manual of the usual primary directions, with perspicuous prints, and with the occasional motions of supporting, securing, grounding, trailing, and piling arms. The appendix is very brief, but contains useful suggestions.

POETRY.

Art. 44. *Ver de Agricolæ Puero, Anglico poemate celeberrimo, excerptum, et in morem Georgicorum in versus Latinos redditum. Editio secunda, aucta et emendata. Autore* Gulielmo Clubbe, LL.B. 8vo. 1s. 6d. Cadell and Davies.

So much natural imagery, and such faithful pictures of rural life, are exhibited in simple and harmonious numbers in the "Farmer's Boy," that this poem has been universally admired. Suffolk is proud of its author, as its own nature-inspired bard; and some gentlemen of this county, with a provincial enthusiasm, have evinced a laudable desire of advancing his well-earned celebrity. Mr. Clubbe has endeavoured to array this young poet in a splendid Virgilian garb; and, by a Latin version of that part of the poem which is intitled "*Spring*," he has prepared an entertainment for all learned foreigners, as well as for the classical scholars of this country: thus displaying his own elegant and cultivated taste, and offering a very high compliment to the rural Bard. He has imitated the Georgics with considerable success; and if we except one omission, he has closely followed the original poem: but several inaccuracies occur; some of which are indeed so palpable, that we can scarcely regard them in any other light than as errors of the press; 'Mopus' for *Mopsus*; 'execute' for *exeute*; 'Vixtrix'. for *Victrix*; 'tribusque' for *tritusque*; 'occuput' for *occupat*, &c.

In the line

'*Atque suis manibus ferre in lactaria lactem*,'

Mr. C. has employed a word (*lactem*) which he cannot justify on the authority of Virgil.

We copy the description of Spring, and of the Suffolk method of ploughing; which is rendered so faithfully that it occupies exactly the same number of lines as in the original:

'*Et jam pacato Boreali murmure, vestes*
Induit et Veris ver certa insignia promit.
Continui aspectûs virides et lucidus Æther
Terricolas magis attonitos figuntque juvantque;
Per campos sparsim madidus jam rore resurgit
Flos, vel serpit humi amplectens uxorius agrum:
Nocturni rores decus augent; imber amicus
Leniter atque frequens distillans auget odorem:
Hinc sopita diu rursum exercentur aratra,
Ventorumque levi in flatû fert Aurà salutem.
'*Non opus, hic ruris, motû volvente rotarum,*
Vomeris aut patiens Bos ingemit æger arando;

Nec

Non equus ad vocem ductoris flectitur aptus,
Aut puer in stimulis gaudens jumenta lacessit;
Adjutore operum nullo, sociove laboris
Ecce vias hilaris scindit sibi solus arator:
*Sulcos concludens æqualibus intervallis,**
Nunc declive petit, nunc ardens collibus instat.
Urget opus, nigra volucrûm comitante catervâ,
Mancus quò vermis nudâ se torquet in aura:
Totus ager tandem est inversus, et ordine fusco
Assurgunt sulci per glebas vomere ducti.'

We cannot dismiss this elegant morsel of Latin verse, without expressing a wish that this Gentleman may be encouraged to persevere in his undertaking.

Art. 45. *Clifton Grove*, a Sketch in Verse, with other Poems. By Henry Kirke White, of Nottingham. Crown 8vo. 3s. 6d. Boards. Vernor and Hood.

The circumstances under which this little volume is offered to the public must in some measure disarm criticism. We have been informed that Mr. White has scarcely attained his 18th year, has hitherto exerted himself in the pursuit of knowlege under the discouragements of penury and misfortune, and now hopes, by this early authorship, to obtain some assistance in the prosecution of his studies at Cambridge. He appears, indeed, to be one of those young men of talents and application who merit encouragement; and it would be gratifying to us to hear that this publication had obtained for him a respectable patron; for we fear that the mere profits arising from the sale cannot be, in any measure, adequate to his exigencies as a student at the University. A subscription, with a statement of the particulars of the author's case, might have been calculated to have answered his purpose: but, as a book which is to "win its way" on the sole ground of its own merit, this poem cannot be contemplated with any sanguine expectation. The author is very anxious, however, that critics should find in it something to commend, and he shall not be disappointed; we commend his exertions and his laudable endeavours to excel: but we cannot compliment him with having already learned the difficult art of writing good poetry. Such lines as these will sufficiently prove our assertion:

'Here would I run, a visionary *boy*,
When the hoarse thunder shook the vaulted *sky*,
And, fancy led, beheld the Almighty's form,
Sternly *careering* on the eddying storm.'

If Mr. White should be instructed by *alma mater*, he will doubtless produce better sense and better rhimes.

MISCELLANEOUS.

Art. 46. *Estelle*, a pastoral Romance by M. De Florian, Member of the French Academy, and of those of Madrid and Florence.

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* We must object to the quantity of this line, though Virgil affords similar examples.

Embellished with Seven Plates. Translated by Mr. Maxey. Crown 8vo. 6s. Boards. Vernor and Hood.

M. de Florian's Romance of Estelle has been generally admired, both for the affecting simplicity of the narrative, and for its moral tendency. In M. R. vol. xxviii. p. 111. N. S. we announced a new edition of the French Original, and in vol. xxv. p. 213. we noticed an English translation of this pastoral romance by Mrs. Susanna Cummyng. This new version, undertaken for the author's amusement, and made public at the urgent request of a friend, is sufficiently faithful to give a perfect idea of the original. Indeed, though some trifling words are altered, and some occasionally omitted, Mr. Maxey generally adheres rather too closely to the French; as for instance, *vient saluer son père*, he renders 'came and saluted her father.' The translations of the songs possess not entirely the conciseness of the French, but are expressed with simplicity and taste: though neither the rhythm nor the rhime is uniformly correct.

'And who leaves thee must die.'

accurately conveys the meaning of the line

Et qui te fuit va mourir,

but the omission of the antecedent is ungrammatical.

We copy a pleasing specimen, in the song of a young shepherd.

'In this charming solitude,
  Oaks and shady elms among;
Free from all disquietude,
  Smoothly roll my days along.
In myself I joy possess,
  Safe from vain desires I live,
And experience happiness
  Which no scenes of mirth can give.

'Milk that's pure, and fruit that's sweet,
  Here my ev'ry want supply;
Flow'rs are strew'd beneath my feet,
  O'er my head's an azure sky.
If sometimes a tempest loud
  Causes me a moment's pain,
Soon it passes with the cloud,
  The rainbow brings me peace again.

'In the world, that restless state,
  Man a prey to grief we find;
But, at length, a blest retreat
  Calms the sorrows of his mind:
So these waters furious pour
  Down yon mountain's rocky side,
When they reach this quiet shore,
  Soft meandring on they glide.'

The plates which embellish this little volume are well designed, and neatly executed.

Art. 47. *Letters on the Importance of the Female Sex:* with Observations on their Manners, and on Education. By Miss Hatfield. 8vo. 3s. Boards. Vernor and Hood.

In order to vindicate the female character from the unfair suspicions and insinuations of those among the other sex who lead a life of celibacy, and dare not venture to take a partner of their cares, Miss Hatfield begins her letters by offering a panegyric on the excellencies of women; and she then proceeds to point out the prevailing defects, and the preferable mode of female education, which might render the fair pupil a prize more "precious than rubies."—The subject is treated cursorily, but an useful hint may occasionally be derived from this Lady's pages. Among other matters of importance, it is recommended to parents to teach their daughter to *point the needle*, and to become useful as well as accomplished, previously to entering the marriage state. We hope that Miss H. will have the fortune, ere long, to become not only the preceptress, but a pattern and example, of "good and godly matrons."

Art. 48. *Thoughts on Non-Residence and Farming.* In a Letter to the Bishop of St. Asaph. By a Magistrate. 8vo. 1s. Cawthorn.

This magistrate disapproves the repeal of the Statute of Henry VIII. enforcing the residence of the clergy, and restraining them from becoming farmers. He thinks that the matter has been taken up too lightly, and that the spiritual welfare of parishioners has been altogether overlooked. According to him, the statute of Henry VIII. required only to be explained and amended, by one clause suspending its operation (for a limited time) in livings of less than the annual value of 100l., and having no parsonage house; and by another clause, repealing it with regard to clergy in London, and of other towns, living within a given distance. Various arguments are employed, to expose the impropriety of allowing the clergy to engage in farming as a trade, or of giving them a public licence to deal in corn and cattle; by which they might be encouraged to become competitors for masterships of arts in Smithfield and at Bear Quay. It is observed that the trade in victuals can never be either popular or respectable, and therefore it is not adapted to the clergy, whom the public good requires to be kept as a distinct order; and who, as they are excluded in this view from being members of the House of Commons, ought for the same reason to be prohibited from engaging in the trade of a farmer. It is the opinion of this letter-writer that it was the few, and not the many, who called for the repeal of the abovementioned statute.

FAST-DAY SERMONS.

Art. 49. *A Penitential Sermon, preached in the Spanish and Portuguese Jews' Synagogue,* in Bevis-Marks, on 3d Hesvan, 5564[*],

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[*] According to this date, the Jews do not make the world so old as the Christians: who, following Sir I. Newton, compute the birth of Christ to have happened in the 4004th year of the world; which, added to 1803, will give the number 5807, exceeding the Jewish Chronology by 243 years.

A. M., answering to the 19th of October 1803, in conformity to a Royal Edict, appointing that Day to be observed as a General Fast, and for the Purpose of invoking by penitential Prayer, Success to His Majesty's Arms, &c. By J. Luria. 8vo. 2s. Asperne.

This publication may be regarded as a literary curiosity, and in several respects it merits attention. It was preached in Spanish, and is here translated for the benefit of the English public. The text (1 Sam. xvii. 47.), which is given in Hebrew, with a translation subjoined, evinces the profound reverence which the Jews entertain for the sacred and appropriate name of the Supreme Being; which is denoted by only one letter, thus,

וידעו כל הקהל הזה כי לא בחרב ובהנית יהושיע ה"
כי לה" המלחמה ונתן אתכם בידנו ;

Another circumstance, which will strike the Christian reader, is the introduction of Jewish glosses from the traditions of the Elders. The sermon commences with one of these, with a reference to the ideas of their learned Theologist, in Yelcut, as illustrative of the text:

'It is remarked in their comment on the above recited verse, that when David contemplated the gigantic figure of Goliath the Philistine, and perceived him so valiant and well-accoutred, he exclaimed—"Who will be able to face so formidable a warrior?"—But when he reflected on the arrogance and blasphemy of his challenger, his dilemma subsided, and he expressed a willingness to enter the lists with him: because Goliath was not upheld by a reverence of the Deity; because his confidence in victory rested solely upon the valour of his arms, and being elated with pride, he did not attribute the event of battle to the all-powerful hand of Providence. It was then that he publicly held forth—"*All this congregation shall know that the Lord doth not save with sword and spear; for the battle is the Lord's, and he will give you into our hands.*"

The contest in which our Sovereign is at present engaged is compared to that which took place between David and Goliath, and to that of Hezekiah and Sennacherib:—but it will be asked, how comes it to pass that the scattered and distinct people of the Jews take so warm an interest in the welfare of Great Britain? The preacher justifies their conduct on the authority of their Scriptures, which require the House of Israel to co-operate in the security and welfare of the land in which they dwell. In thus assembling, however, to implore from the Almighty a blessing on His Majesty's arms, they seem to be placed in an aukward predicament, which the preacher obviates as well as circumstances permit. It may be presumed that, while they are praying in favour of the British cause, another part of the House of Israel may be offering up prayers in behalf of our enemy:

'It is, (says he,) natural to suppose that such of our brethern as reside in countries avowedly hostile to these realms, will also offer up prayers to Almighty God for the prosperity and success of the arms of such as are the enemies of this land, in direct opposition to those supplications which we this day, and other days make choice of. To presume that our petition will be accepted, and their's rejected, through our superior merit, would argue a self-conceit on our part. But our hopes are derived from a higher source—the peculiar justice of our cause—engaged in self-defence, and in the immediate support of our independence. It is allowable in us to draw an almost positive inference, that the prayers which our brethren say in the land of our enemies, are not of a tendency to invoke (God forbid the supposition!) the downfall of these kingdoms, and the subversion of their governments.'—

'Let us investigate certain considerations. Are we not a nation split into innumerable divisions, dispersed in all countries over the face of the globe, awaiting the term of our captivity, for the promised restoration of our pristine glory? Is it probable then, nay possible, for brethren in one common state of affliction, to court a measure that would pierce their own bowels at every stroke their weapons plunged into the entrails of their same brotherhood?'

In short, the Jews may be regarded as sincere in their wishes for the prosperity of Great Britain, because they have a superior interest in its preservation.

The preacher exhorts the congregation to endeavour to deserve the divine protection, by an undeviating righteousness; and he concludes with offering up a pious prayer for the 'protection of his august Majesty King George the Third, and for success on his arms by sea and land, that his enemies may become suppliants for a restoration of peace, compatible with the glory and honour of his crown.'

Such is the zeal of this Israelite in behalf of the people among whom he sojourns; and we have made extracts from his sermon, because we are persuaded that some specimens of Jewish preaching would be gratifying to our readers. We have still a long list of *Christian* Fast-Sermons to notice, many more than we shall now be able to announce: but we gave this the preference on account of its singularity.

Art. 50. Preached at the Parish Church of Allhallows, London Wall. By the Rev. William Beloe, Librarian of the British Museum, Prebendary of Lincoln, and Rector of the said Parish. 8vo. 1s. Rivingtons.

As the occasional prayer refers to the noble conduct of Judas, Jonathan, and Simon, Mr. Beloe takes his text from the Maccabees, and comments on their history. Apprehensive that a storm, similar to that which hung over the Jewish state in the time of Judas Maccabeus, now threatens us, he exhorts us to follow the example of this good and valiant man; and after having made every preparation to resist the modern Antiochus, piously to implore the protecting arm of the Most High.

Art. 51. *The Right and Duty of defensive War*—Preached before a Society of Unitarian Dissenters at Sheffield. To which is added an Appendix containing some Observations on the French Preparations for Invasion, and on the Mode of National Defence, &c. By Benjamin Naylor. 8vo. 1s. 6d. Johnson.

Can Bonaparte expect any success in his projected invasion of this country, when the ministers of the gospel of peace not only sound the trumpet of war, but, in the character of tacticians, suggest hints on the best mode of prosecuting the combat to advantage! Mr. Naylor concurs with other preachers in maintaining the duty of defensive war, and in stating the momentous nature of the present contest. Thinking it not improbable that an attempt may be made on our coast, on a large scale, he urges the necessity of the most active preparation; recommends that the great mass of the people should be trained in the pike exercise; and that every possible exertion should be made to prevent this commercial country from becoming the scene of war, even for a few weeks.

Other SINGLE SERMONS.

Art. 52. *Preached at Salter's Hall, Nov. 7th* 1802, at the Commemoration of our great National Deliverances annually observed at that Place, by the Rev. James Steven, Minister of the Scotch Church, Crown-Court, and one of the Lecturers at Salter's Hall. 8vo. 1s. R. Ogle.

This pamphlet bears for its title, '*The universal felicity of the British Empire.*' The discourse is plain, practical, and not deficient in good sense, animation, and propriety of language: but we are surprized to hear Mr. Steven say that it is worthy of notice that 'He, who presides over times and seasons, should have set a particular mark on the year *eighty-eight* in two succeeding centuries, and twice in the same century should have distinguished the fifth of November for two of our most eminent deliverances.'

He also apprehends, though he says it may appear superstitious to some, that it might be thus designed to *signalize* the mercies then vouchsafed, and to teach us that, regularly as these seasons revolve, Britain should recollect with gratitude "the days of the years of the right hand of the Most High."

Art. 53. *Religion and Valour both necessary for the Preservation of the United Kingdom.*——Preached in the Parish Church of Runcorn, Cheshire, July 24th 1803. By the Rev. W. C. Keyt, M.A. 8vo. 6d. Printed at Chester.

This preacher not only advises the people at large to endeavour to give effect to our military and naval exertions by their religious and moral conduct, but particularly cautions them against the vices of drunkenness and profane swearing. He has subjoined to his sermon various historical notes: but we cannot ascribe to them the praise of correctness. We are told that, at the revolution, the Prince of Orange was crowned King, in the *right of his wife*; that Bonaparte, in his flight from Egypt, landed at *Toulon*, instead of Frejus; and that Lyons scarcely at present contains a *third* of its former inhabitants. Had he said about one half, he had been nearer the truth; its present population being 102,000.

Art. 54. *Preached at the Scots Church, London-Wall,* May 30th 1802, before the Correspondent Board in London of the Society in Scotland (incorporated by royal Charter) for propagating

Christian Knowledge in the Highlands and Islands; by Joseph Hughs, A.M. (Second Edition corrected) 8vo. 1s. Williams.

In this discourse we meet with much good sense, great animation, lively and impressive descriptions, just distinctions, and persuasive arguments. The writer's criticism on his text (*Galat.* iv. 18.) appears to be acute and proper; his observations on the nature of *Christian zeal* are discriminating and instructive; and his account and recommendation of the charity, to which he had an immediate regard, are clear and suitable. We were rather unexpectedly greeted by Mr. H.'s exalted panegyric on a person whom none more than ourselves could really honour, esteem, and love,—the late Dr. Doddridge, on whom this writer's eulogium is unbounded. After the lapse of more than half a century, it can scarcely be supposed to arise from personal acquaintance.

Art. 55. *The Gospel preached unto the Patriarchs,* compared with what is *now* called the Gospel; being the Substance of Thoughts delivered on Galatians, iii. 8 By John Coward, Windmill-street Chapel, Finsbury-square. 8vo. 1s. Richardson. 1803.

We accord with this writer in the representation which is here made of the goodness of the Supreme Being, and in considering the Christian dispensation as the effect of Divine benevolence and love; since the honoured author of Christianity expressly and repeatedly asserts it to be so. The pamphlet is not the work of a mere spiritless or ignorant author: but we must remark that he seems to indulge in a kind of allegory or mysticism, which is not easily penetrated, and must considerably entangle his reasonings and weaken his argument.

CORRESPONDENCE.

We are sorry to inform *Philo-Johnson* that we cannot afford room for his remarks, especially at this distance of time from the appearance of the work to which they refer. They may with propriety, if he pleases, be sent to the conductors of a Magazine.

T. F. jun. will perceive his request fulfilled in this Number.

We shall readily attend to the object of Lieut. A. G.'s letter, at the earliest opportunity: but it is contrary to the usual order of things for him to *wait*, as he intimates in his postscript; and we advise him to alter his intention.

☞ The APPENDIX to Vol. xlii., consisting of FOREIGN LITERATURE, was published with the last Number.

⁂ In the last Appendix, P. 486. l. 18. after 'commencement,' insert *of*. P. 504. l. 20. for 'four or,' r. *four to*. P. 540. l. 3. for 'nor,' r. *not*.

In the number for January, P. 57. l. 29. for 'augments,' r. *augmented*. P. 65. l. 13. for 'portion,' r. *position*. P. 89. l. 4. from bott. for 'stricture,' r. *structure*. P. 90. l. 11. for 'membrane papillaris,' r. *membrana pupillaris*.

THE

MONTHLY REVIEW,

For MARCH, 1804.

Art. I. *The Political and confidential Correspondence of Lewis the Sixteenth;* with Observations on each Letter. By Helen Maria Williams. 3 Vols. 8vo. 1l. 1s. Boards. Robinsons. 1803.

The French Revolution has so notoriously failed to produce those beneficial effects which were confidently promised by its authors, and which might have in some measure atoned for the horrible excesses to which it gave rise, that we confess ourselves not a little surprized to find at this period a writer of acuteness and ingenuity, and who lays claim to a large share of sensibility, speaking of it as glorious, and asserting its success in terms of exultation. Such, however, is the case in the instance before us; and we cannot but remark it as the leading feature of this publication, before we enter into a detail of its contents.

The authenticity of that part of these interesting documents, which has not before been communicated to the world, rests principally on the assurances of the editor, and on the internal evidence of the compositions themselves; which latter, we think, is such as may remove from most minds all suspicions on the subject. If, however, we feel indebted to Miss Williams for ushering into light these precious remains, which leave us no longer in doubt respecting the real character, projects, and views of the august personage from whose pen they proceeded, and which illustrate a very important period of history, we must observe that it would have been more respectful to the royal memory, as well as more acceptable to intelligent readers, if she had suffered them to appear with all the interest and effect which belonged to them, and to speak for themselves without the intervention of her strictures, immediately following each letter. It strikes us as an offence against good taste, and against feeling, thus obtrusively to associate the observations of a mere editor, with the communications of a person so illustrious; whose lot it was to pass through all the vicissitudes of fortune, and to undergo the transition from the proudest height of human grandeur to the lowest abodes of misery, from the summit of empire to a prison, and to a scaffold:—the voice of such a person is sacred, we listen to its accents with a sort of reverential awe, and wish to be allowed to make our own reflections on them. Indeed, this treatment of the departed monarch's correspondence is in the true temper of the revolution, and extends persecution to his very shade. The strong and decided tendency of these comments to excite and foster sentiments unfavourable to the late reigning family, and in course to induce those of acquiescence under the present or similar forms of government, is too obvious to escape the most superficial observer. We are, however, ready to admit that, if the royal text must receive criticisms from a partizan of the revolution, it could not perhaps have fallen into hands which would have treated it with more decorum, and which would have encountered it with more address. Miss Williams shews herself well acquainted with the progress of the revolution; and, by comparing the dates of the proceedings which took place in the course of it, with those of these private communications, she is able to shew how far the royal mind concurred in the public acts of the king, and how far Louis XVI. acted *bonâ fide* in the pledges which he gave, and in the engagements into which he entered with the constitutionalists. From this examination, it does appear extremely problematical whether the king ever seriously resolved to carry into effect the constitution of 1791; and it is at least manifest that, if he did ever bring his mind down to the level of the new order of things, it was only during very short intervals, and that it soon resumed its antient and permanent bias.

The candour affected by this lady, and of which she does not seem wholly destitute, entirely fails her whenever the name of M. Bertrand de Molleville occurs: yet we know not what should render him so obnoxious to her. We see in him the high-spirited gentleman, gallantly attached to his master, and holding in supreme contempt the revolutionary doctrines, with all innovations, their authors, and supporters; not piquing himself, indeed, on consistency, nor pretending to be very scrupulous about means when what he called the good cause could be served. Yet, *mutatis mutandis*, what is there in all this to offend a reflecting partizan of the revolution, a philosophical panegyrist of the Gironde? Who acted more on the doctrine that the end sanctioned the means, than the leaders of that party? A lady of Miss W.'s liberality cannot reply to this remark by saying that her friends proceeded on more just and generous views, for are not opinions innocent, and is it ever criminal to act up to our convictions? As the

ex-minister

ex-minister is not charged by her with insincerity, (and certainly there is no ground for such a charge,) judging dispassionately, why is he not as good a moral character as those who espoused an opposite side in politics?

A letter to the Comte D'Estaing is worthy of notice, for its mild and benevolent but mistaken sentiments:

'Versailles, October 5, 1789, seven in the evening.

'You wish, my cousin, that I should declare myself in the present critical circumstances, and have recourse to violent measures; that I should make use of just means of defence, or withdraw from Versailles. Whatever be the audacity of my enemies, they will not succeed: the French are incapable of regicide. It is in vain that heaps of gold are distributed, and that guilt and ambition are indefatigable in their attempts: I venture to believe that the danger is not so imminent as my friends imagine. Flight would be my utter ruin; and civil war its calamitous consequence. Were I to defend myself, the blood of Frenchmen would be shed; and my heart cannot familiarise itself with that hideous idea. Let us act with prudence; and I feel that I shall at least be free from self-reproach. I have just seen some members of the assembly, and am satisfied: I dare flatter myself that a happy revolution will take place in men's minds. Heaven grant, my cousin, that public tranquillity may be restored! But let there be no aggression, no commotion, which can give the idea that I think of avenging or even of defending myself. 'LEWIS.'

The subsequent state of the monarch's mind strongly appears in the letter which he wrote to the Abbé Maury; and, as this epistle, with the comments which accompany it, will furnish a fair sample of the contents of these volumes, we shall extract both.

'TO THE ABBE MAURY.

February 3, 1791.

'Monsieur L'abbé, you have the courage of Ambrose, and the eloquence of Chrysostom. You are an object of hatred to many, since, like Bossuet, it is impossible for you to capitulate with error; and, like the learned bishop of Meaux, you are a mark for calumny. Nothing from you astonishes me: you have the zeal of a true minister of the altar, and the heart of a Frenchman of the old monarchy. While you excite my admiration, I fear for you the hatred of our common enemies, who attack at once the throne and the altar, while you are the defender of both. Some days past, had it not been for your admirable presence of mind, your ingenious repartees, I should have lost a Frenchman entirely devoted to the cause of his king—and the church, one of its most eloquent defenders. Deign to remember that we stand in need of you, that you are necessary to us, and that it is not always useful, or always laudable, to expose ourselves needlessly to certain danger. Employ with moderation those talents, that knowledge, and that courage, which, to your friends and me, are a source of triumph. Learn to temporise: your king conjures you to make use of that prudence which is now become necessary—

cessary—too happy, if he should one day be enabled to acquit himself towards you, and prove to you his gratitude, esteem, and friendship. 'LEWIS.'

'OBSERVATIONS ON THE XXXVIIth LETTER.

'The most intrepid, and perhaps the most eloquent defender, in the constituent assembly, of abuses in the church, and in the old government of France, was the abbé Maury. Born in the lower classes of society, he had raised himself to considerable eminence in the church, as far as related to ecclesiastical benefices; and, by his diligence and perseverance, had the old fabric continued, would have no doubt attained still higher preferments. He was a man of some elevation of mind, and independence of character; too openly immoral to be a hypocrite, and placing the defence which he made for things as they were, on its proper and legitimate basis, the inconvenience which would arise from any change, to those who were in actual possession. I never heard that the abbé talked much of the holiness of the ark, of the common enemy's invasion of the spiritual heritage of Christ, or of the wolves getting into the sheepfold: this was the whining cant of devotees, which the abbé disdained. The ark and heritage he defended with the courage of Ambrose, and the eloquence of Chrysostom, were the church, and the fourscore farms with which it had endowed him; and the only wolves he found in the sheepfold, were the decrees of the national assembly, which were about to spoil him of his fair possessions.

'But however personal were the abbé's motives, and although he could not defend his own privileges without warring for those of others, the obligations of the court were not less due for the ardent zeal which he discovered, on every occasion, in the common cause. "Nothing," says the king, "astonishes me on your part." The public shared with his majesty the merit which the poet attributes to the wisdom of "wondering at nothing:" but, though the public would have rendered equal justice to the abbé's zeal and pertinacity, it is doubtful whether any party, even the least disposed to the revolution, would have so far dishonoured religion, or the memory of its most illustrious defenders, as to have found prototypes for the abbé Maury, in Ambrose, Chrysostom, or Bossuet.

'Although there was nothing really astonishing in the conduct of this intrepid champion of the throne and the altar, we feel a sentiment of pity, in reflecting that the king had sunk so low in his own esteem, as to write a letter of this import. The abbé's fame, which was spread wide through the world, must have reached the king. His levities, follies, prodigalities, and vices, were subjects of public notoriety; and none, previous to the revolution, had been more the subjects of his repartees and witticisms, than the court, and the king himself. Instances of these anti-royal pleasantries I have heard recorded by the abbé's associates: but those serve rather to raise, than lower him in our esteem; since, whatever disposition he might have felt to criticise power, he had the generosity to employ his talents in aiding fallen greatness. He was incapable of breaking the reed which misfortune had bruised; and, though numbers may have to recount the tricks which the abbé has played them, I have never heard him accused of malignity or meanness.

'The style of this letter is merely complimentary: the king pays his court to this turbulent ecclesiastic, and beseeches him, as the princess of some romance her favored lover, not to expose his precious days to certain dangers. That the abbé had enacted the Ambrose, the Chrysostom, and the Bossuet, is in the same strain as Rivarol, in a former letter, is said to rival Mably and Condillac:—that he had the zeal of a true minister of the altar, and the heart of a Frenchman of the old monarchy, might excite the king's admiration, though he had just before observed that nothing the abbé did astonished him:—but such expressions as these, "Deign to remember that you are necessary to us...... Use with moderation those talents, those lights, that courage, which, to your friends and me, are a source of triumph...... Your king conjures you—too happy to prove his gratitude—&c. &c."—all this appears a style somewhat strange, when addressed by Lewis the Sixteenth to such a personage as the abbé Maury.

'This letter serves also to show us the frame and temper of the king's mind at this epocha. Every thing in it is of counter-revolutionary tendency: but, with the weakness and incertitude which were habitual to the king, nothing alarms him more than the abbé's intrepid and daring character. The king was a great temporiser: he had recommended temporising to the pope; and the pope, in his brief, was temporising also. He gives the same counsel at present to the abbé—"Learn to temporise." The unfortunate Lewis temporised, alas! too long. The abbé, with all his daring boldness, was more prudent, and more fortunate. He found that nothing was to be gained by temporising. The revolutionary mania increased, rather than diminished; and, when it came to a point that the abbé (who knew the signs of the times) deemed truly dangerous, he temporised by a voluntary exile. He is now, happily for himself, seated quietly in some bishoprick, near the Appennines, with the title of cardinal, the well-earned recompense of his zeal and his efforts; where he has amused his solitary hours in writing the history of his own times, no doubt a most curious and interesting work; and where he welcomes all well-educated Frenchmen, of whatever political complexion, who will do him the favor of a visit.'

Miss Williams is of opinion that the Gironde party did not originally intend the subversion of the throne, nor even desire the abdication of Louis XVI.; and that their wish, (a truly moderate one!) went no farther than to exercise the power of the state in his name. The intimacy of this lady with the leaders of the party, and her intercourse with them when the dreams of their ambition had vanished, and when dissimulation is usually laid aside, lend much authority to her testimony. The same position is much laboured, and we think established, by one of the best historians of the revolution, who belonged to a rival faction, we mean M. de Beaulieu.

Had

Had any doubts remained with regard to it, they are in our opinion wholly removed by a letter of the late king to Monsieur, now Louis XVIII. written a fortnight before his dethronement, and which we here insert. It bears date July 27, 1792.

'My dear Brother,

'They join together; they separate; they lay snares for me; they make the most singular propositions. Vergniaud came and presented to me a declaration, which he calls frank and loyal. (Those men, who cannot believe in the loyalty or sincerity of kings, make propositions of that kind continually.) I must confess that his reasoning made some impression on me: he has talents, and the eloquence of the heart, facility of expression, and great energy; he has seduced me. He assured me that all the deputation of the Gironde are animated by the same spirit, and the same intentions; but that they must employ address, and temporise; that the party in opposition was powerful, extremely powerful; that they affected to detest kings, but that they detested still more the constitution which threw them at a distance from power, and against which they had declared themselves, while it was yet in its cradle. He spoke to me of vast projects formed by ill-intentioned people: he assured me that the Jacobins, in their writings, and in their clubs, were not satisfied with calling for the abdication, but had engaged several of their leaders to make that demand at the tribune of the legislature. He advises me to cultivate the good-will of the Gironde, and accelerate its reunion with the côté droit, by means which he will indicate.

'On the other hand, some agents of the faction that menace me, demand from me an epuration of the legislative body. They have presented to me men of their own choice to fill the ministry, have invited me to make a general reform in the constituted authorities, and pointed out some changes which should take place in the constitution. If they obtain what they ask, they assure me that they will declare themselves for me; that their cause and mine shall triumph, and I shall then be really king; that the patriots will then defend me, since, in so doing, they will defend their partisans and their work.

'The Gironde would be agreeable to me; but the party opposed to them inspires me with horror. I should wish much to unite the côté droit, and the côté gauche; the Gironde, and the Feuillants: but both parties only think of their own interest; they forget the French, their country, and the exiles.

'Their propositions shall not be accepted. Let us see whether the boldness of faction will be victorious, and if the careless security of good men will for ever constitute the force of the wicked.

'Lewis.'

Some of the expressions used by the monarch in this letter are very remarkable: 'The Gironde would be agreeable to me, (says his Majesty,) but they forget the French, their country, and the exiles. Their propositions shall not be accepted.' If it be considered how Monsieur was employed at this time, and that the coalesced powers were preparing to invade France, it must now be admitted that the king directed his views solely to foreign assistance; and his expectations would not have been so woefully disappointed, had these powers respected the national independence, proposed simply the deliverance of the monarch, and professed to wage war only against the violent part of the Jacobins,—namely those who were attached to Robespierre, and the Cordeliers. It is impossible any longer to doubt that the king had an understanding with the invaders: the discovery of which fact obliged Brissot and his followers to support the dethronement; and the other faction, seeing that the Gironde alone would benefit by that measure if royalty continued, persuaded the multitude to demand a republic. At this period, Louis XVI., and the Girondists had a common interest; and it is manifest on the king's own testimony that the latter saw it, and that the former did not. It does appear, then, that could the monarch have forgotten his high nobility, the princes of his blood, the companions and associates of his past life; could he have summoned resolution to have broken with the secret cabal of which the queen was the life and soul; could he have brought himself to give his confidence to new men, and to live as it were banished in his own court; could he have condescended to act *bonâ fide* the humble part of a constitutional king under the tutelage of the Gironde: had he also united together the Feuillants and that faction, (a matter by no means difficult,) and at the same time bought off the venal leaders of the Cordeliers; it is not improbable that the aristocracy alone would have been forced to bow to the storm, and that the royal dynasty would have escaped. The sympathies of the royal breast were however too powerful; the king could not help feeling for the fate of the near connections of his former life: he determined to reject the proposal; and, to adopt his own pathetic expressions, to "see whether the boldness of faction would be victorious, whether the careless security of good men would ever constitute the force of the wicked." Alas, his uncertainty was but too soon irremediably dissipated, while friends and foes conspired as it were to hasten his tragical end. We are aware that, against what is here advanced, an expression of Brissot in his address to his constituents may be quoted; where he tells them that his party effected the proclamation of war, in order to subvert the throne, and to introduce the republic: but let it be noticed that this observation was made after the republic had been founded, and while it was popular. With those who may urge this objection, the veracity of Brissot does not stand so high as to render it difficult for them to admit that this intriguer, when professedly attempting to write down an adverse party, and to restore the credit of his own, might put in for himself and his friends a claim to a service, then deemed honorable and meritorious, to which in fact neither had a right. From not having sorted documents, and estimated testimonies, a great many errors and inaccuracies have crept into writings on the French revolution.

An affecting letter from the king to his brother *Monsieur*, which never reached its destination, is a fit companion for the billet to M. D'Estaing, already quoted:

'Paris, August 12, 1792, seven in the morning.

'My brother,

'I am no longer king! The public voice will make known to you the most cruel catastrophe.... I am the most unfortunate of husbands, and of fathers!.... I am the victim of my own goodness, of fear, of hope..... It is an impenetrable mystery of iniquity! They have bereaved me of every thing: they have massacred my faithful subjects; I have been decoyed by stratagem far from my palace; and they now accuse me! I am a captive: they drag me to prison; and the queen, my children, and Madame Elizabeth, share my sad fate.

'I can no longer doubt that I am an object odious in the eyes of the French, led astray by prejudice.... This is the stroke which is most insupportable. My brother, but a little while, and I shall exist no longer. Remember to avenge my memory by publishing how much I loved this ungrateful people. Recall one day to their remembrance the wrongs they have done me, and tell them I forgave them. Adieu, my brother, for the last time! 'LEWIS.'

After having given the documents before us the best consideration of which we are capable, and without suffering ourselves to be biassed by the comments which accompany them, were we to sketch the portrait of the king as he here sits down to us, it would certainly be little satisfactory to his friends and admirers. We find in these pages ample proof of the benevolence of his nature, of the goodness of his heart, of his love of his people, and of his desire to promote their happiness: but, by the side of these amiable and commendable qualities, lurked imperfections which greatly reduced their value. It cannot be denied that, under the notion of temporizing, he indulged in a habit of boundless dissimulation, which prevented the most solemn engagements from being any tie on him. A total want of firmness and constancy made it easy to him to abandon measures which he had determined to adopt, and to give up men who enjoyed his unlimited confidence. His weakness was such that it disabled him from withstanding the slightest menace, from facing the least danger, or encountering the most easy struggle. He continually gave way to encroachments; and he made enormous concessions, in the hope that by address, or by some lucky turn in his affairs, he should recover all. Whatever may have been his professions on some occasions, so fettered was he by the prejudices and prepossessions natural to his birth and rank, that no man was ever more averse to sacrifice the splendid prerogatives which had devolved on him by inheritance, to the supposed welfare of the empire, or to the fancied calls of glory. A letter from him to Malesherbes shews that he held even the *Lettres de cachet* to be a flower, of which he would not suffer the prerogative to be stripped. So superstitious was his turn of mind, that he confounded the outward forms of religion with its substance, which rendered him the abject vassal of the priesthood: a trait which is strongly exemplified in one of his letters to the Pope, soliciting the holy father's permission to be allowed for a time to disregard heaven, and to tamper with his own conscience, on the ground that the duplicity would ultimately promote the advantage of both. In fine, his faults and his errors seem to arise from imbecility of mind, and from an unfortunate notion respecting the lawfulness and expediency of temporizing in his circumstances.

This correspondence, in some of its parts, shews more courtly address, and exhibits more the style of a man of the world, than have been thought to belong to the character of Louis XVI. How far this circumstance proves that the public has been mistaken in this particular, or may induce a suspicion unfavourable to the genuineness of these letters, we shall not decide; aware that the question of their authenticity cannot long remain undetermined, by those who have more certain means of ascertaining it than we possess.

If the picture which the pencil of truth draws of the last king of France, as a public character, be so little flattering to him, it must be owned that no man ever shone more in domestic life, and that no one could excel him in the qualities which adorn a private station. The sentiments contained in the directions which he addressed to the preceptor of his son, though they accord not with the uniform measures of his cabinet, were in all probability the real feelings of his mind, and those on which, had he possessed sufficient resolution, he would have acted; and they are sentiments which reflect on his head and heart immortal honour. Writing to the preceptor of his son, he gives him these instructions;

'Magnify in his eyes the virtues that constitute a good king, and let your lessons be adapted to his comprehension. Alas! he will be one day but too strongly tempted to imitate such of his ancestors as were distinguished only by their warlike exploits Military glory dizzies the brain; and what species of glory is that which rolls its dye over streams of human blood, and desolates the universe?

'Teach him, with Fenelon, that pacific princes alone are held by the people in religious remembrance. The first duty of a prince is to render his people happy: if he knows what it is to be a king, he will always know how to defend his people, and his crown.'—

'Teach him early to know how to pardon injuries, forget injustice, and reward laudable actions; to respect morality, to be good, and to acknowledge the services which are rendered to him.

'Speak to him often of the glory of his ancestors, and present to him, as a model for his conduct, Lewis the IXth, a religious prince, and a friend to morality and truth; Lewis the XIIth, who would not punish the conspirators against the duke of Orléans, and on whom the French conferred the title of father of his people. Point out to him also Henry the Great, who fed the city of Paris while it insulted and made war against him; and Lewis the XIVth, not while he gives laws to Europe, but when he pacifies the world, and becomes the protector of talents, of the sciences, and the fine arts.

'Curb the passions, and never conceal the foibles, of your pupil. Let the calm of private virtues regulate his desires; and he will become mild, pacific, and worthy of being beloved. You will then have ensured the success of your undertaking: you will be applauded, and will partake of that gratitude which nations owe to those who have imitated the wisdom of Fenelon, while he was employed in the discharge of those duties which have raised him to immortality.

'It is not on the exploits of Alexander, or Charles the XIIth, that you ought to dwell with your pupil—those princes who have devastated the earth. Discourse with him, and that often, of such princes as have protected commerce, enlarged the sphere of knowledge—in short, of such kings as have been really useful to their people, and not of those on whom history has been too lavish of praise.'

The whole is in the same strain, and constitutes the highest panegyric that can be pronounced on the king.

With regard to the translation of these letters, we not only have to object that it bears the marks of haste and carelessness which usually distinguish similar performances, but we have to complain, if not of important, yet of palpable departures from the genuine sense of the original, of hideous gallicisms, and of gross violations of our vernacular dialect. In short, it appears that the fair writer is as much estranged from the idiom of her native tongue, as the aim and tendency of her observations shew her to be from the feelings and sentiments of those by whom it is spoken. We profess respect for the talents of this lady, and we are unwilling to regard her effusions of sensibility as hypocritical; but we will not dissemble the indignation which we feel at her attempts to render the British press subservient to the diffusion of notions not only hostile to British views and interests, but fatal to the welfare of all other states, and of future ages. We love liberty, and we honour its friends, as much as Miss Williams can do: but, if its cause is to be rescued from abhorrence, and contempt, it must not be connected with the policy and measures of republican France. As to the composition of these volumes, indeed, it may perhaps be said that as this lady left her own country before she had matured her style, allowance ought to be made for her; and it may be alleged that, if the idiom of authors, who reside at a distance from our metropolis, offends the ear and is grating to the taste of those who move in its select circles, who frequent its theatres, its courts of law, and its houses of parliament; if even nice judges affect to distinguish between the productions of the same person when resident in the capital, and when at a distance from it; criticism should be suspended in a case like the present. If we admit this excuse, we would at the same time hold it out to persons of promising abilities, whose labours may ensure them fame, and the enviable consciousness of deserving well of literature, as a warning not slightly to quit their natal soil. Certainly, on no class has their country more ties than on those who cultivate letters, and to none is it more necessary.

Art. II. *Chronicle of Scottish Poetry;* from the Thirteenth Century, to the Union of the Crowns: to which is added a Glossary. By J. Sibbald. 4 Vols. 8vo. 1l. 4s. Boards. Longman and Rees.

Our northern neighbours have displayed much solicitude in collecting the poetical remains of their untutored ancestors: but the avowed design of the present editor (who has not long survived his literary labours) is to exhibit a more complete series of the miscellaneous poetry of his country than has hitherto appeared. Besides availing himself of the Bannatyne and Maitland manuscripts, and of the compilations of Allan Ramsay, Lord Hailes, Mr. Pinkerton, Mr. Ritson, and collectors of inferior name, he has not unfrequently hazarded judicious emendations of his own, has struggled to preserve the text uncorrupted, and has enriched his Chronicle with several pieces by James VI., Alexander Hume of Polwarth, Captain Montgomery, and others. So far, he has certainly performed an important service to the local antiquary and philologist, as well as to the adepts in the old poetry of the Scottish Lowlands; yet we dare not venture to predict much popularity to the result of his investigations. The terms *Chronicle* and *Poetry* do not readily coalesce. The paper and presswork assimilate with the coarse jargon in which most of the poems are composed; interesting allusions to the progress of manners, or to affecting incidents, rarely occur; and the *mens divinior* of the bard seldom animates a single line. A combination of such untoward circumstances will necessarily operate against the extensive circulation of Mr. Sibbald's volumes; and in the discharge of our duty alone have we been induced to hint at them, not from any desire to detract from the genuine literary reputation of North Britain. Indeed, the country which can boast of a Ramsay, a Thomson, and a Burns, may quietly resign its minor poets to the course of critical justice.

Compilations like the present will be praised by some, but blamed by more. A few may regret, or affect to regret the omission or compression of a tedious and pedantic allegory: but most readers will complain of Mr. Sibbald's lavish quotations, and will probably wish that he had been uniformly contented with selecting some of the most striking specimens. It likewise deserves to be remarked, that the distribution of his epochs is so scrupulously regulated by the succession of sovereigns, that the different productions of the same poet are frequently separated by considerable intervals. This aukwardness of arrangement is, however, more than compensated by his general fidelity. His prefaces and notes manifest so much sound and discriminate judgment, and such a familiar knowlege of his subject, that we are concerned to find them occupying such a limited portion of the work. Though he modestly waives all pretensions to critical disquisition, he ought not to have with-holden from such a mass of antiquated and obscure poetry a very liberal allowance of explanatory matter; and though a number of the acute annotations of Lord Hailes are very properly retained, we have been condemned to grope our way through many uncouth and mysterious pages, unaided by one syllable of commentary, or the faintest glimpse of conjecture.

From these general observations, it is evident, that a detailed analysis of the several articles, which compose the Chronicle, would involve much irksome repetition; and that we may be permitted to pass in discreet silence some of those petty versifiers, whose names hardly deserved to be rescued from that oblivion which was fast overtaking them. Dunbar, Douglas, and Lindsay, it is true, are intitled to honorable treatment: but their respective beauties and defects, as provincial poets, are not now to be ascertained. We shall notice, then, the several periods of the Chronicle with requisite brevity; and, in

compassion

compassion to mere English readers, we shall be sparing of our extracts.

As the most antient record of the Lowland poetry of his country, Mr. Sibbald quotes, from Wynton's Chronicle, two stanzas on the death of Alexander III.

> 'Quhen Alysandyr oure King wes dede,
> That Scotland led in luve and lè,
> Away wes sons of ale and brede,
> Of wyne and wax, of gamyn and glè:
>
> 'Our golde was changyd in to lede.
> Crýst, born in to virgynytè,
> Succour Scotland and remede,
> That stad us in perplexytè.'

Without formally calling in question the chronology of these lines, we cannot help observing that the language appears to be much less antiquated than that of several subsequent specimens, of which the dates have been unequivocally ascertained.

The author of a singular performance, intitled, *The Auentures of Sir Gawane*, is supposed to have flourished in the reign of David II., and to have been *Huchown* or *Hugh* of *Awle Ryale*, the same who is mentioned by *Androw* of *Wynton.* If we may be allowed to judge from the sample inserted in the Preface, an obsolete diction and a love of forced alliteration perplex the text; and we suspect that the style savours more of "quaynte Inglis" than of old Scotch. Through the mist of this forbidding phraseology, we occasionally discern the spirit of the old metrical romance, and somewhat of the gloomy painting of Dante and Schiller.

Under the reign of Robert II. (1371—1390.) flourished *John Barbour*, Archdeacon of Aberdeen, who wrote *The Life of Bruce.* The well known popularity of this work in the North is a manifest proof that patriotism may admire what taste must condemn. King Robert's Speech, on the eve of the battle of Bannockburn, (the passage here selected,) is uncommonly feeble, and altogether unsuited to an occasion of such splendid interest.

Andrew Winton, Prior of Loch-leven, is first introduced to our particular notice under the reign of James I., which lasted from 1405 to 1437.—Winton composed the *Orygynale Cronykil* of Scotland, a work more curious than pleasing or instructive, and which was lately published with suitable elucidations. Mr. Sibbald, therefore, confines himself to a short extract, which contains the legend of St. Serf.

The *Quair* by James I., though feebly protracted, and sprinkled with scholastic allusions, excels, in sweetness of description and regularity of numbers, the harsher effusions of a tasteless age. We can still relish his picture of spring, and with emotions of interest we recognize Windsor Castle, as described by a royal captive in the fifteenth century:

XII.

'Now was there maid fast by the Touris wall
A gardyn faire, and in the corneris set,
An herbere grene, with wandis long and small,
Railit about, and so with treis set
Was all the place, and hawthorn hegis knet,
That lyf was none, walkying there forbye,
That mycht within scarce any wight aspie.

XIII.

'So thick the beuis and the leves grene
Beschadit all the allyes that there were,
And myddis every herbere mycht be sene
The scharp grene suete jenepere,
Growing so fair with branches here and there,
That as it semyt to a lyf without,
The bewis spred the herbere all about.'

Simplicity, candour, and piety are observable in the concluding stanzas:

CLIX.

'Go litill tretise, nakit of eloquence,
Causing simpless and pouertee to wit,
And pray the reder to have pacience
Of thy defaute, and to supporten it,
Of his gudnesse thy brukilnesse to knytt,
And his tong for to ruele and to stere,
That thy defautis helit may bene here.

CLX.

'Unto impunis of my maisteris dere,
Gowere and *Chaucere*, that on the steppis satt
Of rethorike, quhill thai were lyvand here,
Superlative as poetis laureate,
In moralitee and eloquence ornate,
I recommend my buk in lynis seven,
And eke their saulis unto the blisse of hevin.
AMEN!'

The *Song on Absence*, conjectured, though on slight evidence, to proceed from the same royal pen, bears few marks of genius or of skill.

The *Houlat*, by *Holland*, supposed to be a satire on James II. is the first production which is noticed under the reign of that Prince. The alliterative jargon in which it is composed sets all criticism at defiance.

From the works of *Blind Harry*, which are too well known to detain us, Mr. Sibbald has prudently transcribed only a few pages.

Henryson's Fables, which follow next in order, are evidently the productions of a scholar, and smell of the classical lamp. The narrative, however, is often drawn out with dulness, while the formality of a separate and diffuse moral application leaves nothing to the exercise of the reader's judgment. He who has taste to relish the exquisite *naïveté* of La Fontaine will not easily endure the laboured prolixity of Henryson.

The pastoral ballad, intitled *Robene and Makyne*, deserves to be mentioned as a curious illustration of the significant adage, *He who will not when he may, when he will he shall have nay.* It is less obscure and less clumsily constructed than the Fables: yet, whatever may be its true date, it stands in need of several explanations.

Mr. Sibbald is of opinion that the popular song of *Peblis to the Play* was not composed by James I.; and, notwithstanding the respect which we entertain for such authorities as Percy, Pinkerton, and Ritson, we cannot overlook the remark of Lord Hailes. "This Prince," observes the ingenious commentator, "educated from his early youth in England, could not be acquainted with the manners of the Scottish Commons, or with the language of the vulgar." It is here added that the ballad does not correspond with that which is ascribed to James I. by Major, and that the latter is the only old authority for the common supposition. The emendations which have been adopted in the present edition are sufficiently plausible, but the meaning of some lines is still very doubtful. Curiosity prompted us to examine with particular attention a composition which still holds a distinguished rank in the vernacular poetry of Scotland: but we have perceived only a coarse picture of coarse festivity, from which we are abruptly dismissed for the best of all reasons, namely, that more could not be shewn:

> 'Had thair bein mair made of this sang,
> Mair suld I to yow say.'

With respect to the two small pieces, *Sir Penny*, and *How a Merchant did his Wife betray*, the preponderance of historical and internal evidence is in favour of their English origin. Mr. Sibbald does not dissemble that he has used freedom with the orthography: but this we apprehend to be an unwarrantable licence, and by no means according with his accuracy and circumspection in almost every other instance.

The first extract belonging to the period of James III. (1460—1488) is the *Testament of Faire Creseide*—obviously a continuation of the story of Troilus and Cresida, as related by Chaucer, and no unhappy imitation of that poet's style and manner. It is, indeed, so remote from the vulgar Scottish poetry of those times, that we feel some degree of hesitation in ascribing it to Henryson, its reputed author.

The *Bludy Serk* and the *Abbay Walk*, said to be the productions of the same writer, indicate some approaches to simplicity of style and ease of versification: but the *Ressoning betwixt Aige and Youth* is sadly deformed by constrained alliteration.

Of the *Three Deid Powis*, by some ascribed to Henryson, and by others to Patrick Johnston, the interpretation is more easy than that of the preceding specimens: but the sentiments are hackneyed, and expressed in language that has no pretensions to harmony or smoothness.

The *Perell of Paramours*, in four stanzas, is all that remains of *Mersar*, who is mentioned by Dunbar and Sir David Lindsay in terms of commendation. The treachery of male lovers is the theme of this short and unpolished lay; which recalls, by constrast, Metastasio's beautiful lines,

Imparate, imparate
Inesperte donzelle, &c.

The counterpart of the above, *A Ballade against deceitful Women*, is anonymous; and no man of taste will ever anxiously search for the author's name. It is copied from a collection published at Edinburgh in 1508.

From the same source, we are presented with a *Ballade against the Times*; which, it is insinuated, was meant to characterize the feeble reign of James III. We confess, however, that we have not been able to discover any very pointed allusions to this period of the Scottish history; and that the comparative obscurity of the style would induce us to refer this homely invective to some prior epoch.

Mr. Pinkerton seems to have been smitten with the *Murning Maidin*, an amatory ballad, of which the date and author are alike unknown. It certainly contains a few simple and pathetic touches, but has no claims to superlative commendation. We have laboured in vain to catch the precise meaning of several of the stanzas.

During the reign of James IV., the most celebrated Scottish poets were *William Dunbar* and *Gawin Douglas*. Their compositions have supplied the intelligent editor with very copious extracts, which we forbear to particularize, that we may not swell this article by the account of works already duly appreciated. A few short passages from such productions might have sufficed as specimens, and as links of the chronological series: or, at any rate, Mr. Sibbald should have declined to reprint such of Dunbar's pieces as betray a very exceptionable licence of sentiment and phraseology.

Of the *Flyting of Dunbar and Kennedy,* the prominent feature is low scurrility. There is reason, however, to believe with Lord Hailes, that the dramatic altercation is fictitious.—The *Invectivé 'against Mouth-Thankless,* and the *Prais of Aige,* are more flattering indications of Kennedy's taste and talents.

The second volume of the Chronicle commences with the reign of James V., which comprizes a period of twenty-nine years, viz. from 1513 to 1542. Here Mr. Sibbald introduces a republication of nearly all the works of Sir David Lindsay; in our opinion, a very unnecessary addition to his labour. The rhymes of this once idolized knight have had their fame, and were still sufficiently accessible to the curious and the *patient.*

The *Allegorie of Vertue and Delyte,* and the *Proheme to Hector Boece his Croniklis,* both by Bellenden, are now for the first time correctly printed. In the note subjoined to the Proheme, are some curious excerpts from the prose translation of Boece.

James V. was himself a poet; and Mr. Sibbald, with some of the most respectable of his predecessors, is willing that this monarch should be reputed the author of *Christ's Kirk on the Green.* In subject and style it bears a striking resemblance to *Peblis to the play;* and were we to decide from internal evidence alone, we should assign to it nearly the same date. The editor supposes St. Salvator's, or some church or village near St. Andrew's, to be the scene of this ballad: but we recollect to have heard, from some Northern friends, that a prevalent tradition places it at Lesly, in Fifeshire, on a spot which has since been allotted to the diversions of schoolboys.

Several pieces from the pen of Sir Richard Maitland of Lethington chiefly distinguish the turbulent period of the ill-fated Mary of Scots. In the poems of Maitland, we discern a taste approaching to correctness; while we fondly repose on ethical sentiment, and on that honest regard for the public peace and welfare which we expect from a faithful servant of the great and the enlightened advocate of the people.

Alexander Scott has been compared to Anacreon, because he indulged in amatory lays: but he has not equally manifested ease, grace, and delicacy. We could praise the salutary counsel and pious wishes of his *New Yere Gift to the Quene,* were they not terminated by the following puerile conceits:

XXVII.

'Prudent, mais gent, tak tent, and prent the wordis
Intill this bill, with will tham still to face,
Quilkis ar nocht skar, to baron far fra bowrdis,
Bot leale, but feale, may haell avaell thy Grace;
Sen lo, thow scho this to, now do hes place,
Receive, and swaif, and haif, ingraif it heir:
This now, for prow, that yow, sweit dow, may brace,
Lang space, with grace, solace, and peace, this yeir.

XXVIII.

'Fresch, fulgent, flurist, fragrant flour, formois,
Lantern to lufe, of ladeis lamp and lot,
Cherie maist chaist, cheif charbucle and chois;
Smaill sweit smaragde, smelling but smit of smot;
Noblest natour, nurice to nurtour not,
This dull indyte, dulce, dowble, dasy deir,
Sent be thy sempill servand *Sanderis Scott*,
Greiting grit God to grant thy Grace guid yeir.'

This Scottish *Anacreon* not only administered advice to his Sovereign, but to *wanton women* and eke to *lusty ladies*, in strains which we should blush to quote.

Clapperton is not more decorous when he relates the *Making of the Lairdis bed*, and an *Aventure on Weddinsday*. The coarseness of the age may be pleaded in behalf of Scott and Clapperton: but *select* compilers should respect their readers and themselves.

Among the anonymous performances of this period, we remark the *Bankis of Helicone*, on account of its uncommon measure. Mr. Sibbald has noted the air to which it is sung. The first stanza runs thus:

'Declair ye banks of Helicone
Parnassus hill, and daills ilk on,
And fountain Cabellein,
Gif ony of your Muses all,
Or nymphis may be peregall
Unto my lady schein,
Or if the ladies that did lave
Their bodies by your brim,
So seimlie were or yet so suave,
So beautiful or trim.
Contempill exempill
Tak be her proper port,
Gif onie sa bonie,
Amang you did resort.'

Wedderburn's *Gude and Godly Ballats* furnish us with a melancholy instance of the low taste of the times, when the adaptation of popular and merry ditties to sacred subjects could operate with success on the public mind. Did those feelings, which could be warmed or invigorated by such stanzas as the following, deserve to be honoured with the name of piety?

'The Sisters Gray before this day,
Did crune within their closter;
Thay feeit ane Freir, thair keyis to beir,
The feind ressave the foster;
Syne in the mirk he weill culd wirk,
And kittil them wantonlie,
    Hay trix, trim go trix,
    Under the grene-wod trie.'

'Of Scotland well, the Freirs of Faill,
The limmery lang hes lastit.
The Monkis of Melros made gude kaill
On Fridayis quhen they fastit.
The seily Nunnis keist up thair bunnis,
And heisit thair hippis on hie.
    Hay trix, trim, &c.'

Of these godly ballads, one begins thus:

'Quho is at my windo, quho, quho,
Goe from my windo, goe, goe'—

and was sung to the tune of

'Wha is at my chamber dore?
O widow arye wauking?'

A second was fashioned to the tune of *Johne cum kiss me now*; and a third to

'The hunt is up, the hunt is up,
And now it is almost day;
And he that's in bed with another man's wyfe,
It's time to get away.'

From such fanatical rhapsodies we turn to the *Battle of Harlaw*, which partakes of the spirit of the old heroic ballad. According to Pinkerton and Ritson, it is a composition of the 14th century; an opinion which we cannot readily embrace, because it contains few obsolete expressions. On the other hand, the precise date of the event (1411), and the frequent allusion to Northern scenery and incident, prevent us from coinciding with the present editor, who conjectures that it refers to the battle of Flodden. In this dilemma, we are tempted to rank it among the numerous class of modern and anonymous imitations of the antient ballad.

James VI. wrote *Recollis and Cautelis* of *Scottis* Poesie, at the early age of eighteen; and poets abounded more in his time that in any of the preceding reigns: but, as many of their performances appeared after the union of the two crowns, Mr. Sibbald chiefly limits his extracts to the productions of Montgomery, Arbuthnot, Hume of Polwart, Sempil, and the king himself.

The *Miseries of a pure* (poor) *Scholar*, by Principal Arbuthnot, of Aberdeen, are recounted with much truth, but with some prolixity. His *Praise of Women* is more just than poetical; yet a Principal of the present day, if inspired with the same sentiments, would probably express them with less *naïveté*.

The tedious yet well known poem, intitled the *Cherrie and the Slae*, might have suffered much greater abridgment. Montgomery's lighter pieces are not well calculated to excite interest. His *Solsequium* exhibits triple rhymes in the same line:

> 'Lyk as the *dum* Solsequi*um*, with care our*cum*,
> Swa stands with *me*, except I *be*, where I may *se*,' &c.

In his *Thanks for a Summer Day*, Hume presents us with some pleasing images, but without regard to gradation of thought or arrangement of natural objects.

Before we can understand the *Tragedy of Philotus*, (here ascribed to Robert Lord Semple,) we must endeavour to transfer ourselves to the time in which it was written; and, after all, we may perhaps be more inclined to yawn than weep.

Nicole Burne's *Admonition to the Antichristian Ministers of the deformit Kirk of Scotland* is a curious and very barbarous attempt to invest polemical theology with the garments of poesy.—We shall quote only three stanzas, and these by no means the most intemperate that might be selected:

> 5. 'Sik man, sik maister, as is said,
> Sik trie, sik fructe al tyme we sé;
> And as your maister's grund is laid,
> Lyk do the wallis and byging be:
> Father of leyis, stryf and iniquitie,
> Tentation, blasphemie, thift, and all the lave,
> Sik children has he procreat to be
> Duollaris into his Babilon Geneve!'
>
> 6. 'That chyre of Antichrist and desolation,
> That hure of Babylon, and Prince of Atheisme,
> That coup of poison for monie realme and nation,
> Blasphemaud Christ, levand in Barbarisme;
> Counsall that fosteris heresie and scisme,
> Witchcraft, adultrie, and may, gif ye will crave,
> With all the properties of Sathannis dragonisme,
> Place for the Antichrist in speciall is Geneve.
>
> 7. 'Mony be fosterit under this huris band,
> Divers in manners, doctrine and condition,

Warkmen to Nemrod, quha thocht to reich his hand
Heich to the heavins to have fruition.
Ane tour he buildit for tuition,
From the deluge of watter him to save:
Nemrod is Luther, sone of perdition,
That Romane Antichrist blasphemous knave.'

John Burel's *Description of the Queen's Majestie's maist honorable entry into the town of Edinburgh, upon the 19th Day of May* 1590, labours with details of splendid magnificence. The names of most of the precious stones, not excepting the *percudo* and *triapone*, (which we pretend not to define,) are tiresomely recited; and the arrangement of the brilliant clusters is managed with more profusion than delicacy.

The *Phœnix* and other poems of James VI. will be found deserving of perusal by those who take interest in the history of Scotish poetry and Scotish princes.

The last specimen in this collection is an ample extract from the *Paranesis* of William Alexander, Earl of Stirling, to Prince Henry—'a noble poem,' says Mr. Pinkerton, 'being his master-piece; and a work that does the patron and the poet great credit.' The quoted stanzas scarcely appear entitled to this high character: but they are superior to many of the contemporary effusions, which a sense of duty rather than of taste has induced us to examine.

Prefixed to the Glossary is a dissertation, of which the principal design is to prove that the *Caledonii* and *Picti* were the same people, and that the *Scotti* were synonymous with the *Hiberni.* This hypothesis, which is at least ingenious, was advanced by Sir John Clerk of Pennycuick in 1742, and is here stated for the benefit of those who have no opportunity of consulting the *Bibliotheca Topographica*, in which Sir John's paper is inserted. At this distance of time, and with few authentic historical documents to guide our researches, we shall find it extremely difficult to ascertain the precise distinctions of the different tribes from which the present inhabitants of Scotland are descended. Arguments derived from etymological disquisitions are often plausible, but as often fallacious. We cannot very readily subscribe to conclusions which rest on a forced explanation of the syllable *pit*, prefixed to the names of places in the Lowlands of Scotland. In that district of country, most of the names of towns, farms, and houses, are, obviously, of Gælic origin; and we perceive no reason why *pit* (the Celtic word for a *hollow*) should form an exception. This portion of a compound appellation occurs in many instances in which no vestiges can be traced of *associated villages*, and in which it is not to be presumed that *sowers of wheat* existed a thousand years before villages were known in the Highlands.

An important remark relative to the rhythm of many of the old Scotish and English poems occurs at page xlvi:

'Where the lines in general contain ten syllables, the measure does not, as in modern poetry, depend upon the division of the lines into a fixed number of feet. In the poems alluded to, the number frequently varies; and the syllables do not follow in order according to the modern rhythm of a short and a long syllable alternately, or, of a long and two short repeated. The measure seems rather to be regulated by the division of the time required for recitation of the line, into portions like musical phrases; not necessarily equal in the number of syllables, but requiring an equal period of time for their pronunciation. And it appears also that these portions correspond uniformly with what musicians call *common time*, or *four in a bar*; each line being adapted either to one or two bars.'

Mr. Sibbald farther illustrates this peculiarity of rhythm by musical notation.

In the composition of his Glossary, Mr. S. proposes to have adopted Ruddiman's *alphabetical explanation of hard and difficult words in Gawin Douglas' Translation of Virgil's Æneis*, as the ground-work of his interpretations. He has, however, collected with diligence and discrimination from various other sources; and his list is the most complete of the kind that we recollect, and contains many articles not included in the Chronicle. At the same time, we must observe that it is inadequate to the purposes of minute and satisfactory explanation; that among the *Scotish* words we find *chattels*, *schedule*, *clank*, *clatter*, *fet*, *fling*, *glebe*, *score*, and others which occur in Johnson's Dictionary; that, in the *English* explanations, we meet with *mis-marrowed*, *bing*, *heather*, *crate*, *swirly*, &c.; and that *dryf*, *gudeliare*, *stellifyit*, *nowmer*, *tavartis*, *vtrid*, *yas*, *ernand*, *furmage*, *garray*, &c, &c. &c. are wholly omitted. *Dowf* is twice explained, and with little difference, except that in the first instance it is given as a form of *deaf*, and in the second as derived from the Teutonic *doof*, which is translated *surdus*. Between these, *Dowless* and *Dowerit*, misplaced in respect to alphabetical arrangement, are inserted.

We have been much pleased with the good sense and accuracy which stamp most of Mr. Sibbald's verbal explanations; for it is seldom that he mistakes the meaning of a word, or indulges in remote derivations, unless when misled by his partiality for Gothic sources. It is more probable that *attamie* (a human skeleton) is a corruption of *anatomy*, than a derivative of *atum* (spirit): for what spirit is there in a skeleton? *Begarit* (stripped) is more commodiously fetched from the French *bigarré*, than from the Teutonic *be-gaeden* (to deck).—*Belly-blind* is said to be equivalent to *hide and seek*; but we are much deceived if it do not exactly correspond to *Blind man's buff*. We have reason for believing that *Devet* is applied to a thin turf, without any special relation to an oval form. *Dominie* is explained *parson*, *minister*, whereas it more frequently denotes the *parish schoolmaster* or *precentor*. How *Gile-vat* should be derived from the Danish *gaer* (yeast), we are at a loss to conceive: we find it also written *Gyll-fatt* and *Keel-vat*, which are, perhaps, different forms of *cool-vat*, the cooling-vat.—*Herle* is defined, 'some kind of bird, perhaps a heron:' but is it not the French *harle* (goosander), which Belon, if we rightly recollect, sometimes writes *herle?*—We had noted many similar remarks, but shall no longer detain the reader.

Art. III. *Lectures on Comparative Anatomy*. Translated from the French of G. Cuvier, Member of the National Institute, Professor in the College of France, and in the Central School of the Pantheon, &c. By William Ross, under the Inspection of James Macartney, Lecturer on Comparative Anatomy and Physiology in St. Bartholomew's Hospital, &c. 2 Vols. 8vo. 1l. 1s. Boards. Longman and Rees.

The important and dignified study of physiology is much indebted, for the progress which it has made, to the observation and industry of the comparative anatomist. The most accurate knowlege of the structure of the human body is not, alone, sufficient to explain the nature of many of those functions which it exercises; and it is only by extending our observations to analogous organs in brutes, that we are able to discriminate the constant and indispensible circumstances of organization, from such as are secondary and accidental. Comparative anatomy thus assumes a high rank for interest and utility in the circle of science, and opens an extensive and valuable field of observation to the inquiries of the philosopher. Few men possess the opportunities of prosecuting this branch of knowlege which the author of the present Lectures enjoys; and this circumstance gives a sanction to his work which, we are happy in being able to say, is confirmed by the abilities and industry manifested in the execution of it.

Before we enter on a general view of the Lectures, it is necessary to remark that, though they are nearly in the state in which they were delivered by M. Cuvier, (who does not hesitate to acknowlege them as his own, and to take on himself the responsibility of every assertion contained in them,) we are immediately indebted for them to M. Dumenil, one of his pupils, who published them from his notes, under the inspection and with the complete sanction of his master. It must be observed,

served, likewise, that in the lectures which now appear, the organs of motion and those of sensation only are discussed. In an introductory letter addressed to M. Mertrud, which informs us of these and some other particulars, the author takes occasion to throw out a very ill-founded aspersion against English Philosophers, whom he accuses of 'contemning the labours of foreigners, and esteeming and even consulting almost exclusively the works of their own countrymen.' The charge is not direct, but its application is sufficiently obvious; and it is not an extraordinary one, as coming from a Frenchman, though it is far from being congenial to M. Cuvier's usual candour, liberality, and correctness.

The first Lecture is occupied with general views on the functions of animal bodies, the organs of which they are composed, and the principal differences and relations which exist in those organs. The author objects to the common division of animal bodies made by naturalists, as only being useful for external discrimination, but totally insufficient for the purposes of comparative anatomy. He therefore adopts a classification deduced from circumstances of similarity in the principal organs, and, pursuant to this arrangement, divides the whole animal kingdom into two great families, viz. animals which have vertebræ and red blood; and those which are without vertebræ, and for the most part have white blood.—The vertebral animals are subdivided into such as have warm, and such as have cold blood; and the warm-blooded are again subdivided into mammalia and birds, the cold-blooded into reptiles and fishes.

Animals without vertebræ form a much less regular series than the vertebral. They consist of the Molluscæ; the Crustaceæ; insects; an intermediate class, which comprizes terrestrial worms and leeches; and Zoophytæ. The various subdivisions, made in obedience to the principles here adopted, are given at some length, and are, for the sake of perspicuity, formed into tables at the end of the first volume.

Lecture 2. relates to the organs of motion in general, and considers the nature of the muscular fibre and bones, as well as of the hard parts which supply the place of the latter, the articulations of bones and their motions, and the structure and use of tendons, with the composition of the muscles and their action.—The ultimate parts of muscles are regarded by the author as mere crystallizations of the fibrine or coagulable lymph of the blood, which the muscular structure is endowed with the property of separating and appropriating. Though here, however, M. Cuvier mentions it as a component part of the blood, which requires only repose to make it coagulate, he afterward is induced to represent it as not manifestly contained in either blood or lymph, but as being a peculiar product of respiration. Febrine he considers as the substance in which irritability exclusively resides: but at the same time he admits that it only possesses this property when attached to nerves and blood-vessels. The great force which the muscular fibre is capable of exerting, he thinks, is to be attributed to some chemical change in its substance, effected by the operation of nervous influence; which, from many circumstances, but particularly from Galvanic experiments, he is disposed to refer to the agency of an invisible fluid. On the subject of Galvanism, he inaccurately states that its conductors are not in general the same as those of electricity.

The second article treats on the substance of the bones, and the hard parts which supply their place. Here the author describes the process of ossification, and the peculiarities with which it is attended in various kinds of bones, and different species of animals. He cannot determine the manner in which calcareous phosphate is deposited for the formation of bones, but he deems it probable that it combines with the jelly of the cartilage, at the time when the blood is fullest of calcareous phosphate. Among the more remarkable phænomena of osteogeny, or the developement of the substance of the bones, he gives this curious account of the formation of the horns of the Deer:

'These horns, in their perfect state, are true bones both in their texture and in their elements: their external part is hard, compact, and fibrous; their internal part is spongy, but very solid. It has no large cells, no medullary cavity, and no sinuses. It is sufficiently well known what their external forms are, whether in different species, such as the *elk*, the *rein deer*, the *fallow-deer*, the *stag*, the *roe-buck*, &c. or at different ages in the same species. But these objects belong to natural history, properly so called. The bases of the horns adhere to, and form one body with the os frontis, in such a manner that, at certain ages, it is impossible, from their internal texture, to determine the limits between them; but the skin which covers the forehead does not extend further; a denticulated osseous substance, called the burr, surrounds it; there is neither skin nor periosteum on this substance nor on the rest of the horn; on these parts are only to be seen furrows more or less deep, which are the vestiges of vessels that were distributed along their surface when they were soft. These hard and naked horns remain only one year on the head of the stag; the period of their fall is varied according to the species; but when it is near, there appears, on sawing them longitudinally, a reddish mark of separation between them and the eminence of the frontal bone which supports them. This mark becomes more and more apparent, and the osseous particles of that part lose, at last, their adhesion. At that period a very slight shock frequently makes the horns drop off; two or three days commonly intervening between the fall of the one and that of the other.

'The eminence of the frontal bone, at that time, resembles a bone broken, or sawed transversely, and its spongy texture is laid open. The skin of the forehead soon covers it; and when the horns are about to shoot again, tubercles arise, which are, and which remain, covered by a production of the same skin, until they acquire their perfect size. During the whole of that time the tubercles are soft and cartilaginous: under the skin is a true periosteum, in which vessels, sometimes as thick as the little finger, are distributed, and penetrate the mass of cartilage in every direction. The cartilage ossifies gradually as other bones; it passes through the same stages as the bones of a fœtus, or of an infant, and finishes by becoming a perfect bone. During this time the burr at the base of the horn penetrates the indentations through which the vessels pass, and also developes itself. The indentations, by their growth, confine the vessels, and in the end obstruct them. Then the skin and periosteum of the horns wither, die, and fall off; and the bones again becoming bare, in a short while drop off, to spring up anew, and always more considerable in size.'

Shells are described as being composed, like bones, of a calcareous matter uniformly disposed through their whole body, and connected with a gelatinous substance. Some animals, as muscles, have their shells composed of strata agglutinated together like leaves of paper in the formation of pasteboard. At a very early period, there is simply one thin matter: but, as the animal increases in size, new strata are formed on the inner surface of the shell, which gradually extend beyond the edges of all the preceding strata, and add to its size, in length, breadth, and thickness.—Whether this augmentation is produced by developement or by simple juxtaposition, or whether the nutritive vessels deposit the calcareous juice at different points, or that it merely transudes through the skin of the animal, and attaches itself to the perishing strata, are questions on which physiologists are not yet decided.

In the third article, the author notices the various peculiarities in the articulations of animals, which frequently have a considerable influence in their œconomy, by determining the motions of which the bones are susceptible. The suture, which does not occur in man except in the head and face, is the means by which the ribs of the tortoise are articulated into each other, and the vertebræ of the back, in order to form the shell: hence fossil shells of the tortoise have been sometimes mistaken for parts of the human cranium. Several curious species of articulation are mentioned, in this section, as occurring in different animals, when peculiar effects are necessary.

The last two articles are devoted to the consideration of the structure and use of tendons, the action of muscles, and to general remarks on the skeleton.

Lecture 3. treats of the bones and muscles of the trunk; the 4th, of the anterior extremity or pectoral member; the 5th, of the posterior or abdominal member; and the 6th, of the organs of motion in animals without vertebræ. From the nature of the subjects of these lectures, it may readily be imagined that much minuteness of description is employed, which precludes analysis, and scarcely admits of interesting abstract.

Lecture 7. relates to the organs of motion in action. The 1st article, which treats of standing, mentions a curious structure in storks, by which they are enabled to pass whole days and nights on one foot, without being fatigued. The articulating surface of their tibia has a projection in it, which, on extending the leg, is received into a corresponding depression in the femur, while at the same time the lateral ligaments keep the joint firm. By these means, the extension may continue without any assistance from the muscles: while in most animals, extension requires a constant muscular exertion: though it is not in general the exertion of one set of muscles entirely, but seems to be effected by very small alternate flexions and extensions. This section also contains several interesting observations on the disposition of parts, in animals which stand on two feet with the body vertical or not vertical, and in such as stand on four feet. Man, it is observed, is the best adapted, from the width of the foot, and the large size of the pelvis, to maintain a vertical position; and this formation is also assisted by the facility with which he can keep his head erect, owing to the position of the *foramen magnum* under the middle of the head. Birds have the principal weight of the body anteriorly, in order to bring the centre of gravity nearly under the shoulders in flying. This conformation, however, makes it necessary that they should, for the purpose of sustaining the same centre with the feet, have a considerable flexion in the *femur* and *tarsus*. The length and flexibility of the neck give them a great facility of varying the centre of gravity, so as to preserve the equilibrium of the body. In sleeping, that they may place the greatest weight above their feet, they throw their head back, and turn it under the wing. Their steadiness, however, is more effectually insured by a structure first remarked by Borelli: which consists in the 'tendons of the flexors of the toes passing over the articulation of the heel, and their union with a muscle which comes from the region of the ubis, and passes over the knee.' By this structure, the mere eight of the body pressing down the legs has the effect of drawing up the tendons, and making the toes bend, by which means they grasp any twig on which they may choose to perch.

The remaining articles of this lecture, which concludes the first volume, discuss the subjects of walking, seizing, climbing, leaping, swimming, and flying.

Volume II. is appropriated to Lectures on the organs of Sensation; the first of which, the 8th of the whole series, treats of the head considered as the principal receptacle of the organs of sense.

M. Cuvier attaches considerable credit to various observations which have been made on the connection existing between the intelligence of the animal, and a certain proportion which the size of the cranium or brain bears to the face, to the whole body, or to the whole mass of nerves. An extensive cranium, and small face, are supposed to indicate a high share of intelligence, and these are what man possesses in a pre-eminent degree. The facial angle of Camper is that which best expresses the proportion of those parts, and its relative magnitude has been regarded as the measure of the intellectual faculties. This angle is largest in Europeans; is smaller in Negroes, and gradually diminishes from monkies to the lowest order of animals. In elephants and owls, however, whose frontal sinuses are very capacious, the author remarks that this angle cannot be considered as determining the comparative magnitude of the brain.—The facial angle, it may be observed, is formed by the intersection of a line supposed to be drawn 'along the edge of the upper incisores and prominent part of the forehead,' with another formed 'by bisecting longitudinally a plane passing through the external *meatus auditorii*, and the inferior edge of the anterior aperture of the nostrils.' Nearly similar proportions are found to exist between the area of the face, and longitudinal or vertical sections of the cranium, in different animals.

The remaining part of this lecture is occupied with a minute detail of the several peculiarities in the bones of the head of various animals; after which the author, in the 9th Lecture, enters on the examination of the brains of animals with vertebræ. It is only in the more perfect animals, that the connection of the different parts of the nervous system, and particularly the presence of its central parts, are absolutely requisite to the existence of its functions.

'The necessity (he observes) of this connection increases in proportion to the magnitude of the common trunk, compared with its ramifications. The more equally the medullary mass is distributed, the less essential is the existence of central parts: animals which have this sensitive substance diffused over the whole body, as is the case in *polyps*, may be divided and subdivided to any degree of minuteness, yet each fragment will be endowed with particular *self-existence*, and become a separate and perfect individual of its kind.'

The origin of the nerves is a point of considerable difficulty to ascertain: but the author thinks that it is much deeper in the substance of the brain than is generally imagined. To the common tunics usually allowed to them, he adds (with some modern anatomists) a membrane, the *neurilema*, which penetrates into the interior of each nerve, and forms *septa* that divide the medullary filaments from each other; and which seems to be no more than cellular membrane, which pervades every part of the body. He conceives that there is no evidence of the nerves being tubular, and considers it probable that nervous influence consists in a matter to which the nerves serve as conductors, while all other parts of the animal body are cohibents.

Considerable differences in appearance, texture, &c. occur in the brains of various animals. The proportional quantity of the cortical substance is greatest in man, and seems to diminish in the cold-blooded animals. It is not known what particular part of the brain is destined to receive impressions: but considerable portions of that viscus have been lost by wounds, without producing any diminution in the sensitive faculty. The pineal gland, and *corpus callosum*, have been regarded by some as the *sensorium commune*: but these parts are not present in all animals.—The cerebellum is common to every one, and may have some claim to be deemed the centre of sensation: but M. Sœmmering is of opinion that a solid body is less adapted to receive impressions than a fluid; and therefore he concludes that the fluid contained in the ventricles answers all the conditions of the problem. Many sympathies, which exist between different parts of the body, are in this chapter traced to connections between the nerves which supply them.

In considering the proportion of the mass of the brain to the rest of the body, M. Cuvier annexes tables, in which those proportions have been determined in a great number of animals: whence it appears that man has, on the whole, the largest brain; and that, when he is surpassed, it is only in such animals as are lean and meagre, as mice, small birds, &c. The proportion of the cerebellum to the brain, and of the whole encephalon to the *medulla oblongata*, have been made the foundations of important deductions by several authors. Sœmmering and Ebel think that the latter may be taken as forming an excellent criterion of the degree of intelligence enjoyed; and they conclude that it is more in favour of the brain in man, than any other animals. From the nature of these deductions, however,

ever, they are to be taken with considerable allowances; and some striking exceptions to them are suggested by the present author.

The concluding portion of this lecture is appropriated to a description of the different parts of the brain in birds, reptiles, and fishes.

Lecture 10. gives a minute detail of the distribution of the principal nerves in animals with vertebræ; and the 11th contains a description of the nervous system of animals without vertebræ, when any could be traced.

We then arrive at the 12th lecture, in which the author considers the organ of vision, and follows its various and interesting peculiarities through different species of animals. He does not admit that Mr. Home's opinion of the manner in which the eye accommodates itself to the different distances of objects can account for distinct vision at every distance, but he does not bring forward any new ideas of his own on the subject. The iris he regards as inirritable in itself, and as obtaining its sympathy with the retina from the brain, since there is no immediate connection between them. Its motions are for the most part involuntary: but some animals afford an exception to this rule, as the Parrot, which can open and shut its pupil at pleasure. The Ray and Torpedo possess a very curious peculiarity:

> ' In them the superior edge of the pupil is prolonged into several narrow stripes, disposed in radii, and representing together a palm leaf; these shreds, or stripes, are gilded externally, and black internally. In their ordinary state they are folded between the superior edge of the pupil and the virtreous humours: but when we press the superior part of the eye with the finger, they unfold themselves, and cover the pupil like a window-blind. It is probable that in life they close the pupil in this manner, either at the pleasure of the animal, or in consequence of the action of intense light. The *torpedo* can completely shut its pupil by means of this veil.'

Birds have three eye-lids, the upper, lower, and *membrana nictitans*, which last can be used to cover the eye, and in some to look at bright objects through it. It is drawn over the eye by means of two muscles, and returns to its former situation by its own elasticity. A rudiment of this organ is seen in man, which is more considerable in quadrupeds: but, from the want of proper muscles, it cannot completely cover the eye.

The 13th lecture treats on the ear, or the organ of hearing, and contains much minute anatomical description of the different parts concerned in this function in the various tribes of animals. The only part of this organ uniformly present in all animals is a gelatinous pulp, which is covered by a fine and elastic membrane, and in which the last ramifications of the auditory nerve are lost.

Lecture 14. respects the sense of touch, and its organs.—Man, it is observed, has this sense more completely than any of the other vertebral animals: but, among the invertebral, it improves in proportion as the other senses degenerate, and in some of them it exists in a most exquisite degree.

'The organ of touch is more perfect, in proportion as the hand is divided into distinct and moveable fingers, which is the reason why man enjoys a considerable superiority over other animals, in respect to the powers of feeling. Monkies indeed have the hand organized like that of a man, but they cannot move the fingers separately, as they have no proper extensor or flexor muscles: besides, their thumb is shorter, and cannot be so easily opposed to the other fingers. It is, however, on this opposition of the fingers that the faculty of seizing the most minute objects, and of distinguishing their slightest eminences, depends. But if the hand of *monkies* be less perfect than that of man in this respect, they have a more advantageous organization of the foot, the toes of which are longer and more moveable.'

It is by the sense of touch that M. Cuvier supposes bats enabled, when blind, to find their way in their flight through winding subterraneous passages; which power is referred by Spallanzani to a sixth sense. In this lecture, the author examines the organization of the skin, and its differences in various species of animals; also of muscles, glands, and coverings, and the appendices which supply the place of fingers in exercising the sense of touch.

The 15th and last lecture is devoted to the organs of smell and taste, which are described as only exalted modifications of the sense of feeling, and as materially connected with each other. Acuteness of smell seems invariably to be proportioned to the extent of the olfactory membrane, and in some animals is possessed in a very extraordinary degree. No use is generally attributed to the nasal sinuses but that of secreting an aqueous humour for lubricating the interior of the nose; since they do not appear to receive any ramifications of the olfactory nerve. It is certain, however, as the author observes, that in animals with the most perfect smell these sinuses are the longest; and hence he conceives that they may be intended as reservoirs for a great quantity of air impregnated with odorous particles.

From this brief summary of the present volumes, which the nature of the subject has necessarily rendered thus limited, our readers will be able to form some idea of their importance. Only two great divisions of the work have hitherto been accomplished;

plished: but the manner in which they have been executed makes us earnestly wish for the result of the author's researches into the other parts of the animal œconomy. The method which he has adopted is certainly that which is best fitted for the prosecution of his subject: but when the plan is completed, it would be desirable to have a general account, selected from it, of the principal peculiarities belonging to certain descriptions of animals, in order to bring forwards at one view the more important circumstances of their organization.

Art. IV. *The Outlines of the Veterinary Art;* or the Principles of Medicine as applied to a Knowledge of the Structure, Functions, and Œconomy of the Horse, the Ox, the Sheep, and the Dog, and to a more scientific and successful Manner of treating their various Diseases. The whole illustrated by Anatomical Plates. By Delabere Blaine, Professor in Animal Medicine. 2 Vols. 8vo. 1l. 5s. Boards. Longman and Rees.

We find some degree of difficulty in reconciling the title assumed by this author, to any acknowleged standard of medical rank. Professor is a high sounding word; and though it is not, we presume, intended to mean any thing higher than practitioner, it nevertheless conveys the idea of a more than ordinary share of erudition and consequence. Animal medicine, also, is not without a portion of learned obscurity attached to it, and might naturally be understood to apply to the diseases of the whole animal creation, if we were not informed that the author devotes his attention exclusively to those of the horse, the ox, the sheep, and the dog.

This extensive work (which consists in the whole of above 1300 pages) is divided into three parts. The first gives a general view of the history of medicine, both human and veterinary, and of the history and elements of chemistry and comparative anatomy; the second is confined to the anatomy and physiology of the horse; and the third treats of the causes, symptoms, and cure of the diseases of the horse, ox, sheep, and dog. In the execution of this comprehensive plan, the author upon the whole deserves considerable credit: but we must not forbear to add that his digressions are too frequent, and that he is often unnecessarily prolix.

In the article appropriated to the history of veterinary medicine, Mr. Blaine takes a retrospect of the progress of this art from the time of the Greeks; with whom it was in so much estimation, that its practice was sometimes blended with that of the physician. Vegetius, who lived about 300 years after Christ, is considered as the veterinary Hippocrates; and his work, *de arte Veterinariâ*, was the oracle of many succeeding ages. The greatest number and the most valuable treatises were, however, reserved for the 18th century, when the importance of this subject began to be duly estimated: but it was not till the establishment of the Veterinary College, that, in this country, a regular and systematic attention was given to the art, and such a degree of respectability annexed to the study and practice of it, as was sufficient to make it an object of attention with men of education.

The chapter on Chemistry contains little more than an explanation of some general terms, with references to a few works adapted to the study of its principles, to which the author recommends the Veterinarian to pay particular attention. Some of the more striking peculiarities of the great divisions of animals are given, in a very general way, in the chapter on Comparative Anatomy; after which Mr. B. proceeds to one of his more material objects, the examination of the structure, functions, and œconomy of the Horse. These subjects he treats at very great length, about one half of the whole work being appropriated to them: but, as he informs us that his anatomical observations have been deduced from actual dissection, they may be regarded as particularly worthy of notice, though they do not afford much opportunity of analysis or abstract. The 1st section is occupied with an account of the external formation of a horse, and the objects to which it is necessary to attend in forming a judgment of this animal. The judicious management of the bridle is strongly maintained, as of great advantage for keeping up his spirit and preventing fatigue. 'By means of the bridle,' says the author, 'you converse with your horse;' and by properly managing it, 'different sets of muscles are alternately called into play, the horse is at one time pressed forwards with the legs and a loose rein; at others, his centre of gravity is changed, and the principal action thrown on the hinder extremities, thus relieving the fore legs which were before principally concerned.'

In the chapter on Zoology, the author gives an account of the mode of ascertaining the age of horses, by the teeth: but, in order to make it intelligible to those of our readers who have not been accustomed to horses, we must premise that *Nippers* signify *incisores* or *cutting teeth*, and *Tushes* the *cuspidati* or *eye-teeth*, while the grinders have their ordinary import:

'A colt is usually foaled with six grinders in each jaw, three on each side.

'In ten or twelve days he puts out two nippers in front, above and below.

'In a fortnight after, the two middle ones appear; and in two or three months from this, the corner nippers are pushed out.

'From this, till he is a year old, no great change takes place, except that the cavity in the nippers begins slightly to fill up, and appear worn, and the neck of each tooth is particularly distinct. He has likewise now four grinders on each side above and below, three of the milk set, and one permanent.

'At a year and a half the cavity in the nippers is nearly filled up, and he has now three milk, and two permanent grinders in each jaw above and below.

'At two years, what little remains of mark were in the nippers is now effaced, and they appear like the same teeth in an eight year old horse: at this time likewise, the first milk grinder above and below falls.

'About two years and a half, and always before he is three, the two front nippers fall out, and, as the permanent ones are some little time coming to perfection, a colt experiences some difficulty in grazing: it might be proper, therefore, at those times, to give him some cut food.

'Between the third and fourth year, usually about three and a half, the two next nippers appear above and below, and the second milk grinder disappears about the same time, leaving him now six molar teeth on each side above and below, one colt, and five of the permanent set.

'About four and a half, the two corner nippers fall out to give place to the last set. The last milk grinder likewise does the same, and soon after the tushes appear. From this time he is no longer called a *colt*, but a *horse*: and if it is a female, on the falling of the corner nippers, she drops the name of *filly*, and assumes that of *mare*. It is about this time a horse is supposed to be becoming useful, arriving at his strength, and being capable of enduring some fatigue; and, as till this period, he is objected to for the purposes of utility, so it becomes a matter of study with dealers possessing colts, to make them appear older than they are really. It is, therefore, very common for them in a promising well grown colt, less than four years old, to draw out the corner milk teeth, on which the horse teeth below appear soon after; the reasons for which we have before explained: they likewise, at the same time, cut the bars to produce the tushes; and when such a colt is docked and nicked, it is not easy to detect the deception: but if to an examination of the usual appearances, is added an observance of the grinders, the imposition may be discovered: neither can the animal gain the true appearance of the age they wish, unless the front nippers appear filling, and the corner ones are nearly equal with the rest.

'At five and a half, in a natural state, the internal wall of the corner nippers is on a level with the rest, and the tushes are compleatly come out, which now present a pointed body curved inward, with the outer surface round and smooth, but the inner surface concave and grooved.

'At six years old, in general cases, the black mark or cavity in the two front lower nippers, which was before wearing, now becomes completely effaced.

'At seven the same mark or cavity in the two next, or intermediate teeth of the posterior jaw, likewise is completely worn out, and the tushes appear something blunted. If a horse has been early and hard rode, he has usually windgalls, knuckles over, or has splents or spavins.

'At eight, the cavity in the lower corner teeth is lost, and now a horse is said to be aged, and to have lost his mark. But these cavities in the upper nippers are found to disappear more slowly, and at eight when the whole of the others have become effaced, only the two front upper ones are filled.'

Some other distinctions are annexed, which may serve to discover the age of a horse after this period: but they are admitted by the author to be very uncertain.

There are a few peculiarities in the structure of the horse, which we shall briefly notice. Like many other animals, he has a *membrana nictitans*, or third eye-lid; which is a firm cartilaginous body, situated at the inner canthus of the eye, and capable of being brought forwards by the action of the retractor muscle. By farriers, it is called the haw, and is sometimes ignorantly cut off in ophthalmia; when, as it often happens, it is brought farther forwards than usual in order to keep off a part of the light. The eyes in horses are particularly liable to disease, and much judgment is necessary to determine when they are in a state of health.

The *stomach* is small, compared to the bulk of the animal, and hence he requires a frequent supply of food, and the greater part of the function of digestion is carried on in the intestines.—At the upper orifice of the stomach, the muscular fibres form a kind of sphincter, which prevent the regurgitation of food, and are therefore the cause of his not being able to vomit. The inner covering of this organ is composed of a cuticular and villous portion. The cuticular portion extends over nearly one half of the stomach, taking in the first part of it, or all its greater extremity. 'It is peculiar to such animals as appear destined to live on grain, as horses, asses, rats, and mice, and forms a third species of stomach, between the true membranous one of graminiverous animals, and the muscular of the carnivorous tribes; and it may be considered in a slight degree as a species of gizzard, resembling the structure of those animals, as fowls, who have organs to make up for the want of teeth.' The villous or sensible part appears in folds, which form a species of valve at the pylorus or lower orifice. On both of these coats, is frequently found a species of worm called a *bott*, supposed to be the larva of the *œstrus equi*, a peculiar kind of fly.

'These animals attach themselves by two tentacula or hooks situated at their smaller end, and which hooks are so inserted into the substance they attach themselves to, as to require no farther exertion of the animal to keep themselves firm in their situation: from this it is that when dead and forming a preparation they are seen adhering as firmly as ever for years afterwards. Their body is a long oval, of a redish colour, furnished with 11 or 12 circles surrounded with strong hairy processes pointed towards the truncated extremity or large end. Naturalists have differed about the situation of their mouth, but La Fosse and Mr. Clark both describe it as situated between the tentacula.'

The *cæcum* appears to be an important organ in the horse, destined to answer the part of a second stomach.

'The food, or more properly the macerated mass of the small intestines, mixed with the biliary and pancreatic juices, here undergoes some farther change; and the cæcum has an evident structure, favourable to its detention within it, and to the circulation of this mass throughout all its parts. It has two blind ends, one of which forms its basis and near to which enters the ilium; the other forms its apex and extends up towards the diaphragm. From one part of the basis the colon commences, but it commences by a very contracted portion; and this contraction, it is evident, is for the purpose of preventing the entrance of the contents of the ilium, till they have passed through the cæcum.'

The horse has no gall-bladder, his bile being carried by the hepatic duct into the duodenum.

Mr. B.'s description of the foot is given at considerable length, and for this part the author appears to be much indebted (not without acknowlegement) to Mr. Coleman. In the chapter on shoeing, the various shoes which have been recommended are noticed, and among them that of the Veterinary College: but the author does not give a decided opinion respecting that which has the best claim to general adoption, though he seems to prefer the last mentioned.

The concluding part of this work treats on the Practice of veterinary medicine; in which, as Mr. Blaine seems to speak from ample experience, his observations are likely to be correct and important. In the section on purging, he makes some observations with which we shall conclude our extracts.

'There is but little analogy between the horse and man in this evacuation. A want of this knowledge has led persons into improper conclusions, and very improper administrations. Substances that are brisk cathartics to the human intestines, have little effect on the horse. Jalap is a remarkable instance of this; hence the folly of adding this substance to the purges of horses, as is usually done. The next consideration is that from the increased track of intestines, and their increased dimensions, but more particularly from their not being assisted by an erect position, they are more irritable in the horse than the human; and hence one dose of physic weakens a horse more than three in a man, and therefore great caution is necessary in its administration.

stration. A third consideration is, that more is necessary to purge a sick horse than one in health. This may appear strange, but is easily accounted for. The horizontal situation of the body, and the long track of intestines; the largeness of the cæcum, and the particular entry of the ilium into it, is the reason that cathartic medicines are not hastily acting, and the intestines require to be put into motion by exciting some degree of irritability in them, or by rousing them into action by a greater determination of blood to them: this is done by exercise; and which is found to have such an effect, that double the quantity of aloes that will purge a horse when exercised, would not produce a stool without; and hence in sick horses, where exercise would be improper, the quantity must be much increased. It is therefore necessary to remember, that a larger or a less quantity of any purging matter is found to irritate the bowels in proportion to the quantity of exercise used; but this in my opinion should never exceed walking exercise, and that not longer than three hours in the day; an hour in the forenoon, an hour at noon, and an hour in the evening. If the horse is very strong and has been found to be worked with difficulty on former occasions, an hour and a half may be allowed; but as soon as he purges freely it should be discontinued.

'A fourth consideration in purges is, that by being drastic they frustrate their own end; for they weaken the body and encourage disease, instead of strengthening it, and removing disease. The strongest horse should never have more than eight drams of aloes; few require more than six; many are purged with four. Horses are killed very constantly by too strong physic. Nothing is a greater proof of the folly and barbarity of this custom, than that a horse is generally considered as incapable of working after physic in less than a month. A horse should receive all the benefit of physic, and yet be as fit to work in three or four days from its *setting*, as at any period of his life.

'A fifth consideration of great moment is, that no purging medicine, particularly of the active kind, should ever be given to a horse in health, without his being previously prepared by bran mashes, which soften the fæces and give a tendency to an easy removal; for as we have shewn that the cæcum and colon retain the food a great length of time lodged within their cells in hardened masses; so if by a drastic purge the small intestines are irritated to an hasty expulsion, the large intestines not being yet influenced to this, the fæces accumulate and inflammation follows: and when horses die of strong physic it is always found to have inflamed the large guts more than the others.

'A sixth consideration is, that purging only acts by depriving the blood of its more watery parts; therefore no notion of evacuating humours, or cleansing the blood, should ever be formed. Humours, according to the idea generally formed of them, never exist; and the blood as a living fluid cannot be materially altered without death. Nor is the fat ever brought away by the intestines: what appears sometimes like it, and is so considered, is nothing more than the effects of inflammation brought on by excessive purging, and which is always dangerous.

'Purging makes horses lean, because it stimulates the absorbents to repair the loss of the blood by taking up other fluids of the body; hence purging lessens most of the secretions.

'Physic I would recommend to be given thus: In the morning it is to be administered, let the horse fast from nine till twelve o'clock, or from ten to one; then give him one or two locks of hay (two general handfuls), after which give the ball with a hornful of warm ale or gruel; fast one other hour, when permit him the moderate use of hay: all his drink should be warm, and he should have walking exercise during the day, and a mash at night: early on the following morning let him be exercised for an hour, or a half, but only briskly walked: pursue this mode at intervals till he purges, but be careful of exposure to the cold: he should if the weather is severe be walked with body cloaths on, and the stable be cooled for his reception, if the difference of temperature between the air and stable is considerable.'

This publication is illustrated by nine anatomical plates: of the engraving of which the author himself speaks modestly, but the correct drawing of which he can venture to assert, since they are his own delineations from actual subjects.

Art. V. *The Defence of Order*, a Poem, by Josiah Walker, A.M. 2d Edit. Crown 8vo. pp. 176. 6s. 6d. Boards. Longman and Rees. 1803.

The Defence of Order seems to promise nearly as much poetry as *an Apology for the Bible*, or, *an Act to prevent mutiny and desertion among his Majesty's forces*. A grave deportment, it will be said, befits the "muse of order;" and, doubtless, her chastened strains reject the bold excentricities and exalted frenzy of the lyric lay. In the present instance, we could have gladly welcomed a more abundant portion of philosophy, and also of poetical invention; neither of which is incompatible with method and the well-being of society. Instead of descanting on the sublime arrangement and harmony of the universe, and tracing the principles of individual and social peace to their eternal sources of truth and virtue, this bard has generally contented himself with *doing into verse* those declamations against the French revolution, and those encomiums on our late rulers and our gallant commanders, which newspapers, political pamphlets, and fast-day sermons were accustomed to administer to the public with the overflowings of generosity. Mr. Walker, however, occasionally digresses, to favour his readers with his opinion of Mr. Fox and the whig club, and to blazon the names of Athol, Graham, and Hay with those of Pitt and Howe, Melville and Duncan, Nelson and Carew, the "king of the beggars." To the latter, much praise is ascribed in one original line, ' Unfading wreaths unfinished daring won.' Though this may sound rather *un*póetical to practised ears, we should reflect that the scene of the hero's achievements is laid at Tortona, and that his eulogist very properly aimed at a classical imitation of the Italian *concetto*,—a nicety in fine writing which is probably included under Horace's *callida junctura.* Indeed, our poet betrays a constitutional partiality to the prefix *un.* Thus he prefers *unbloody* to *bloodless*, improving, in course, on Shakspeare's *unbloodied;* and he adopts the verb *unprison*, which is certainly as allowable as Donne's *unprisoned.*

With one or two exceptions, Mr. W.'s rhymes are laudably correct: but *assert* and *exert*, *elect* and *sect*, *relax* and *wax*, are grating terminations. *Fanatic* is misaccented; the illustrious Grahame is defrauded of a syllable which of right belongs to him; and the *horizon*, though somewhat reluctant, consents that every skilful reader of *the Defence of Order* may be allowed to quash the first letter of its name.

That the dulcet harmony of three entire parts might not produce a cloying monotony, the author has, with much taste and judgment, and at the proper intervals, inserted such lines as the following:

> ' Still shall the armourer's glowing anvil ring.'

The sound is here an echo to the sense; and, by a happy figure of speech, the anvil is said to glow, instead of the heated iron.

> ' The lessening layers by those beneath sustained.'—
> ' Nor breathed to sift the vast event they praised.'—
> ' Too glorious shone its bright new-risen glare.'—
> ' Despised the frozen statesman's starch controul.'—
> ' Yet life, through hair-breadth chances, scarce secured.'—

Hair-breadth chances, *Treason's friends were up*, *no meddling flappers need*, *yourselves be judge*, &c. are expressions beneath the dignity of serious poetry; and a slight reduction of the measure would render the ensuing couplet truly Hudibrastic:

> ' Self-doomed, in Mincio's leagured towers, to feed
> On stinted portions of his butchered steed.'

Coercion's harsh restraint, *its bright glare shone*, &c. are feebly pleonastic; while we labour for the meaning of such phrases as *to hint into hatred*, *to promote a patch*, &c. The *pregnant monster of the foe* is not sufficiently defined: a note induces us to guess at Jacobinism, though the sequel of the poem rather points to a non-descript fiery dragon, which stretches from Malta to Ireland; and, compared with which, Pontoppidan's Kraken is an invisible animalcule. Had Mr. W. observed the excellent advice which Addison bequeathed to writers, we mean that of trying their figures by the test of the pencil, he would probably not have talked of *sapping the central column of the state in the hearts of the people;* nor have exposed monarchy, like a flimsy bauble, on the top of a pyramid *made firm and stedfast by its native weight;* nor have sung of a hero *thridding* (like a needle) *the centre of the foe;* nor of a *star twisting destinies,* like a bundle of hemp.

While, however, we object to the plan of this publication, and to blemishes in the execution, we have been gratified with passages of less questionable merit. Such is most of that animated speech which her guardian angel addresses to France:

'Does terror yet,' she cries, 'my soul entrance?
Or can it be?—and do I gaze on France?
Is this the land of sprightly-smiling ease,
Where all, to purchase pleasure, strove to please?
Where gay urbanity, and social sport,
Brightened alike the cottage and the court?
Where polished joys could soothe the heart of *toil,*
And love and laughter every grief *beguile?*
Where strangers flew, to drop the load of care,
Feel kinder suns, and breathe a softer air?
'Now dim eclipse my lost dominion shades,
Whose trembling sons suspicious fear invades,
As through the gloom, like restless ghosts, they flit,
And on their brows dismay and sadness sit.
All joy is hollow here.—Theatric crowds,
Mid pealing plaudits, drear reflection clouds.
Mirth, forced by starts, and laughter, madly feigned,
Reveal a heart, by inward anguish pained.
'As o'er the land my eyes, delightless, range,
They mark a general damp, a cheerless change.
The villa frowns, in sombrous ruin waste,
So late the scene of elegance and taste.
No rustic *fete,* no hospitable fare,
No bounteous dame, no liberal lord, is there;
Gay, though the grove, no white-robed damsels glance,
Light, on the lawn, no lively peasants dance;
But savage Hate, and vengeful Rapine, brood
In chambers, slippery with their owners' blood;
Whose vassals, ruled by lords of meaner name
(Their pastimes fewer, but their toils the same),
See to the camp their blooming striplings borne,
And, mocked with freedom, are not free to mourn.'

We regret that our limits prevent us from transcribing the whole of this speech.

The poet's tribute to the memory of Abercrombie will not be found altogether unworthy of its subject:

'There

'There, with the foremost of his warriors mixed,
Deep, in his side, the fatal bullet fixed,
While, ebbing fast, the vital fount declines,
A sun, half set, brave Abercromby shines:
Forgetting still, till each assailant fly,
His sole remaining task is but—to die.
—An easy task, where all within is pure,
Each tenet fixed, and expiation sure.
No deathbed care his settled soul requires,
Who to the grave, as to his couch, retires,
And with his God the grand account can leave,
Arranged and balanced on the battle's eve.
'Illustrious shade! how soft is thy repose,
Honoured in life, and envied in its close!
Who would not gladly, greedily resign
The dregs of being, for a death like thine?
A death, to man not once in ages given,
And, like translation, husbanded by Heaven!
'Twas thine to mark, as, from the pure expanse,
Thy soaring spirit cast a downward glance,
Applause and grief, in mingled murmurs, breathe
Round the wide circle of the orb beneath;
Branched o'er the globe, to hear thy country pour
One general sigh, from Nootka to Mysore;
To see its disk grow dark, with funeral gloom,
Man thy chief-mourner, and the world thy tomb.
'Thou bad'st the olive from thine ashes grow,
That shelters nations, and suspends their woe.
Oh! may the tears, that dew its sacred roots,
Prolong its fragrance, and preserve its fruits!
Oh! may the land, which fondly decks thy bust,
Like thee be wise, magnanimous and just;
Let streams of bliss to rivals freely flow,
Nor build her comfort on a neighbour's woe.
Prompt, in herself, as in her foes, to check
Power's first abuse – ambition's cloudy speck;
Alike ashamed to act, or suffer, wrong:
To crush the weak, or crouch beneath the strong;
At once in mercy, and in might to shine;
—These ancient virtues, Albion, still be thine!
By these, if these avail, maintain thy peace;
If not—'Tis God who bids the blessing cease.
'And oh! through peace or war, may Freedom shed
Her saintly halo round thy sacred head,
With thee, when driven from every harsher clime,
Her dwelling fix, thy guardian power sublime!
As shines the soul, with unextinguished flame,
Bright, through the ruins of its crumbling frame,
And slowly creeps along the ebbing veins,
To the last spot where vital warmth remains.

'Oh! thus may Freedom's lofty spirit tend
Thy lengthened path, and with thy being blend;
Assuage (for mortal thou) the dying throe,
Urge thy last pulse, and in thy ashes glow.'

We hear with some concern that the author, who seems to possess an elegant and enlightened mind, is collector of the customs at Perth. Till promoted to some situation more congenial with the feelings and habits of a scholar, let Mr. Walker think of Adam Smith and Robert Burns, and be comforted.

We cannot close our account of this small volume without remarking that it is printed at the Ballantyne Press, which has been recently established at Edinburgh, and which promises to restore the reputation of Scottish typography.

ART. VI. *St. Clair;* or, the Heiress of Desmond. By S. O. 12mo. pp. 248. 4s. Boards. Highley. 1803.

THE hero and heroine of this attractive little volume unite to the culture of taste and intellect the finest sensibilities of the human frame. Accident brings them together; congenial sentiments create friendship; and friendship gives birth to warmer emotions:—but Olivia is the betrothed bride of Col. L—, whose cool virtue had gained her esteem rather than her love. After many and painful struggles, she consents to a parting interview with St. Clair, the owner of her affections; when, secretly apprized of the appointment, the Colonel invades their privacy, and St. Clair falls by the hands of the man whose happiness he had thus for ever destroyed. Olivia recovers from the shock, only to die of a broken heart: but, in a letter addressed to her father, she feelingly avows her errors and misfortunes, and traces them to those circumstances of education and character which she hopes may extenuate, though they cannot justify her conduct.

Such is a faint outline of this simple story. To dwell on its details, or to select its most striking passages, would carry us beyond the bounds which the plan of our undertaking assigns to such publications: but we shall give a short exemplification of its composition by transcribing the following paragraphs, which we select from a regard to brevity rather than to superior merit:

'I have always observed, in the course of my little reading, that those women who governed the hearts and understandings of men with the most unbounded sway, owed their power less to the witchery of beauty, than to strength of mind and cultivation of talents.

Aspasia * was no longer young, when Socrates became her disciple, and imbibed the principles of the *philosophia amatoria* at her feet, and when Athens was governed by her decrees through the medium of Pericles. Corinna, of whose talents we read so much, and of whose beauty we know so little, presided over the studies, as well as the heart of Pindar The abilities of Catharine raised her from a cottage to a throne. Maintenon, in the decline of life, had more power over the heart and councils of Louis Fourteenth, than La Valliere in all the attractions of youth, or Montespan in all the splendour of beauty; and, if we are to credit the assertions of Dio, the only gallantry the voice of scandal could lay to the charge of Cicero, was his attachment and literary correspondence with Cæsellia, a female wit, and a philosopher of seventy: and this, I believe, is bringing as strong an argument in favour of my position as could be derived. A woman merely beautiful may attract; a woman merely accomplished may amuse, and both united may produce a transient fascination; but it is sense and virtue only that fasten on the mind: if to these precious qualities are added a certain refinement and elegance of taste, and a certain delicacy and elevation of sentiment united to animation of temper and softness of manners, the power of their possessor becomes altogether irresistible; it is acknowledged by the heart, it is ratified by the understanding, and it exalts every delight the senses can bestow. I always thought this, but I can now aver it from a sweet, but, I fear, a fatal experience.'—

'When my feelings had encountered any little trial, when the independence of my spirit shrunk beneath the attack of oppression, and my warm heart chilled to the freezing blast of unkindness or neglect, my harassed thoughts had still one sweet refuge to fly to, and found the idea of Olivia. At night when I sought my comfortless pillow, when memory threw her shadows on my mind, and reflection wearied me by her cogitations, I invoked the spirit of repose, and it descended on my soul in the form of Olivia; and when I awoke with the first beam of the morning, I said, "Perhaps in a few hours I shall see her —I shall hear her." My spirits renovated in the delightful conviction, and my mind was armed against all the contingent evils of the day: but now I must, I ought to learn to forget her. "Should you ever forget me, St. Clair," said she to me the other day, "it will be a heresy against the omnipotent power of sympathy."—

'Gracious Heaven! is it for man, weak man, trembling in the consciousness of his own imbecility, to bear down upon the tottering steps of his weaker brother? and should not every generous sluice of pity and toleration be opened in his bosom, for the fallibility of that creature whose nature he wears, in whose frailties he participates, and to whose errors he is liable? atoms that we are in the boundless space of the creation, surrounded by mystery, involved in uncertainty; knowing not from whence we came, or whither we shall go; beings of an instant; with all our powers, all our energies hastening to decay!—

'* The Samian war was undertaken by Pericles at the instigation of Aspasia.'

cay!—is it for us, my dear friend, to assume the right of umpire, and refuse that mercy to each other, which we all look for in common to Him who is himself perfection?"

In a performance which recalls the talents and the style of Goethe and Rousseau, we are not willing to remark on trifling defects. It cannot, however, escape the discerning, that the composition of this affecting tale sometimes betrays symptoms of haste or negligence; that the frequency of classical and learned allusions is scarcely consistent with the language of passion; and that the charm of animated and glowing diction is occasionally broken by verses not worthy of publication.

We would ask the lovers of consistency, why does the pure Olivia so soon forget her first act of dissimulation in the sound of her harp? Why does the generous and resolute St. Clair not manfully resist the approaches of a baneful and unlawful passion? Why did he not tear himself from the precincts of Desmond Abbey, before he converted that chearful mansion, in which he was ever a favoured guest, into a scene of wretchedness? Why did he not ramble among the mountains of his beloved Swisserland, till dangerous impressions had resumed the character and the serenity of friendship? When she yielded to his infatuated importunities, did not his Olivia emphatically predict her own destruction? Had the barbarian the heart to accelerate her doom?—These are questions which critics may propose, but which lovers must resolve.

The strict moralist will probably deprecate the dangerous effects of such productions as that which we have been considering: but its character is of too refined a cast to allure the vulgar; and it exposes the danger of allowing sentiment to gain the ascendancy over reason. The children of unsophisticated virtue will doubtless close the eventful recital, with confirmed resolutions of guarding against the seducing influence of romantic sensibility, while they drop a tear over its ruined but amiable victims.

ART. VII. *Hosea.* Translated from the Hebrew, with Notes explanatory and critical. By Samuel (Horsley) Lord Bishop of Rochester*. 4to. pp. 280. 1l. 1s. Boards. Robson.

LEARNING and industry cannot be better employed than in elucidating the sacred writings, and it is highly honourable to the age that these qualities are displayed by individuals possessing dignified and opulent situations in the Church.

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* Now Bishop of St. Asaph.

Such examples, it may reasonably be presumed, will materially promote the study of biblical criticism among the clergy, and contribute to their more intimate acquaintance with those very antient records, which form at once the sources of history and the origin of our faith. If these writings be, from the very circumstances of the case, involved in obscurity, they are nevertheless worthy of being explored; and in proportion as the language in which they were originally written is cultivated by us, together with those sister languages which still prevail in the East, will be the probability of our arriving at the most satisfactory knowlege of their contents. The difficulties attending this line of study have hitherto operated as such discouragements, that the O. T. still remains imperfectly illustrated, and commentators in general have done little more than copy one another. We therefore congratulate ourselves when we meet with authors who are superior to this servility, and whose acquirements and strength of mind are adequate to the great task which they have undertaken. When we are summoned to attend the march of a Lowth and a Newcome, or of such opposite theologians as a Horsley and a Geddes, through a portion of the antient Scriptures, we are sure of having our faculties exercised, of being presented with new views, and of obtaining some accessions to our knowlege. Though on many occasions we differ *toto cœlo* from the R. R. critic whose labours are before us, we respect his great talents and extensive erudition; and we beg to offer him our acknowlegements for the rich gratification which we have received from his translation and illustrations of Hosea.

This sacred writer, who was born more than 750 years before the Christian æra, began to prophesy in the days of Jeroboam the second of that name, king of Israel, and continued in this office through the successive reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Different periods have been assigned for the duration of his ministry: but Bishop Horsley is of opinion that it could not have been less than 68 years; and that, since at its commencement he was of sufficient age to choose a wife and to marry, he must have lived to be extremely old. The length of his life, however, it is of little importance to ascertain, compared with his character as a prophet, and the subject of his predictions; for information on which particulars, we may refer to that book which makes the first of the twelve minor prophets. Here what do we observe but the extreme profligacy of the whole Jewish people, including the kingdoms of Israel and Judah; with the intrepidity of the prophet in reproving their vices, and warning them of the impending judgments of God? The debauchery which accompanied idolatry operated as a powerful inducement with this gross and sensual people to quit the service of Jehovah, their God, and to forget his wonderful interpositions for their deliverance and advancement: but this conduct was as impolitic as it was immoral. It split them into parties, as well as enervated their character; and, as union and national energy were essential to render them in any degree a match for their more powerful neighbours, their impiety and vice thus exposed them to almost immediate punishment. The prophet Hosea, in the name of God, endeavours to awaken his countrymen to a sense of their crime and of their danger, and predicts the miseries to which their sins were exposing them. He takes no very extensive range. He does not wander, as the Bishop observes, 'like Isaiah, Jeremiah, and Ezekiel, into the collateral history of the surrounding heathen nations; nor like Daniel does he meddle with the revolutions of the great empires of the world. His own country seems to engross his whole attention; her privileges, her crimes, her punishment, and her pardon.'

We agree with Dr. Horsley is this account of the object of Hosea: but, after having carefully perused the whole book, with the Bishop's notes, we must confess that we have found no reason for believing that the scope of his predictions is of that extent which he describes; nor that they contain any allusion to 'the calling of our Lord out of Egypt, to the resurrection on the third day, or to the final overthrow of the Antichristian army in Palestine.' It is admitted that we have 'nothing in him descriptive of the events of the interval between the two advents of our Lord;' and instead of saying that there is 'nothing *diffuse* and *circumstantial*, upon the great and interesting mysteries of the Incarnation and Atonement,' it ought to have been remarked that the utmost ingenuity would vainly exert itself to discover any passage containing the slightest allusion to them. Hosea was a Jew; and he so entirely confines himself within the pale of Judaism, or restricts himself to a discussion of the interests of the Jewish people, that it may be questioned whether those passages which the Bishop represents as containing 'clear notices of the universal redemption,' ought to be thus interpreted.

Through the mouths of the Prophets, Jehovah speaks of himself as employing similitudes in their ministry; and that of Hosea commences with an act which, in its several parts, was representative or emblematical of the privileges, character, and destiny of the Jewish people. We are inclined to believe, with the R. R. translator, that the prophet's marriage was a real transaction, and that the phrase, 'a wife of fornications,' describes her character previously to the prophet's connection with her. The parallel between the carnal and the spiritual marriage will not hold, if we suppose the woman to have been innocent at the time of her union with the prophet, and afterward corrupted; for it is justly remarked that 'God's marriage with Israel was the institution of the Mosaic covenant at the time of the Exodus; but it is most certain that the Israelites were previously tainted, in a very great degree, with the idolatry of Egypt; and they are repeatedly taxed with this by the Prophets under the image of the incontinence of a young unmarried woman.'

Three children were born after this marriage, the first of whom is supposed to be the prophet's son and the two others to be bastards. Their names Jezräel (*seed of God*)—Lo-ruhamah (*not-beloved*)—and Lo-ammi (*no people of mine*) are regarded as descriptive of character, and as designating certain distinct portions of the Jewish nation. We cannot enter into the Bishop's explanation of the particular circumstances to which these appellations allude, but shall transcribe his general view of the subject:

'From a view of the wife of fornications and her three children, the general subject of the prophecy appears by the manner of its opening, to be the fortunes of the whole Jewish nation in its two great branches; not the particular concerns (and least of all the particular temporal concerns) of either branch exclusively. And to this grand opening the whole sequel of the prophecy corresponds. In setting forth the vices of the people, the picture is chiefly taken, as might naturally be expected, from the manners of the Prophet's own times: in part of which the corruption, in either kingdom, was at the greatest height: after the death of Jeroboam, in the kingdom of Israel; in the reign of Ahaz, in the kingdom of Judah. And there is occasionally much allusion, sometimes predictive allusion, to the principal events of the Prophet's times. And much more to the events in the kingdom of Israel, than to those in Judah. Perhaps, because the danger being more immediately imminent in the former kingdom, the state of things in that was more alarming, and the occurrences, for that reason, more interesting. Still the history of his own times in detail, in either kingdom, is not the Prophet's subject. It furnishes similies and allusions, but it makes no considerable part, indeed it makes no part at all, of the action (if I may so call it) of the poem. The action lies in events beyond the Prophet's times; the commencement indeed within them; but the termination, in times yet future; and, although we may hope the contrary, for aught we know with certainty, remote. The deposition of Jehu's family, by the murther of Zedekiah, the son and successor of Jeroboam, was the commencement; the termination will be the restoration of the whole Jewish nation under one head, in the latter days, in the great day of Jezräel; and the intermediate parts of the action are the judgements which were to fall, and accordingly have fallen, upon the two distinct kingdoms of Israel, and Judah, typified by Lo ruhamah and Lo-ammi.'

Though much of the obscurity which exists in the book of Hosea arises from its style, we cannot coincide with this learned critic in attributing it solely to this circumstance. The argument may be considered as one from the beginning to the end: but the addresses to the Jewish nation appear to have been delivered at different times; and if we could obtain the chronology of these distinct effusions, it would assist in the exact arrangement and interpretation. The antiquity and imperfect structure of the language must present another embarrassment, not peculiar to Hosea, but common to all the prophetic books; and if to these be added the admitted peculiarities of this sacred writer's style, difficulties must necessarily attend the elucidation of his meaning. On this subject Dr. H. makes some judicious observations. 'Hosea (says he) delights in a style which always becomes obscure, when the language of the writer ceases to be a living language. He is commatic, to use St. Jerom's word, more than any other of the prophets. He writes in short, detached, disjointed sentences: his transitions from reproof to persuasion, from threatening to promise, from terror to hope, and the contrary, are rapid and unexpected. His similies are brief, accumulated, and often introduced without the particle of similitude.' His peculiar idioms are 'a certain inconstancy in the person of the pronoun, or of the verb; a frequent sudden change from the second person to the third, or the contrary in speaking, when the people collectively are the principal object of speech. He is moreover frequent in the use of the nominative absolute; by which is meant a noun substantive, a proper name or an appellative, in the nominative case, placed at the beginning of a sentence, without any grammatical connection with any other word; and serving only to announce, by its name, the principal subject of the proposition, which is immediately to follow, and to awaken attention to it.' Hosea, however, does not stand alone in the use of the nominative absolute, as it is called, since instances of it occur in the Psalms, and in the other Prophets.

Bp. Horsley strenuously combats an opinion advanced by Archbishop Newcome, that "the greatest difficulties arise from the corrupt readings which deform the printed text." He will not allow that these corruptions are so numerous as to be the cause of any obscurity; loudly protests against conjectural emendation; and, to discredit this mode of obviating difficulties, he contemplates the matter as a mathematician, remarking that, 'as a problem in the doctrine of chances, the odds are always infinitely against the conjecture.' If we were to depend on a throw of the dice for a word, this observation would be just: but, where the context helps to ascertain the sense, the doctrine of chances can apply only in a very limited degree. Conjectural emendation ought, no doubt, to be sparingly employed: but the critical expositor, who exercises his judgment in deciding between the merit of several readings, or who presumes to alter the text on the authority of an antient version, differs very little from the conjectural emendator. Perhaps the various reading which he adopts may have been a conjectural emendation of some scribe.—While Dr. H. rejects the proposed alterations of the text by Archbishop Newcome, he suggests others of his own, for some of which he adduces very slender authority. His alteration of the stops comes under the description of conjectural improvement.

Some observations are made concerning the authority of the antient versions, which merit attention. We transcribe those which relate to the LXX.

'With respect to the Greek version of the LXX in particular, it may reasonably be made a doubt, whether the MSS, from which it was made, were they now extant, would be entitled to the same degree of credit as our modern Hebrew text, notwithstanding their comparatively high antiquity. There is certainly much reason to believe, that, after the destruction of the Temple by Nebuchadnezzar, perhaps from a somewhat earlier period, the Hebrew text was in a much worse state of corruption, in the copies which were in private hands, than it has ever been since the revision of the sacred books by Ezra. These inaccurate copies would be multiplied during the whole period of the captivity, and widely scattered in Assyria, Persia, and Egypt; in short, through all the regions of the dispersion. The text, as revised by Ezra, was certainly of much higher credit, than any of these copies, notwithstanding their greater antiquity. His edition succeeded, as it were, to the prerogatives of an autograph (the autographs of the inspired writers themselves being totally lost), and was henceforward to be considered as the only source of authentic texts: insomuch, that the comparative merit of any text now extant will depend upon the probable degree of its approximation to, or distance from, the Esdrine edition. Now, if the translation of the LXX was made from some of those old MSS, which the dispersed Jews had carried into Egypt, or from any other of those unauthenticated copies; which is the prevailing tradition among the Jews, and is very probable; at least it cannot be confuted: it will be likely that the faultiest MS, now extant, differs less from the genuine Esdrine text, than those more antient, which the version of the LXX represents. But much as this consideration lowers the credit of the LXX, separately, for any various reading, it adds great weight to the consent of the LXX with later versions, and greater still to the consent of the old versions with MSS of the Hebrew, which still survive. And as it is certainly possible, that a true reading may have been preserved in one solitary MS; it will follow, that a true reading may be preserved in one version: for the MS, which contained the true reading at the time when the version was made, may have perished since; so that no evidence of the reading shall now remain, but the version.'

The leading purport of this remark is to lower the authority of the LXX, to which the Bishop appears not to be very partial: but, unless we allow Esdras to have been inspired, we must admit the probability that he exercised his judgment (which is another word for conjecture) in restoring the Hebrew text, after the autographs were entirely lost; and if the version of the LXX were made from a copy or copies which existed previously to the Esdrine revision, this translation, in one view of it, (as Dr. H. suggests,) is extremely valuable: but we doubt the fact.

The R. R. author concludes his preface with this account of his present undertaking:

'With respect to my translation, I desire that it may be distinctly understood, that I give it not, as one that ought to supersede the use of the Public Translation in the service of the Church. Had my intention been to give an amended translation for public use, I should have conducted my work upon a very different plan, and observed rules in the execution of it, to which I have not confined myself. This work is intended for the edification of the Christian reader in his closet. The translation is such as, with the notes, may form a perpetual comment on the text of the Holy Prophet. For a translation, accompanied with notes, I take to be the best perpetual comment upon any text in a dead language. My great object therefore in translating has been, to find such words and phrases, as might convey neither more nor less than the exact sense of the original (I speak here of the exact sense of the words, not of the application of the prophecy). For this purpose I have been obliged, in some few instances, to be paraphrastic. But this has only been, when a single word, in the Hebrew, expresses more, than can be rendered by any single word in the English, according to the established usage of the language. A translator, who, in such cases, will confine himself to give word for word, attempts in truth what cannot be done; and will give either a very obscure, or a very defective translation. That is, he will leave something untranslated. The necessity of paraphrastic translation will particularly occur, wherever the sense of the original turns upon a paronomasia: a figure frequent in all the Prophets, but in the use of which Hosea, beyond any other of them, delights. With the same view of presenting the sense of my author in language perspicuous to the English reader, for Hebrew phrases I have sometimes judged it expedient to put equivalent phrases of our own tongue (where such could be found) rather than to render the Hebrew word for word. But these liberties I have never used, without apprising the learned reader of it in my Critical Notes, and assigning the reason. And sometimes, in the case of phrases, I have given the English reader a literal translation of the Hebrew phrase in the explanatory notes In some instances, but in very few, I have changed words, and forms of expression, in frequent use in our public translation, for others, equivalent in sense, of a more modern phraseology: ever keeping my great point in view, to be perspicuous to the generality of readers. The dignity, resulting from Archaisms, is not to be too readily given up. But perspicuity is a consideration, to which every thing must be sacrificed. And if the phraseolgy of the Bible were not changed, from time to time, to keep pace, in some degree, with the gradual changes of common speech; it would become unintelligible to the common people. With respect to them at this day, the Holy Bible, translated into the English of Chaucer's age, would be a translation out of one dead language into another. Not to say that Archaisms, too long retained, instead of raising the stile, become in the end mean, and even ludicrous. The Book of Psalms would be of little use to the vulgar, if it were translated into the vulgar tongue, after the manner of this specimen: "Why gnastes the gens, and the peple thoughte ydil things." Though the text were accompanied with this luminous comment: "The prophete, snylband hem that tourmentid crist, saies, *whit the gens*——thoo were the knyttes of rome that crucified crist. ——*gnasted,*" "as bestes with oute resoun. —— *and the people,* thoo were the Jews, *thought vaynte thoughtes,* &c." And the tragical story of John the Baptist, so admirably related in all its circumstances by the Evangelist, would not be heard with gravity in any congregation at this day, were the narrative to proceed in this language: "When the doughtyr of that Herodias was in-comyn, and had tombylde pleside to Harowde, and also to the sittande at mete, the kynge says to the wench, &c." There is a limit therefore to the love of Archaisms, beyond which it should not be indulged. But there is a limit also to innovation, which I hope I have not passed.'

We will not say that these reasons plead for a *new translation,* but for certain verbal alterations in the Psalms, and in the Liturgy. *Prevent* is employed by our Clergy in a sense which is now completely obsolete.

The notes accompanying this translation are of two kinds; the first being 'intended to open the sense of the text to the English reader;' and the second being philological and critical, including disquisitions on various points of antient learning. Specimens of both, as well as of the translation, we shall exhibit in the sequel.

Dr. H. is of opinion that the composition of this book was originally in the metrical form, but he considers it as lost beyond the possibility of restoration, except in the case of the parallelisms, the only circumstance which can now guide us in the construction of the distichs; he therefore has not attempted any hemistichal division in his translation. It might not have been undesirable, however, where these parallelisms are entire and striking, to have marked them to the eye; because they not unfrequently assist in ascertaining the meaning of the prophet.

Chap. ii. 6., in this new translation, is rendered, '*therefore behold I* stop up *her ways with thorns, and I fence her in with a stone fence that she shall not find her outlets*;' but, had the verse been exhibited in a parallelism, we think that the Bishop would have retained the verb *hedge up*, in the common version, in preference to *stop up*.

At Chap. ix. 7. the new version is far preferable to the old: but, had it also marked what we may suppose to be the metrical arrangement, we should have been farther assisted in discovering the mistake committed by the translators of the Bible: thus:

'The days of visitation are come!
The days of retribution are come!
Israel shall know it,
Stupid is the Prophet!
The man of the spirit is gone mad!
In proportion to the greatness of thine iniquity;—
Great also is the vengeance!'

The sense here expressed agrees with the LXX.

Chap. xii. 7—9. furnishes another instance of the superiority of this new version of Hosea:

> 'A trafficker of Canaan! The cheating balances in his hand! He has set his heart upon over-reaching. Nevertheless Ephraim shall say, Although I became rich, I acquired to myself [only] sorrow; all my labours procured not for me what may expiate iniquity.'

Here is an example of the Bishop's nominative absolute. Though the LXX give the proper name alone, *χανααν*, for this nominative, Dr. H. has thought it right to join the proper name and appellative together: but then in strictness it ought to have been "the trafficker, Canaan!"

At Chap. viii. 1. the present translation removes the obscurity which exists in the common reading: 'The cornet at the mouth, [be it] like the eagle upon the house of Jehovah:' that is, as the Bishop explains it in the note, 'Let the sound of the cornet in thy mouth be shrill and terrifying, as the ominous scream of the eagle lighted on the roof of the temple.'

The passage Chap. viii. 7. which is translated in our Bibles, "For they have sown to the wind, and they shall reap the whirlwind," is here rendered, 'Verily a wind shall scatter him abroad; a whirlwind shall cut him down;'—which is another instance of parallelism.

At Chap. x. i. 'Israel was a yielding vine' is a rendering justified by the context, and preferable to "Israel is an empty vine," as the common version expresses it.

Chap. viii. 5. 'Thy Calf, O Samaria, hath cast thee off' is the same in both versions: but Dr. H. in the explanatory note gives it a new sense by supposing that 'God, who is here the speaker, takes on himself the title of Samaria's calf.' We prefer Prebendary Lowth's interpretation: "As the people of Samaria have cast off that which is good, so the calf which they worship shall not protect nor deliver them from the evils coming upon them."

We see no reason for breaking the latter part of Chap. ix. 9. into two distinct periods. "Thou hast loved a reward upon every corn floor" is not improved by 'thou hast set thy heart upon the fee of prostitution. Upon all floors is corn.'—So likewise at verse 6. the old translation is not surpassed by 'Egypt shall gather them up—*Memphis* shall bury them. Their valuables of silver, the nettle shall dispossess them, and the thistles in their dwellings.' The Hebrew word here, by the LXX rendered *Memphis*, is *Moph*; from which Bishop Lowth, in his version of Isaiah, xix. 13. where the same proper name also occurs, does not decide on the site of the place, but renders the passage, "the princes of *Noph* are deceived." Poole, in his Synopsis, conjectures it to be Nilopolis, or Cairo. It seems to denote a city celebrated for its burying places; but, as no mention is made of the pyramids, though noticed by the father of Grecian history, we may suppose that they were not erected in Hosea's time *.

The sixth chapter is connected with the preceding in the LXX, by the addition of the word λεγοντες, *saying*, to the last verse of the vth. Thus 'they will rise early to seek me, saying, come and let us return,' &c. making the first three verses of chap. vi. to express the resolution of the people to return to Jehovah, on feeling the heavy distresses brought on them by their transgressions; and then the 4th and subsequent verses, beginning 'What shall I do for thee, O Ephraim,' &c. may be supposed to constitute Jehovah's reply to his repenting people: but Bishop Horsley, not being partial to the LXX, does not adopt this as an emendation of the text. He considers the prophet as speaking to the end of the third verse, and interprets the words 'He will bring us to life after two days; the third he will raise us up, and we shall live in his presence;' as bearing an allusion to our Lord's resurrection on the third day. Of a similar nature is the comment on chap. xi. 10. 'They shall walk after JEHOVAH —Like a lion he shall roar,—verily he himself shall roar; and children shall hurry from the West." To this passage, is subjoined the ensuing explanatory note:

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* In the critical notes, the Bishop objects to the translation or rather paraphrase by the LXX of און, *On* or *Own*, in Gen. xli. 45. (where we read of *Priest of On*), who have rendered it by Ηλιουπολις, Heliopolis: but if the Hebrew word is to be retained here, why not Moph, in Chap. viii. 6?

'A wonderful prophecy of the promulgation and progress of the Gospel, and the restoration of the race of Israel. The first clause of this 10th verse states generally, that they shall be brought to repentance. In what follows, the circumstances and progress of the business are described. First, Jehovah shall roar—the roaring is unquestionably the sound of the Gospel. Jehovah himself shall roar—the sound shall begin to be uttered by the voice of the incarnate God himself. The first effect shall be, children shall come fluttering from the West; a new race of children—converts of the Gentiles; chiefly from the Western quarters of the World, or what the Scriptures call the West; for no part I think of Asia Minor, Syria, or Palestine, is reckoned a part of the East in the language of the Old Testament. Afterwards the natural Israel shall hurry from all the regions of their dispersion, and be settled in their own dwellings.

'It is to be observed that the roaring is mentioned twice. It will be most consistent with the style of the prophets, to take this as two roarings; and to refer the hurrying of the children from the West, to the first; the hurrying from Egypt and Assyria, to the second. The times of the two roarings are the first and second advent. The first brought children from the West; the renewed preaching of the Gospel, at the second, will bring home the Jews. And perhaps this second sounding of the Gospel may be more remarkable even than the first, the roaring of Jehovah in person.'

We may ask this R. R. expositor, whether the promulgation of Gospel mercy is ever signified by the roaring of a lion? We are sorry to add that this mode of expounding Scripture serves rather to debase than to honour it, by enveloping it in the clouds of mysticism; and indeed we think that such explanations belong more properly to the tabernacle than to the Cathedral.

In Chap. xi. 6. Dr. H. renders בדיו by *his divines*; and in Is. xliv. 25. both the common version and Bishop Lowth translate בדים by *divines*: but we must remark that Parkhurst, in his Lexicon, to whose interpretations Dr. H. seems to be extremely attached, would retain in this place the word *branches*, employed in the Bible. At Chap. x. 10. is it not better to render עינתם by *iniquities*, than by *furrows*, as in this new version?

Chap. xiii. 2. the Bishop translates 'let the sacrifices of men kiss the calves;' but since there is no evidence that human sacrifices were offered to the calves of Bethaven, we question the propriety of this version; notwithstanding that it is countenanced by the LXX, and that the Bishop endeavours to defend it by a long note. We prefer the common version of זבחי אדם *the men that sacrifice*, which may be justified by similar examples.

We object to the use of the word *peoples*, in the plural number, which often occurs; and to such expressions as—'put themselves in a *stir*'—'their food *forsooth*'—'I have *belaboured* them'—the iniquity of 'Ephraim is *fagotted up*.'

The critical notes are evidence of the R. R. translator's profound erudition and patient perseverance: but he proceeds on the plan of Hutchinson, Parkhurst, and others, who seem to consider the Jews as very imperfectly acquainted with their own language, and who take liberties with it which would be deemed preposterous if directed to the Greek and Latin languages. The Masoretic punctuation, though not to be implicitly followed, ought not to be contemptuously rejected. It is very probable that the points were not used in any of the public copies of the Hebrew Scriptures in our Saviour's time, any more than they are in any of the synagogue copies at present: but we are persuaded that they were read according to these points, and not according to the manner of the Hutchinsonians, who pronounce the letters אלהים *Aleim* and not *Eloheim*; which will not agree with Matt. xxvii. 46. and Mark, xvi. 34. where our Lord does not cry out *Ali* or *Aloi*, but *Eli and Eloi.* We must not, however, pursue the subject, but must hasten to finish this article by extracting from that mass of biblical criticism which is subjoined to this new version of Hosea, a specimen or two for the gratification of the learned reader.

The following is the critical note on chap. v. 2.

'——— Prickers." שׁטים, from the verb שׁוט, circumire, discurrere, obambulare, lustrare, latè per campos quaquaversum discurrere. It is applied, Num. xi. 8. to the people scattered over the plain to gather up the manna.

'Hence the noun שׁטים, in this place may naturally render those horsemen, whose office it was in the chace to spread themselves on all sides of the plain, to drive the wild beasts, roused from their laires or coverts, into the toils. Such persons, in our old English language, were called "prickers," as I conceive from the verb "to prick," i. e. to shew off on a mettlesome horse; because their office required, that they should be well mounted, and they were always galloping across the country in all directions. The noun is not yet become quite obsolete. For the yeomen that attend the King, when his Majesty hunts the stag, whose duty it is to keep the animal within convenient bounds, are at this day called the "Yeomen Prickers." I take שׁטים here in this sense, as the nominative of the verb העמיקו, and שׁחטה as the accusative after the verb. "Cursores profundam ediderunt cædem." In the Latin expression, "profunda cædes," cædes is properly the blood shed; and the great number of murthers is represented under the image of a great depth of that blood. The imagery of the Hebrew in this place is exactly the

same.

same. But it is a figurative chace. The wild beasts are Men, not influenced and restrained by true principles of religion: the principal hunters, the Kings and the apostate Priests, who, from motives of self-interest, and a wicked and mistaken policy, encouraged idolatry, and supported its institutions: the prickers, the subordinate agents in the business: the slaughter, spiritual slaughter of the souls of men.'

A very long discussion succeeds, on the precise meaning of the word מעלליהם, here translated '*perverse habits.*' We must satisfy ourselves with transcribing the conclusion:

'From the root עלה, "to ascend, mount upwards, to go or come up," we form the re-duplicate verb עלל, by dropping the final ה of the primary root, and doubling the middle radical. In which way, however it may displease the Masorets and their disciples, many verbs doubling Ain are formed from verbs quiescent Lamed He. Of which פצץ from פצה, כלל from כלה, and קלל from קלה, רבב from רבה, are indubitable instances. To this עלל, from עלה, the learned Mr. Parkhurst would reduce the verb, which signifies "to glean." עלל, he says is, to "ascend repeatedly." He adds, "it is used for a repeated, or second ascending of vines, in order to gather all the grapes, and may be rendered to glean." But in every one of the passages, which he cites, the verb is manifestly the Poel form of עול. And I cannot find, that the verb עלל, from עלה, occurs in any other than the Hithpael form. And in this form it carries no marks, in its orthography, of a descent from עול, but in its sense manifests its extraction from עלה. For it signifies, "to exalt or raise one's self up, to assume and display superiority in a good or bad sense," with or without just grounds.

'From this verb עלל, which as a verb is found only in Hithpael, I derive our verbal מעללים. This noun is used only in the plural number. It denotes, therefore, something which is in its nature plural. And if it denotes actions of any sort, it must signify not any individual act, but a set or system of actions. And because it must connect with the sense of the primary root עלה (with which the verb most evidently connects), it must express some set, or system of things, which naturally ascend, mount, get uppermost. Upon these grounds I am persuaded, that the word מעללים denotes the moral or immoral habits of a man, as things coming over him, growing up, and, in the vulgar phrase, "getting the upper hand." The learned reader will judge for himself, upon a critical examination of the 38 or 39 passages in which this word occurs, whether this sense be not well adapted to the context in every one of them; and whether every other sense, which expositors have offered, be not positively excluded by the use of the word in some one or other of them.

'As the ascendancy of habit is the principal circumstance, which this noun expresses, it is applicable to all habits possessing that ascendancy, good or bad. This indifference of the natural meaning of the word appears evidently from the use of it in Prov. xx. 11. That evil is not necessarily implied in it, appears from the application of it, in two other places, to the works of God. For the most part, however, it denotes evil habits.

'It may seem, that the application of it to the works of God, in the two passages in the Psalms just mentioned, excludes the sense of habits entirely. For in God, philosophically speaking, there can be no habit. But the sacred writers, in speaking of God, confine themselves not to a philosophical style. They are studious rather of a manner of speaking, which may convey what is to be understood of God to the minds of men in general, even of those the least improved by science and philosophy. Hence it is that they speak, of the works and actions of God, in figures taken from the actions, not only of men, but even of wild beasts. The works of God, intended in the two texts cited, are not indeed those, which are daily, and every where, seen in the ordinary proceedings of his providence; but those wonderful works of mercy, which he was performing in favour of his chosen people for many years, indeed for ages, from the very beginning of the History of the Israelites to the Psalmist's own times; which, proceeding from the unmerited goodness of God, may be called, in the accommodating style of Holy Writ, works of habit. And however unphilosophical the manner of speaking may be, as it certainly is, the philosophical Greeks could find no terms, in their distinct and copious language, by which they could so well describe the immutability of God's perfections, as by words literally rendering "habit," or "character fixed by habit," μένειν ἐν ἑαυτοῦ ἤθει.

'This interpretation of the word מעללים as rendering "habits," is much confirmed by the antient versions. In one passage, indeed, the LXX render it by ἀνομία. In three others, by διαβούλια. In six others, by ἔργα. In another, by πράγματα. In the remaining 28 of the 39 passages in which the word is found, they render it ἐπιτηδεύματα; which is the word of the Greek language exactly rendering "habits." And by the same word ἐπιτηδεύματα it is rendered by Aquila, in four of the eleven passages in which the LXX give another word; and in a fifth of those eleven by Theodotion.

"Habits," therefore, is the true English rendering of the word. For which, in some instances, "manners," or "practices," may be used. But some epithet will generally be wanted, in English, to express the ascendancy, and, in the case of evil habits, the malignant ascendancy, implied in the notion of the original word.'

A learned and amusing essay is to be found on '*the meat of mourners*,' בלחם אונים, chap. ix. 4. but it is too long for our pages, and will not bear abridgment. The same may be said of the note on the words chap. x. 10. 'tethered down to two furrows.'—We shall only farther copy a note which is not to be valued so much for its learning, as for giving that kind of explanation which most readers of the Bible probably require:

'We read frequently, in our English Bibles, of graven images, and of molten images. And the words are become so familiar, as names of idolatrous images, that although they are not well chosen to express the Hebrew names, it seems not advisable to change them for others, that might more exactly correspond with the original.

'The graven image was not a thing wrought in metal by the tool of the workman we should now call an engraver; nor was the molten image, an image made of metal, or any other substance melted, and shaped in a mould. In fact, the graven image and the molten image are the same thing, under different names. The images of the antient idolaters were first cut out of wood, by the carpenter, as is very evident from the Prophet Isaiah. This figure of wood was overlaid with plates either of gold or silver, or, sometimes perhaps, of an inferior metal. And in this finished state it was called a graven image (i. e. a carved image), in reference to the inner solid figure of wood, and a molten (i. e. an overlaid, or covered) image, in reference to the outer metalline case or covering. And sometimes both epithets are applied to it at once. "I will cut off the graven and molten image." Again, "What profiteth the graven and molten image?" The English word "molten" conveys a notion of melting, or fusion. But this is not the case with the Hebrew word, for which it is given. The Hebrew נסך signifies, generally, to overspread, or cover all over, in whatever manner, according to the different subject, the overspreading or covering be effected; whether by pouring forth a substance in fusion, or by spreading a cloth over or before, or by hammering on metalline plates. It is on account of this metalline case, that we find a founder employed to make a graven image. And that we read in Isaiah of a workman that "melteth a graven image;" and in another place we find the question, "who hath molten a graven image?" In these two passages, the words should be "overlayeth," and "overlaid."'

As the controversy to which the last note in this volume refers is in a great measure at rest, we shall not attempt to awaken it by offering any strictures on the Bishop's remark on the common version of מלאך יהוה; which, he fears, has led many persons to conceive of 'the Lord as one person, and of the Angel as another.'

Art. VIII. *Rhapsodies*, by W. H. Ireland, Author of the Shakesperian MSS. &c. &c. 8vo. pp. 200. 10s. 6d. Boards. (Common Paper 7s.) Longman and Rees. 1803.

However pointedly we reprobated Mr. Ireland's vanity in presuming to measure lances with the incomparable Shakspeare *, and his audacious attempt to impose his own compositions on the world as genuine productions of the immortal bard of Avon, the present volume induces us to admit that he might, with no discredit to himself, enter the lists with those who possess playfulness of fancy and facility of composition. His Muse is not monotonous, but treats us in these Rhapsodies with much variety; furnishing us with Elegies, Epigrams, Odes, Parodies, Ballads, Songs, Tales, and Fragments; and to prove that she is a *Maid of all work*, even the advertisement or address to the reader is written in verse. It will be supposed that different merit, as well as diversity of numbers, distinguishes these pieces; and if sometimes we recognize in Mr. Ireland the attributes of a poet, at others we are almost tempted to rank him with Thomas Sternhold.

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* See Rev. Vol. xx. N. S. p. 342.

The first poem consists of *Elegiac Lines to the Memory of Thomas Chatterton*. Here, in some plaintive stanzas, one Parnassian impostor sheds a sympathetic tear over the hard fate of another. The dull Bristolians meet the poet's contempt for forcing this child of genius to roam, and it is regarded also as a reproach to London that no one was found there to foster him. This general reflection on our sordid pursuits is then subjoined:

'Who boasts the patronage of merit now?
  England's Apollo is a golden god;
To Crœsus each sends forth his fervent vow;
  To glowing genius senseless as the clod.'

Does Mr. Ireland mean, in the following stanza, to censure the unfeeling conduct of Mr. Horace Walpole towards poor Chatterton?

'Methinks I hear some angry tongue exclaim:
  "Had I but known him he had not been poor:"
'Tis false; for one and all ye are the same;
  If living now—you'd thrust him from your door.'

In the next piece, intitled *Anacreontic*, the author talks of *killing a wound*, which is rather a singular expression.

No unpleasing specimen of Mr. Ireland's poetic genius will be found in the lines on

'POOR POLLY, THE MAD GIRL.

'Poor Polly was mad, and she sigh'd all alone,
  Her bed the damp turf, and her pillow a stone,
  A poor tatter'd blanket envelop'd her form,
  But her bosom was bar'd to the pitiless storm:
For, alas! in that breast reign'd love's ardent desire,
And she thought the bleak winds might perhaps cool the fire.

'Her hair was dishevell'd, and straw bound her head,
  And lovely her face, though its roses were fled;
  Her notes, though untutor'd by musical art,
  Were plaintively wild, and sunk deep in the heart:
And the strain that unceasingly flow'd from her breast,
Was, "the vulture has plunder'd the nightingale's nest."

'Quite frantic I saw her, and pitied her fate;
I wept, and my bosom was swelling with hate;
My curses, perfidious despoiler! were thine;
My sorrow was offer'd at sympathy's shrine;
For remorseless thou fledst her, and scoff'd at her pain;
Thou alone art the vulture that prey'st on her brain.'

In the *Hymn to the Deity*, which manifests a commendable piety, we have a line which cannot be read metrically without a false accentuation;

'Thro' azure expanse roll;'

and in another line, Mr. I. speaks of his *God divine.*—False quantities frequently occur in these compositions.

They who are acquainted with the beautiful poem called "*the Lie*," said to have been written by Sir Walter Raleigh, the night before his execution, will read with pleasure Mr. Ireland's imitation of it, addressed to *Love*:

'PARODY.

'Go, Love, my heart's dear guest,
Upon a dauntless errant;
Thy shaft shall strike the best;
For bliss shall be thy warrant:
Go, since with joy I die,
And give hard hearts the lie.

'Go first to court, which glows
As fire amid damp wood;
And then to church, which shows,
But acts not, what is good:
If stubborn they reply,
Thy shafts shall give the lie.

'Tell despots they don't live
The sov'reigns of their actions;
Their fiat laws may give;
Their swords may quell rude factions;
Yet still they're slaves—and why?
Thine arrow's the reply.

'Tell lords of high condition,
That guide the helm of state,
Thou'lt frustrate their ambition,
Yet not provoke their hate:
To this should they reply,
Go bid them pine and sigh.

'Tell soldiers they but boast,
And merit no commending;
Taunt Neptune's daring host;
The rich, whose pride is spending:
If either should defy,
Laugh, and give each the lie.

'Tell priests they want devotion,
Without thee they are curs'd;
Lash those that have a notion
That true love is but lust:
Let priests with rapture sigh,
But let the latter die.

'Bid age feel no dejection,
For in his breast thou'rt moving;
His friendship was affection,
Affection sprang from loving:
For shame he'll not reply,
Nor dare to give the lie.

'Tell honour 'tis a bubble;
Tell favour how it falters;
Tell pleasure 'tis but trouble;
Tell beauty how it alters:
For if thou art not by,
They are but sound—and lie.

'Tell wits they do but wrangle,
That thou canst silence jeering;
Tell sage men thou'lt entangle,
And laugh to scorn their sneering:
But if they should reply,
Why, let thine arrows fly.

'Bid doctors take a lotion,
And for Love's fever scribble;
Tell law it is a notion,
Its practise but a quibble:
They'll doubtless make reply;
So teach them both to sigh.

'If charity deny thee,
Then ask it whence the feeling;
If fortune should defy thee,
Or friendship talk of healing:
To each as they reply,
Still laughing, give the lie.

'Tell nature thou'rt its master,
And bid it own thy power;
Tell justice to go faster,
Though sullen she may lour:
If aught they can reply,
Still give to each the lie.

'Tell arts they all yield pleasure;
Tell schools that wisdom fires them;
Tell science 'tis a treasure,
Should praise with pride inspire them:
Then check with this reply—
You live not if I die.

'Tell such as love the city;
Tell such as shun its folly;
Tell rich, poor, dull, and witty;
Tell mirth and melancholy;
That though they yield reply,
Thou still wilt give the lie.

'Tell air, fire, earth, and water,
You hold them in subjection;
Tell Nature that you taught her,
Since all is by affection:
To this who dares reply,
Gives Heav'n itself the lie.

'So having done as I,
With this desire of blabbing,
Though thus to give the lie,
Perhaps might merit stabbing:
Yet let them stab that will,
Love reigns despotic still.'

The Parody, likewise, on "*Henry and Emma*," in which the case is reversed, or the Lady makes the objections and the Gentleman answers them, has considerable merit.

Mr. Ireland's tales, in imitation of the antient ballad, are so very easy, that they remind us of Johnson's stanzas made to ridicule this species of composition: "*I put my hat upon my head*," &c.

'And thus they liv'd this little pair,
And towns-folk us'd to cry,
Two cherubs sure these children are,
Belov'd of the Most High.

'These babies they are cherubs twain,
The like we ne'er did see;
So gentle, and so good in pray'r
To the bless'd Deity.'

'And then his brother seem'd to smile,
His brother smil'd also,
And eke the sisters of poor John
With smiles did soothe his woe.'

When verses are said to be written on a given subject, they should have some reference to it: but Mr. Ireland's *Extempore*, 'in a *Bean*-field at four in the morning, after remaining at table till that hour with a convivial party,' might have been written in a pea-field, or barley-field, and has no allusion to the conviviality which so long detained him at table. Are the lines inserted only to prove that Mr. I. went soberly home, after having indulged in the pleasures of the bottle till 4 o'clock in the morning?

Art. IX. *Letters on India, Political, Commercial, and Military,* relative to Subjects important to the British Interests in the East. Addressed to a Proprietor of East India Stock. By Lieut. Col. Taylor, of the Bombay Establishment, &c. &c. 4to. pp. 270. 1l. 1s. Boards. Carpenter and Co.

ACCIDENTAL circumstances have detained this volume in our hands much longer than we could have wished; since the letters relate to a variety of important topics connected with our India possessions, and are the production of a Gentleman who possesses extensive information, accompanied by enlarged and liberal views: who appears to have bestowed much attention on the subjects of which he treats, and to feel a laudable anxiety for the prosperity of every part of the British empire. Some of the observations, having been made prior to the expulsion of the French from Egypt, are not exactly applicable to the present period: but it will appear that the greater part of them are still intitled to our attention. The author states it to have been, at the time of his writing, (and we believe that it never ceased to be from that moment to this,) the object of France to divert the commerce of India into new channels, for the purpose of inducing Europe to combine for the destruction of our monopoly, and to shut its ports against our merchandise.

On the relative situations of the two countries, he reasons thus:

'The grand question at the present moment seems to be this—Whether the resources of industry, or those of rapine, both on a scale of grandeur unparalleled in history, will be found the most durable?—Let us view our real situation, and particularly as it stands in relation to France, with a candid, though steady and undiverted eye. Trade is artificial, precarious, and fluctuating. Physical force, every day encouraged by successful exertion, is of a more permanent nature. The lion and the tiger, that subsist on prey, are not only more powerful, but longer lived than those that are nourished by vegetables and live in peace with their neighbours. The fruitful soil of France, nourishing men by nourishing vegetables, will remain. The heavy weights added yearly to the heavy load of British taxes, and the hostile combination of maritime nations against us, will, in the long run, discourage and overpower our industry, if we do not oppose to these discouragements farther and farther improvements, and keep a vigilant and constant eye on every important change in the political balance.

'Though trade in every country be precarious and transient in such a country as Great Britain, with Ireland now happily united, of large extent, nourishing a hardy race of peasantry, and fitted to repel external attacks by its geographical situation, it is less so than such states as Holland, the trading states in Italy, Portugal, and the Hanseatic towns, which are little more than mere magazines of commerce. The wealth acquired by commerce, and a general spirit of industry and

improvement,

improvement, contributes to the improvement of our lands and seas, while the cultivation of these again furnishes new materials for the extension of commerce and general exertion. These natural advantages on our side may counterbalance the physical resources of France; provided that we also oppose to the restlessness and subtility of French intrigue the wisdom of sound political negotiation. Divided from the great Russian empire by distance of space, we may, in some sort, be considered as approximated to it by the ocean, and united by a reciprocity of interests. It is on this ground chiefly that I would endeavour to build my hopes of weathering the storm with which we have at present to maintain a conflict, and which though the gale may blow from another quarter, will not be abated by a general pacification, unless the interests of Great Britain be consolidated by those, not of all (though this would be desirable, were society in so advanced a state as to render it practicable), but of at least some other powerful nations or nation.'

The author had the merit of strongly recommending the invasion of Egypt, before the determination of the late ministry on that subject was known; of suggesting a plan similar to that which was adopted; and of predicting the fortunate result of it nearly as it happened.

Language exactly similar to that which is used by Col. T. was holden by Sir William Temple, a century and half ago; and past as well as recent experience seems fully to justify it. He says 'that the French can never behave well for a length of time in any country, especially in that where they consider themselves conquerors;' and we believe that the fact has been strictly conformable to his conjecture at the date of this letter, 1800, that their 'intolerable insolence, extortion, and levity, have entirely satiated and disgusted every person with whom they are connected; and, in consequence, that their expulsion would be highly gratifying to all descriptions and casts of people in both Higher and Lower Egypt.'

The Colonel recommends it to Great Britain either to restore the Mameluke government, or to erect an Arab one. We are not safe, he says, while the country is subject to the Turks, because dangers may arise from their weakness; and while their policy (should they comprehend it and act up to it) would militate against our interests. According to him, Egypt can never belong to France without its proving fatal to our Indian dominions and commerce; and he thinks that the reasonings, by which our rival endeavours to draw Europe into her schemes, are of this sort:

'The coasts of Europe, from Cape St. Vincent to the extremity of the Gulfs of Bothnia and Finland,' say the subtle politicians of France, 'appear one great division for mercantile enterprise and adventure,—a range perfectly sufficient for competition and rivality among those nations whose dominions extend towards the Western Ocean. There is abundance of scope for activity and speculation in the limits of that trade, which is naturally connected with the western and northern shores of Europe and the West-Indian Islands, the coast of America, the whale and other fisheries, and in the carriage too of bulky and weighty articles to and from India. Let all this be fully enjoyed by the inhabitants of the western coasts of Spain and France, by Portugal, by the Low Countries, Hamburgh, Denmark, Sweden, and Russia, and by Great Britain.—But let us inquire into the situation, and, what will be termed by those to whom it relates, the natural prerogatives of another great division of the civilised world. In this they will comprehend the whole shores of the Mediterranean, Spain, the states of Italy, Austria, Turkey, and Russia,—an extent of coast, and a population far exceeding the northern division already mentioned. It will be argued, that the Levant trade, or that between the East and West, by the medium of Egypt and Syria, is the natural right of those countries, that the wants of so large a portion of mankind are to be attended to equally with others; and that seventy millions of inhabitants should not depend solely on the exertions of other people, when they possess, to such a degree, the facilities of eastern commerce. Here it will also be contended, that the road to opulence is open, by that means, to an intelligent and industrious people. These arrangements are, I am sorry to say, extremely plausible and alluring, especially when circulated by an impoverished set of men, full of schemes of aggrandisement, and obstinately tenacious of their civil rights. The publicity of those, and similar insinuations, would, it may be supposed, have very considerable influence on other nations; and the French left in possession of Egypt, on the termination of the war, would, no doubt, industriously propagate such dangerous opinions, and illustrate them in all the glowing colours of which their language is so capable.'

Wishing to impress us with the importance of not yielding on this point, he says; 'let the operations in the Red Sea of one of the first characters the world has produced, the immortal Albuquerque, be remembered; and, let it also be remembered, that this great man estimated the complete destruction of Egypt as a nation, a sacrifice not too great, in order to secure the trade of India to the crown of Portugal.'

For an account of Zemaun Shah, king of Candahar, his lineage, his dominions, his government, designs, and views, we must refer the reader to the work. We do not dispute the propriety of the author's advice to enter into a close alliance with Russia, as the best method of placing our India possessions and commerce in a state of security: but we think that Col. T. lays too much stress on it, and founds on it plans which it would be extremely hazardous to attempt. Dangers there may be from the king of Candahar, but let us meet them by a vigorous and equitable internal administration; by endearing ourselves to the natives; and by giving the Peninsula an interest in our supremacy:—let us skilfully manage the Mahrattas: let it suffice that the Russian alliance prevents the attempts of the French to revive the Eastern trade by the Persian gulph, and the Red Sea; and that it precludes its armies from approaching Hindostan by the Caspian or the sea of Aral. Far be it from us to invite them as allied forces to attack Cabul and Candahar, the gates of India. Indiscretions of this kind have been too numerous, and their effects too uniform, to render such an error pardonable.

Col. T. recommends it to the Company to establish a regular overland Post to India. He is confident that it might be made not only to pay its own expences, but to yield a revenue to the government; as is the case (he says) with the post established in India, by which all our settlements there communicate with each other.

'Among the numberless advantages which the East-India Company may possibly reap from the recent acquisitions in India. we may reckon the facilities which the possession of the kingdom of Mysore will afford to the overland conveyance of public dispatches as well as private letters. The direct communication from Mangalore to Fort St. George, rendered safe by the overthrow of Tippoo Sultaun, is of very considerable importance. The distance from that part of the Malabar coast to Fort St. George is only between three and four hundred British miles, and may be travelled, with the greatest ease, by tappals, in the space of four days.'

The route which he recommends is that of Suez, as being the nearest course, and capable of being completed in about 30 days less than that of Bussora:

'To complete this communication between Great Britain and her Eastern possessions, requires the aid of the Executive Government of this country, and the co-operation of the Honourable Court of Directors. By their united exertions, a Firmaun might be obtained from the Ottoman State, through our ambassador at the Porte, establishing our right, and facilitating the means of our navigation of the Red Sea, by regular packet boats, to sail at fixed periods; and permission be given for Arab messengers, with proper passes, after the French shall have quitted Egypt, to convey our dispatches through that country, under the protection of its government. This being effected, it would rest with the Consul-General of Egypt to conciliate the friendship of the Sheick el Balad, or Governor of Cairo, whose good offices might easily be secured; a circumstance indispensably necessary to the security of the messengers, and the safety of the dispatches.'

The principal dangers of the Red Sea might be avoided during certain seasons, in Col. T.'s opinion, if the packet were landed at Cossire, and the dispatches were sent over land to Ghinna, which is on the Nile, being a distance of about 100 miles, whence they might be forwarded down that river.

'This communication should have for its object, in the first place, the conveyance of official dispatches from Government and the East-India Company; in the next, that of general communication, both commercial and private. Those at the head of public affairs are best able to judge how far a restriction of private letters may, on some occasions, be necessary.

'Public dispatches from England, as far as the port of Messina, might either be intrusted to the care of a special messenger, or transmitted by the post, according to their importance. All private letters should be sent by the post.

'An agent should be appointed to reside at Messina, to receive dispatches and letters, who should have charge of two or more packet-boats; to sail to and from Messina and Alexandria. The postage on letters should be paid in England, as far as Messina, and the additional postage in India.'—

'On the arrival of the packet at Alexandria, the Consul-General for Egypt should cause the dispatches and letters to be instantly forwarded to Suez, by Arab messengers.

'At Suez, country boats should be constantly stationed, ready to take charge of the dispatches from thence to Mocha.'—

'At Mocha, two Company's cruisers should be in waiting, one to sail for Bombay and the other to the coast of Malabar'.—

'By this route, letters could be delivered at Madras in four days, and at Calcutta in twenty, from the period of their arrival at Mangalore, which, if added to forty-nine days twenty hours, the time required by the first statement, makes, in all, to Madras, fifty-three days twenty hours, to Calcutta sixty nine days twenty hours.'

A very elaborate detail of the plan is given in the volume.

The author discusses the question of free trade much at length; and the concessions made to those engaged in it, on the late renewal of the Company's charter, are here stated to be ineffectual. It is true that a certain number of tons of shipping are to be set apart for the free trader, but we are told that the allowance is too scanty, and is not sufficiently within the controul of those for whose use it is destined. If the Company's agents embezzle, it is difficult for the owner to obtain compensation; the free trader is obliged to share in the contingent expences of a wealthy body, to whom economy is not an object; and the sales are fixed at too distant a period and on too long a credit.

The present Governor General is said to have favoured the free trade to the utmost, while the inferior agents of the Company harass those who are engaged in it, by confining them within the strict letter of the law. They will not permit them to trade from port to port in India, nor to touch at a foreign neutral port, nor to make use of a foreign-built ship, nor allow their agents to remain in China during the whole of the season; and these disabilities, which harass native Britons, do not attach on foreigners. The author, as it may be supposed, pleads strongly against this monstrous inequality. He also very sensibly remarks that

'The territorial revenues of British India, as far as they can be applied, should be employed in doing the greatest possible good to this country; in exporting, on the one hand, such articles as the private trader dare not attempt to do, from the low price such articles bear in India; and, on the other, to import such articles of Indian produce as bear the smallest profit in the European market. By these spontaneous means, flowing from the rich sources of India, would the East-India Company produce the greatest possible incitement to reciprocal industry in both countries, the free trade would be satisfied, and harmony subsist between all parties: for I mean here to be understood, that, as the Company enjoy considerable advantages, they are bound to employ a part of their revenue in such a way as to remunerate the public for the sacrifices which they make; sacrifices which not only promote the prosperity, but secure the very existence of the East-India Company.'

The exclusive imports of the Company he would have confined to tea, raw silk, and nankeens from China, the only trade beyond the Cape that yields any profit; keeping also the contract for the disposable opium of Bengal, the coffee of Mocha, and some other articles on the Malabar coast.

Col. T. suggests hints respecting a mode of inducing the Chinese government to enter into a treaty of commerce with this country, in order to save the absorption of bullion, which causes great inconveniences to the mother-country and its India dependencies.

It is natural for a person entertaining views so liberal as are those of our author, to admit

'That the desire of engrossing to ourselves any thing beyond a certain proportion of trade to India, is not less impolitic than unjust. For England, single-handed, to do justice, and to improve to the utmost her settlements in the East, is a work far beyond her limited power. To diffuse all the manufactures of the multitudes who own her sway in India, and court her protection—to encourage and extend their arts; to animate them to new exertions in commerce and agriculture, will require the co-operation of other hands. The internal and foreign trade of India, even as it now stands, including its collateral and accessory connections, is the most considerable upon earth. It is impossible to say to what a height it may not be carried, if the advantages of nature are seconded and improved by a reasonable freedom of commerce, and an equitable and just government. It would surely be the height of impolicy, it would be political insanity, instead of encouraging, promoting, and extending so happy an order and constitution of things, to fall upon it with a hostile overbearance,—to depress and destroy the growing wealth of India, for no better reason than that it requires larger capitals and more hands than we have to employ; and that our minds and views are too contracted for the admission

mission of foreign labourers, even when our vineyard has become too extensive for our own exclusive cultivation.'—' The argument against the total exclusion of foreign hands becomes stronger, when we consider that we have to attend to our West-India colonies, to our trade to the Mediterranean, our trade to the Baltic, our trade to Africa, and to various other quarters of the world.—It is our interest, it is indeed our duty, to encourage, by all means in our power, industry in all its branches and sources, whether internal and domestic, or dependent and external.'

He reprobates the narrow and oppressive policy which does not permit colonies to manufacture their own raw materials for their own consumption. The concession, he says, would be accompanied by its own reward; it would occasion the colony to flourish, and to yield a surplus revenue to the parent state.

' It is not more desirable than it is difficult to admit foreigners, as well as individual traders of Great Britain, to a participation of our trade with India, and at the same time to accord such privileges as may prolong the existence of the East India Company; to grant such advantages as the subjects of Great Britain ought to enjoy in trade, over those of foreign nations; and to establish such duties as the British Government have a right to expect from so various and extensive a commerce, which has been formed under their auspices, and which it is incumbent on them to protect. Yet the union of all these objects is to be attempted; the East-India Company is to be preserved; the just expectations of individual traders are to be fulfilled; the claims of the British Government respected; and the strong inclination of foreign nations to participate in the India trade to be gratified.'—

' It has been the policy of former rulers in India to exclude foreigners from all intercourse with our possessions in India, as much as possible. Hence a proportionable eagerness on their part, to acquire settlements in India, independent on the English. To open, to a certain extent, a free trade with India, would abate that eagerness and add to the security of our dominion in that part of the world. It is equally liberal and wise policy to hold forth to foreigners, as well as to individual traders in Britain, such advantages as may encourage them to trade with British Hindostan; and by so trading, to stimulate the industry and circulate the manufactures both of Britain and British India, and exalt the English power and name to higher and higher degrees of glory. All injustice has in its nature something rotten at bottom, that tends to undermine the fabric of which it is made the foundation. Unjust and inordinate ambition in any state or kingdom carries a menacing air to all its neighbours; and hence confederacies which sooner or later effect, if not their ruin, yet the fall of their power.'

The following anomaly in the laws of a sensible nation, eminently jealous of its commercial interests, will surprize most readers:

' Foreign

'Foreign ships of every nation, although not directly allowed to fit out from any port of Great Britain, are permitted, under certain restrictions, to repair to all our ports in India without exception. Yet no Englishman, by the laws of his country, can either directly or indirectly be concerned in any trade to the East Indies, on either a British or foreign bottom, without incurring the heaviest penalties. Not only may foreigners fit out ships from any part of the continent of Europe, but even to clear a cargo from the port of London or any other in Britain: nor have they any thing more to do than to return with a British cargo to the place of their original departure, in order to be provided with passes from their own government to entitle them to proceed to our settlements in India with a mixed cargo half English and half foreign. After administering to the luxury of our countrymen abroad, and draining them of their ready cash, unless they can procure such articles as will yield them a certain profit in the markets of Europe, such as pepper, cardamums, coarse cloths, and blue goods, they proceed to China with the specie of our countrymen, and, by this means, repeated annually, reduce the circulation of cash, which, in the course of time, joined to the treasure remitted for the purchase of teas, must leave our India settlements without money necessary for its internal circulation.'

In drawing to a close the remarks on the subject of India trade, Col. T. writes thus:

'I have endeavoured to acquit myself, in the best manner of which I am capable, of a task equally important to the nations of Europe, as it is interesting to mercantile men of this and every other country. The result of all that I have advanced on the subject seems to divide itself into two branches, differing materially from each other: still both are to be united on terms of reciprocal advantage to all the parties implicated in the most ancient as well as the most lucrative commerce in the world.

'In the first place, the rivality of other nations is to be avoided, and the plausible and ruinous schemes of the French Republic, to counteract and destroy our valuable commerce with India, are to be rendered as abortive, as they would prove ruinous, if carried into effect.

'In the second, The interests of the East India Company, and the free trade of Great Britain and India, are to be considered and combined.

'On the first I have to observe, that could foreigners find a market in the English settlements of India, where they could dispose of their cargoes, and at a moderate and fair price purchase the manufactures of Hindoostan, the consequence would be, that all the European nations would relinquish the idea of expensive establishments in the East-Indies, as being totally unnecessary, and carry on the trade with British India on terms at once liberal and secure.

'It also might be suggested, that the central situation of the Cape of Good Hope admirably qualifies that settlement as a neutral port, to become the grand depôt of manufactured goods from Europe, and of merchandise from India. Here the private trade of India would be concentred, and the ships of all nations, with a short voyage, and at an easy expence, would meet to exchange the different commodities of their respective countries. This would be forming a commercial establishment, on a scale the most magnificent, and at the same time on principles of sound policy,—as it would unequivocally prove, that the mercantile system of the British empire was moderation and distributive justice towards all mankind.

'Respecting the second, after what has been already said, it is enough to mention, that the India trade presents new and almost infinite fields of adventure to private merchants. Under certain regulations, this commerce may be carried on to any extent, not with loss, but even advantage to the East-India Company, as it must pass through their warehouses, and they would thus have a per centage, or sure revenue, without the details of trade. This, it must be allowed, is the only kind of revenue, whether territorial or commercial, that can be long possessed by a state, or such a society as the Company, which for its magnitude and the extent of its concerns is the same as a sovereign republic. But if this nation does not in some way draw more of the Indian trade into its own channels than it now enjoys, it will be absorbed into those of other nations, particularly of America, which already runs away with half the private trade of India.'

For the Colonel's observations on the present state of India, and the particulars of his plan for the reduction of the debt of the Company, the volume itself must be consulted; which will be found, on all its topics, both entertaining and informing. The interests of the British empire are extensive and complicated; and in our judgment they cannot undergo too much sober and temperate discussion. Attempts of this kind, made by intelligent and experienced persons, we shall always regard as valuable patriotic offerings.

A view of the town, fort, and harbour of Bombay, with a map of the countries situated between Great Britain and the East Indies, and some commercial charts, illustrate this publication.

ART. X. *The India Guide;* or, Traveller's Companion through Europe and Asia. Part I. Vol. I. By Lieutenant Colonel Taylor, of the Honourable East India Company's Service; Author of Travels from England to India, &c. &c. Crown 8vo. pp. 302. 12s. Boards. Wallis, &c.

THE youthful adventurer, who is resolved to brave the dangers of a burning climate, and the hazards of a distant and perilous service, in pursuit of fortune, will regard the little manual before us as a welcome present; for he will find in it important directions and practical counsels, which are the result of experience.

In stating the use of this book to those who may make journeys over land to or from India, the author says:

'That the real object and extent of this little manual may be rightly understood, two things are to be observed. First, that it is not only calculated for the purpose of persons travelling through Europe to India, or other parts of Asia, but also for that of those who confine their travels to Europe. I have not limited my design to the most direct journey from London to Venice and Turkey in Europe, but I have occasionally diverged, not only to other parts of Germany and of Italy, but also to France, Spain, and Portugal, on the one hand, and to the northern kingdoms of Europe on the other.

'Secondly, it will be found useful, in like manner, to the mere Asiatic traveller, whether he arrive in India, or on the coasts of Arabia or Persia, by land or by sea. Nevertheless, although this little volume is calculated for the use of the mere European as well as the mere Asiatic traveller, the object principally in view, is, the accommodation of travellers by land from the one quarter of the world to the other, whether from Europe to Asia, or Asia to Europe. Where all circumstances are favourable, it may be expected that the sensible and ingenious traveller will not, whether on his journey to the east or to the west, adhere to the post road, but make excursions, and expatiate freely in different directions.

'A taste and turn for travelling, natural in some degree to human curiosity at all times, in the present period of extended intercourse, commercial, political, literary, and philosophical, may be expected to admit of increase; and particularly a curiosity of travelling over land to India. The consentient voice of all ages and countries has always pointed, and still points, to the east; to Phœnicia, Egypt, Persia, and India, as the native land of the human race, as the centre of ancient nations, and the cradle of language, writing, arts, and sciences, and all that gives elegance, grace, and dignity, to life. It is the spirit of Asia that still animates the more refined parts of Europe.'

Col. T. points out the advantages possessed by the journey over land compared with the voyage by sea, whether the object be a laudable curiosity, or merely dispatch and convenience. The reader will be able to judge better of the work, if we set down the heads of instruction on which it expatiates;

'1st. Of money requisite for the journey.

'2dly. Equipment necessary for it.

'3dly. Preservation of health, and remedies to be applied in disorders incident to hot climates.

'4thly. Mode and expence of travelling.

'5thly. Season of the year most proper to commence and prosecute the journey.

'6thly. The choice of various routes from Europe to India, to enable the traveller to select that most convenient or agreeable.

'7thly. Mode of procuring letters of credit, or the means by which a traveller is to be supplied with money on his journey. And,

'8thly. General remarks on the mode of travelling in Arabia and Hindoostan, with instructions to the traveller in what manner he is to conduct himself.

'By observing this arrangement, I shall be enabled to give every requisite information, and assist the traveller to commence the journey with ease and satisfaction, and to accomplish it as if he had already made the journey out and home.'

The expences of a Gentleman travelling without a servant by the route of Aleppo and Bussora, are estimated at about 200l.; while the Colonel reckons that 50l. of that sum might be saved by taking the way of Grand Cairo. If the traveller prefers the road of Bussora, it is recommended to him to avoid the great and to go by the way of the little desert, and to set out so as that he may reach the Persian gulph between December and March. If he goes by the way of the Red Sea, the most favourable time for arriving at Suez is between the beginning of May and the middle of August.

'Should the route by Vienna be adopted, posting in carriages will be found convenient all through Europe to that place, where post horses must be taken; or otherwise the traveller may accompany the post, which goes from thence to Constantinople every fortnight; and from Constantinople proceed with the Tartar messengers through Natolia to Aleppo. From Aleppo to Bussora there are two routes for the choice of the traveller; the one to Anna or Hilla, on the Euphrates, from thence to Bagdad, and down the Tygris to Bussora; the other directly across the Great Desert, to the same place.

'Of all the routes which present themselves to the choice of a traveller to India I should, for my own part, prefer that through Egypt by the Red Sea to the coast of Malabar, especially at a particular season of the year, and embark, as I have already said, at some port in Italy. Those of Messina or Otranto are undoubtedly, in every respect, to be preferred.'

He farther adds;

'The mistakes to which an inexperienced traveller is liable, proceed, in general, more from his own vanity than any other cause.

'Taught to look on his own country as superior in every thing, he regards with contempt the men, manners, and productions of every other. Respect joined to a small degree of complacency towards the inhabitants of any country, will in general procure a stranger civility and safe conduct. Whatever the opinion of the traveller may be of tribes or classes of men not altogether polished, it is equally the height of folly to attempt to aggrandize himself by ostentatious means, as it is to affect to despise them, because, perhaps, their appearance and information may not be quite as good as his own.

'Let the intelligent traveller accommodate his manners to their rude minds, and he will find that human nature, in the midst of the deserts of Arabia, or in the burning climes of Hindoostan, is perhaps more tinctured with the milk of human kindness than the higher circles of civilized life. Unaffected simplicity is still their character, uncontaminated by the vices of cities, or by that corruption which time and circumstances engender in all regular governments whatsoever.

'On a general review of this subject, drawn from the impression which the various vicissitudes of the journey made on my mind, as well as from the genius and character of the Arabs, I would observe, whichever route or mode of travelling may be preferred in crossing the Desert, that attention be paid, generally, in the observance of the following general maxims.

'*In the first place*, never to display ostentatious finery, and by that means to excite the crime of avarice in the mind of an Arab.

'2dly. To observe an equality of temper even to the lowest Arab of your caravan; to forgive his ridiculous curiosity, which, it must be allowed, he does not gratify in the most becoming manner; smile at the wonder and surprise which he testifies, and appear as much as possible on an equal footing.

'3dly. In cases of petty thefts, or of being insulted, which last is seldom the case, never to chastise [the offender] yourself; but coolly to represent the matter to the Sheick, who will do ample justice, and with more strictness than perhaps you would require.

'4thly. Never to mix with strangers, quit your encampment, or wander into the villages or huts of other Arabs, without a proper guard; those who are bound to protect you will most assuredly do it; but you must by no means look for civil treatment without the precincts of your own tribe.

'5thly. In every matter relative to situation on the Desert be entirely guided by the Sheick: in short, appear to have no will of your own, but be entirely under his direction. The more confidence you appear to place in an Arab the better he is pleased, the more he will find his honour interested, and consequently his inclination will be stimulated to afford the traveller his protection.

'6thly. Put on the dress of the natives as soon as possible after your landing in a Mahomedan country, or even before, if you can procure it: and the dress I would advise to be correspondent to the manner in which you propose to travel, but never to be beyond that of the middling ranks of life.

'Although it is scarcely possible to disguise yourself from the knowledge of a Turk or Arab, even with the help of whiskers and observing a strict silence, yet it evinces a respect for the people, and a wish to be considered on a friendly footing. The inhabitants feel themselves not a little gratified at this mark of attention, and will frequently confer a favour on that account, when they would refuse common civility to any person in the dress of an European: upon the whole, it is a fact to be depended on, that the Arabians of the Desert pay more respect and attention to a Christian than they do to a Turk, for whom they entertain a rooted aversion.

'Having gone through all the instructions which are to be generally observed, it is necessary to mention some particulars of the Route by *Vienna and Constantinople* through *Asia Minor*, and by the *Little Desert* and *Mesopotamia* to *Bussora*.

'The term *Little Desert* is used in contradistinction to the Route by the *Great Desert*, which extends all the way from *Aleppo* to *Bussora*, whereas the *Little Desert* is only that portion of the *Great Desert* which extends from *Aleppo* to *Hilla* on the *Euphrates*; from hence the road lies across *Mesopotamia*, a fruitful country, to *Bagdad* on the *Tygris*, where small boats are procured to convey the traveller by that river to *Bussora*.

'There are two routes by which the journey by the Little Desert can be accomplished; the only difference is the place of embarkation, whether higher up or lower down on the before-mentioned rivers.

'1st Route.—From Aleppo by Bir, Orfa, and Diarbekir. At the last place you embark on the Tygris, and pass Mosul and Bagdad on your way to Bussora. The distance by land from Aleppo to Diarbekir is 180 computed miles, and by the river from that place 660 more.

'2d Route.—From Aleppo to Anna or Hilla on the Euphrates, where you may embark on that river for Bussora, or otherwise cross Mesopotamia on your way to Bagdad, there to embark on the Tygris in a boat for the same place; the distance from Hilla to Bagdad is fifty miles. The distance by land from Aleppo to Bagdad is 390 computed miles, and Bussora is distant from Hilla by the Euphrates 415 miles; but from Bagdad by the Tygris only 260.

'3d Route.—By the way of Vienna, Constantinople, Asia Minor, and Mesopotamia, to Bussora.

'This route has been very strongly recommended by a late traveller, Doctor Howel, in the following words: "This route I should recommend, provided the traveller can bear fatigue, will content himself with such baggage only as is essentially requisite, and submit, for a short time, to the Turkish customs and manner of living. This, I must confess, would not be agreeable to an unpractised person; and, I should imagine, would not be attempted without very powerful inducements. The advantages of this route are numerous; the traveller, at a small expence, is provided with provisions, and suffers no delay in waiting till a caravan can be formed, or escorts collected: if he travels unincumbered with any other baggage besides his mere necessaries, he avoids being detained on the road by custom-house officers, and offers no temptation to robbers, who, in this country, are seldom guilty of violence for a small booty."

'The face of the country from Constantinople to Bussora is greatly diversified, and presents the curious traveller with a variety of productions, customs, climates, and romantic prospects, which, by engaging the mind, beguile the length of the journey; it also abounds in the necessaries of life, and in that essential article water, the want of which has been sometimes so painfully experienced by the caravans of the desert.'

The Colonel enters into a comparative view of the various routes from India to Europe, accompanied with directions how to proceed by them; and he then gives an abstract of that of which he has already published a full account, which was noticed by us in due course *. Abridged narratives of the present state of Persia and Egypt, together with observations on the Turkish coins, and those in use along the Red Sea and Persian Gulph, close this first part of the author's design; which is to be extended to three more, if the present specimen meets with encouragement.

The volume contains two maps; the one, of the countries situated between Great Britain and the East Indies, (the same as in his *Letters on India*,) and the other, that of the author's route from Aleppo to Bussora across the Great Desert.

The reader will here find, compressed in a small compass, all the information which lies scattered in several volumes that treat on the same subject; and the matter is well arranged, and rendered not less amusing than instructive: but the style is very open to criticism.

Art. XI. *The History of France*, from the Year 1790 to the Peace concluded at Amiens in 1802. By John Adolphus, Esq. F.S.A. 8vo. 2 Vols. pp. 600. and 780. 1l. 4s. Boards. Kearsley. 1803.

Respectable as is the size of these volumes, and short as is the period of which they treat, they exhibit only a sketch of its events; so just is the observation that a few years, such as it has been our misfortune lately to witness, furnish as much matter for the historian as centuries of ordinary times! We shall be rather brief in our account of this performance, because we have already descanted on the originals from which it has been compiled, and on other occasions have stated our opinion of Mr. Adolphus as an author †.

There is an art which, we think, cannot be too much cultivated by those who aspire to historic fame, we mean that of suffering events to speak for themselves: but this is a faculty which the historian before us seems not highly to estimate; since on every occasion he studiously interposes his own views of them, and blends with them his own sentiments and observations. Such is particularly the case with the first portion of the work, in which his unequivocal dislike of all who took any part adverse to the antient regîme occasions him to lose sight at once of the dignity and the truth of history: but this bias decreases as he advances, till at length, regarding each rising faction with equal aversion, he administers fair measure to all, laying open their aims and intrigues, and detailing their measures with clearness and correctness. He describes, in a style unusually cool and dispassionate, the horrors of the reign of terror, and appreciates the characters of the primary agents in it with philosophic impartiality; and as this is the part of his history which he has most laboured, and which he treats with most success, we shall principally select our specimens from it.

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* See M. R. vol. xxxii. N. S. p. 50.

† M. R. N. S. vol. xxxi. p. 67.

Speaking of the second national assembly, termed the legislative, he informs us that

'The popular party had several great objects in view, towards which all their motions and manœuvres tended. Perhaps it might be more correct to say they had one great object, that of gaining to themselves all the power, wealth, and patronage, of the kingdom; the means of attaining which were, the frequent change of ministers, which should deprive the throne of all authority; the seizure of emigrant property, and oppression of the nonjuring clergy, in order to create unpopular opposition on the part of the king; and a war so extensive and dangerous, as to give constant inquietude, and absorb a considerable portion of the public attention. Several subordinate measures were combined with these greater efforts: as those for confirming and extending the authority of the clubs; the encouragement of publications violently seditious; and the acquisition of such posts as included a considerable influence over the populace, for their own adherents.'

The subsequent passage states the cause of the schism among the Jacobins, and the formation of the two factions headed by Brissot and Robespierre:

'Robespierre, since the termination of his senatorial character, had accepted the office of public accuser, which he filled without reproach, and almost without notice. He was still connected, though not intimately, with this faction; he had sufficient discernment to perceive that they could never achieve the mighty projects they affected to have formed, and yet retain popularity; he saw through their threadbare disguise of virtue and disinterestedness, and was forming a strong separate party in the commune, and at the jacobin club, backed by the lower order of people in Paris, to supplant these intriguers whenever they had gained the summit of their hopes. He was content to co-operate with them in measures tending to prostrate the throne, but expected to rise on its ruins, and precipitate them from the heights to which their ambition pointed, but to which they were, no more than himself, to be raised by virtue. Danton, and all the cordelier party, joined in these sentiments; they were indignant at the affectation of virtue which distinguished the Brissotins; and their pride was hurt at the haughty reserve with which those pretended lovers of equality treated them, even when they most required their services. "You, Brissot, and, above all, you, Petion," says Camille Desmoulins, "constantly received us haughtily, sulkily, and coldly; you never could conceal that hatred with which our very presence inspired you. You stretched out a finger to us, but never the hand. You did not even think it necessary to refuse the gratification which haughty minds derive from treating others with insolence and contempt."

The prepossessions of the author lead him to defend the *legality* of the capture of La Fayette, while he abandons the *policy* of that act. On the former point, he is so confident that he says that nothing but the utmost rage of faction can suggest an argument against it. Though it may not, in strictness, have been illegal, it was most uncourteous, and discordant from the usages of war previously to the French revolution: but to maintain the *legality* of the capture is doing little for the allies; before they can be cleared, the law must be cited by which it was warrantable to treat the French General and his two friends as the vilest criminals, by shutting them up in loathsome dungeons. After all, what did the Cabinet of Vienna gain by this measure? Its petty malice only prepared an occasion of triumph for its most fatal enemy, incomparably more fair and glorious than those which carnage and desolation had purchased. We are not ardent admirers of this unfortunate, mistaken, but, we believe, well meaning man; we are aware of the vanity of his nature, and of the weakness of his character: but his captors were not his judges; and they had no right to regard him in any other view than as a French commander who had given up his commission, who was flying from his native country to save his life, and who had confided in their honor for an unmolested passage to a place of safety. When narrating this treatment of the fugitive General and of his friends, even the present author is obliged to censure the *policy* of it. 'The friends of the constitution,' he says, 'resenting their treatment, became actively hostile to the allies; and the emperor and king of Prussia subjected themselves to imputations of passion and spleen prejudicial to their characters and interests. Thus the new government of France, while it hated and persecuted La Fayette, derived advantage from the presumption that he was oppressed by the opposing powers.'

That event which caused the flight of La Fayette gave rise to another, the first in a series of errors of which the late English ministry were guilty; and which considerably hastened, if they did not wholly cause, the subsequent warfare between Great Britain and France:—a warfare productive of the monstrous aggrandizement of the latter country, and yielding to the former only unavailing conquests, which were ceded to purchase a peace more disastrous even than the inauspicious contest which it terminated. We refer to the recall of the British Ambassador from Paris; which is in itself a most unequivocal act of hostility; and which, by the commercial treaty settled by the parties, was to be considered as a declaration of war. We lament with the deepest sincerity the event of the 10th of August, and we abhor the proceedings of that dreadful day: but they afforded no ground for the step taken by the British minister. It is true that the powers of the English Ambassador were terminated, but they ought to have been renewed as in the case of the natural death of the French monarch. This position cannot be controverted without asserting the right of one nation to interfere in the internal regulations of another; an example set by the ex-ministers, which has been most fatally followed.

The criminal inactivity of the Brissotins, during the commencement of the horrid days of September, will eternally disgrace them, and deprive them of all title to commiseration on account of their subsequent unhappy fate. They are here charged moreover with a partial approval of the atrocities then committing: but we believe this accusation to be unfounded.

We apprehend that the author is also not altogether correct, when he states that Roland was considered as the head of a party: but the passage possesses great merit, because it contains a very just description of Robespierre at the period to which it alludes:

> 'Thus were Roland and Robespierre made ostensible heads of a party; but in personal respects the senator was far superior to the ministers. Robespierre was not at that time characterised by any of the ferocities which have since rendered his name so deservedly odious; he had even been reproached with feeble and abject humanity when in the constituent assembly he opposed the decree for proclaiming martial law; and with cowardice, for not taking a more active share in the late insurrections; his talents were decried as below mediocrity, and his ambition deprecated as above reason. But Robespierre's adversaries had not done justice to his powers of improvement: perseverance had purified his style from many blemishes; study and composition had given firmness, fluency, and even beauty to his periods: he was not now to hold an inferior rank in an assembly where Mirabeau, Maury, Cazales, and Lally Tollendal, could look down on him with lofty superiority; but after acquiring unlimited ascendancy and confidence among the people of Paris, whom he always abjectly flattered, and in the jacobin club, he was to prosecute his advantages in a legislature little differing from that club, and composed of its most fiery materials. Whatever Robespierre possessed was known to be his own; he acknowledged no superior for whose advancement he laboured, no private adviser whose dictates he was to repeat; and office was not his aim, for in all the contentions of the late months he had never stretched forth a finger to touch the tempting spoils which lay at his feet.'

The author thus states his views of the pacific overtures made by France immediately after the commencement of the war: 'A mockery of negotiation,' he says, 'was practised by sending emissaries to England, who demanded to be received as agents of the French government, though furnished with no authentic credentials, nor invested with any efficient powers. Dumouriez too, when at length dispatched to his army, was furnished with presumed authorities to commence a treaty with lord Auckland, and the grand pensionary of Holland; but it soon became apparent that his credentials were as vague, and his intentions as treacherous, as those of the parties who had been already dispatched on the same employ.' We had always understood that one of the emissaries to whom Mr. Adolphus alludes, viz. M. Maret, was ordered on his landing to quit the country, without any examination of his credentials.

Of the war in La Vendée, he says;

> 'It exhibited the unusual and interesting sight of peaceable, religious people, animated by their love for the altar and the throne, braving every danger, and encountering every difficulty, to retain to themselves the rights of worship, and the freedom of acknowledging no other lords than those who had so long contributed to their happiness; and towards whom they felt an undiminished attachment. The first decrees of the constituent assembly against nobles and priests had excited the indignation of these virtuous people; they were further irritated by the intolerance of democrats, and prepared for resistance to oppression, and for supporting the rights of their sovereign, and the nobility. At the period of the king's flight, they prepared to tender their assistance, but his arrest frustrated their zealous intentions. Their discontents were inflamed by the persecution of the non-juring clergy, to whom they constantly afforded shelter and assistance, refusing to admit or communicate with those who took the oaths. The national assembly had placed Dumouriez at Fontenaye-le-comte, afterwards Fontenay-le-peuple, as military commandant, and Gensonné and Gallois were deputed as commissioners to collect information; the result of their joint opinion was, that the people might easily be kept in tranquillity by a small share of moderation.'

Here the author has too closely followed Dumouriez, whose relations ever bend to his own interests and views. The fact is that the revolutionary spirit first broke out in that province, and particularly manifested itself in an inveterate persecution of the nobles; of which a particular account is given in M. Bertrand de Moleville's Annals, and by most of the historians of the revolution. The principal cause of the Vendéean insurrection must be traced to religious considerations; and other matters, we believe, were only accessory.

It was certainly lawful for Mr. Adolphus, when relating the unhappy end of Barnave, to indulge his favourite feeling with regard to the first authors of the revolution, and to visit on that young man the sin of a most unfeeling and unwarrantable expression used by him when the spirit of the revolution was at its height: but there is something truly *Vandalic* in pursuing the same course, when speaking of the fate of Bailly, which is never mentioned even by his royalist countrymen without extorting from them a tribute to his science, his genius, and his integrity.

In the course of a few pages, Mr. A. gives a very able summary of the horrors which prevailed in Paris during the latter part of the domination of Robespierre. The virtues of Malesherbes overcome the prejudices of the author, and his fate is related with the praise which was due to him, without any ill-natured allusion to his early connection with the philosophers, and his patronage of those measures and speculations which led to the revolution. It surely could not be ignorance that saved the memory of the venerable magistrate from this writer's attack! Yet Mr. A., when he records the exit of any friend of the revolution, treats him very much as the austere and upright Tillemont did his heathen emperors. The rigid Carthusian consigned them all to the devil.

It would appear from the succeeding passage, which refers to the execution of Danton and his party, that the greatest monsters in human shape are unable to divest themselves altogether of the sympathies of our nature:

> 'Danton was beloved by a great number of persons, and even those who recollected with abhorrence his pernicious activity in the transactions of September, 1792, and on some other occasions, conceived hopes, from other parts of his conduct, that through him a new system might be formed, subversive of that of terror. It is affirmed, and does not appear improbable from several of his proceedings, that Danton had formed such a design, that Legendre was joined with him in the project, and that they were aided by Camille Desmoulins. Their intentions were perceived by Robespierre, and resented, not because he was adverse to the end of their design, but because he himself was ambitious of terminating the horrors which disgraced and depopulated the country, but wished first to destroy those members of the convention and the committees whose talents and influence might have enabled them to thwart his views, or to diminish his importance by sharing it. Thus Camille Desmoulins drew destruction on himself, not by incurring the hatred of Robespierre, but by alarming his pride and self-love by the proposition of a committee of clemency, authorised to pardon crimes which did not spring from evil intentions. Had the idea been confidentially disclosed to Robespierre, Camille Desmoulins would not have suffered death; but being thrown out to the public in print, it was highly offensive, as it anticipated a measure of which Robespierre wished to assume all the merit, but which, in his opinion, was not yet ripe for execution, as he wished all the furious jacobins to render themselves completely odious by numerous assassinations and unbounded plunder, in order that he might shine with greater lustre as the means of terminating their hideous reign.'

The power and influence to which Robespierre had attained are well described by Mr. Adolphus:

> 'In all parts of the republic the authority of this demagogue was at its greatest height; the committee of public safety was devoted to his orders; the convention in general moved only by the dictates of his will; his name gave authority and popularity to all the acts of government; and to him were more abject compliments, and a greater profusion of homage, paid than to all the crowned heads in Europe; nay some tributes of adulation approached the style of Asiatic bombast and servility. He was styled "the glorious incorruptible Robespierre, who covers the republic with his virtues and talents, as with a shield; who joins to the self-denial of a Spartan or Roman of early date the eloquence of an Athenian." Even the tenderness and humanity of his disposition were praised! One man congratulated himself on a personal resemblance to him; and another, at the distance of six hundred miles, declared he was hastening to Paris to feast his eyes with a sight of him. He was compared, not by an individual, but by a body of people, to the Messiah, announced by the Supreme Being as the reformer of all things; and afterwards he was said to manifest himself like the Almighty, by miracles. On some occasion a *Te deum* was performed for him, the burthen of which was *Vive Robespierre, Vive La République!*'

This ascendancy is the more wonderful, because it was solely the effect of popular arts; and if the adulation offered to this grand demagogue claims the notice of history, what will posterity think of that which has been more recently paid to a succeeding ruler of the same country?—The author's conjectures respecting the projects which engaged the attention of the French Dictator, immediately prior to his fall, accord with probability:

> 'He seems to have occupied his thoughts more with the means of gaining absolute power by one single exertion, than with revenge on a few members whom he thought too insignificant to produce any serious injury to his power and popularity. His aim was to let all his associates in power dip their hands deeply in blood and crimes, so as to render themselves odious to all mankind; then suddenly appearing the advocate of humanity, as he had already of some portion of religious toleration, to have united round him all the friends of the Gironde, all the supporters of the catholic faith, and the great mass of people whom oppression and blood had wearied and disgusted; and having by this division overthrown those whom he dreaded in the convention and committee of public safety, established a new system of government, in which every thing should have moved round him as the chief and centre.'

The specimens which we have given of this work will sufficiently shew what is to be derived from it. We have pointed out some imperfections in it: but it will notwithstanding answer the purposes and satisfy the expectations of a large class of readers. It should be added that Mr. Adolphus has generally, with great propriety, referred to the authorities whence he has drawn his materials.

A detailed table of contents supplies (though inadequately) the place of an index to these volumes.

Art. XII. *An Historical Review of the Royal Marine Corps,* from its Original Institution to its present Era, 1803. By Alexander Gillespie, First Lieutenant in the Royal Marines. 4to. pp. 420. 1l. 1s. Boards. Egerton, &c. 1803.

From the formation of that meritorious body of men, the British Marines, almost to the present time, they have laboured under great discouragement, on account of the prejudices which were inconsiderately adopted by many naval officers respecting their utility. It may be true that the management of a ship in bad weather, or in an intricate navigation, is a point of sea-duty for which their exertions are not well adapted: but, in the important business of attack and defence, which are the great ends of a national marine, their services have been in a high degree conspicuous; and in the preservation and maintenance of order and subordination, their zeal and loyalty have been eminently distinguished. The claims of the Marine Corps are now well understood, and have been publicly and justly acknowleged by the honourable distinction of the title *Royal,* which has recently been prefixed to their former appellation. We hope that Royal encouragement will not stop here.

The establishment of the Marines, Lieutenant Gillespie informs us, was at first created 'with the sole view of being a nursery to man our fleets. They were always quartered in the vicinity of our principal sea-ports, and regularly trained to the different methods of ship-fighting.'—'As each individual became properly qualified to act on board of ship as a foremast-man, which was uniformly encouraged, he was discharged from his regiment, entered upon the ship's books, and levy money was granted to the officers of his corps, in order to supply the vacancy of him who was thus transferred.'

'The first authentic instance of any regiment of this description appears in the Army List of 1684, and from the return of the general review on Putney Heath, upon the first day of October in that year. Neither the exact æra of its establishment, or that of the other maritime forces, is clearly ascertained; and it would be absurd to speculate upon dates which can yield no material result.

'The return which I have mentioned runs thus, and is annexed at large: "The Lord High Admiral of England, his Royal Highness the Duke of York and Albany's *Maritime Regiment of Foot*, commanded by the Honourable Sir Charles Littleton, called also the Admiral Regiment.'

An extract is given from the detail of an attack made against the Island of St. Christopher in the year 1690, which shews the nature of the Marine service at that period. "In this action, we had killed and wounded upwards of 130 men, and Captain Keigwin, *a sea commander*, who was appointed *Colonel of the Marine Regiment* (which consisted of about 230 *seamen*), was shot through the thigh, of which wound he died."

In 1697 and 1698, the Marines were disbanded, and half-pay was bestowed on the officers. The author enters into a discussion of the question whether half-pay to officers is to be considered as a retaining fee, or as a reward for past service; and he cites two opposite examples, one, of a decision by the judges that half-pay officers are not amenable to military jurisdiction: the other, of half-pay officers being tried by martial law. The latter, however, was an extraordinary case, the persons so tried having been taken in arms against the government of their country. Lieut. G. has not expressly delivered his opinion on the question, but he appears inclined to side with the judges.

One of the first acts of Queen Anne, after her accession to the throne, was a revival of the Corps of Marines. They were formed in regiments; and at the same period, 6 regiments of foot were destined for sea service: the expences of the foot and of the marines being alike. The author remarks that the corps, after its revival, ceased to be considered as a nursery for seamen; and those who were not employed on board the fleet 'were quartered at or as near as might be to the dock-yards, to guard them from embezzlements, or any attempts of an enemy.' He has also added an account of the reductions and augmentations which at different times have taken place in the Marine Corps.

The narrative of the attack on Belleisle, in 1761, will afford an exemplification of Mr. Gillespie's composition, and is of a nature not inapplicable to present circumstances:

> 'A secret expedition was prepared early in this year, which was committed to the joint conduct of Major-General Hodgson and Commodore Keppel, and was subsequently directed against the island of Belleisle.
>
> 'Eleven battalions of Foot, four troops of the 16th Light Dragoons, under Lieutenant-Colonel Burgoyne, a detachment of the Royal Artillery, and a corps of 1000 Marines formed into two battalions, commanded by Brevet Lieutenant-Colonel John Mackenzie, amounting nearly to 10,000 men, composed the strength of the Army upon this

this service. The whole were escorted and spiritedly seconded by ten ships of the line, eight frigates, three bomb ketches, and two fire ships; which set sail upon the 29th of March from St. Helens, but did not gain sight of their wished for object until the 6th of April. This force was afterwards augmented by troops and men of war.

'In addition to the natural strength of this island, no means of defence had been neglected by the enemy, who aware of the attack, had constructed works, and placed guns on every spot that afforded a possibility of descent.

'Upon the 7th the Fleet stood along the South end of Belleisle, with a view to reconnoitre its strength, and to ascertain a proper quarter for debarkation. Coming to anchor in the road of Palais on the noon of that day, the principal Officers of both services, accompanied by some of the Engineers, proceeded to the Northward, in order to finish their observations upon the general state of the coast. The final result convinced all; that great obstacles were to be surmounted every where, and that the sacrifice of many lives was unavoidable in attaining the first object of their views.

'After mature deliberation, it was resolved to effect a landing early in the morning of the 8th of April, for which purpose the flat-bottomed boats were hoisted out, and the troops placed in them ready to advance towards Port Andro, on a signal being made. They were preceded by his Majesty's ships Dragon and Achilles, commanded by the Hon. Captains Harvey and Barrington, whose orders were to silence the battery, which protected the entrance into this Bay. These gallant Officers soon accomplished the duty, and intimated that no opposition to the landing of our forces was to be dreaded from that point of defence.

'The boats having proceeded under the immediate superintendance of Commodore Keppel, who had shifted his pennant from the Valiant into the Prince of Orange, were then ordered to row towards the shore, arranged in three divisions, under the direction of Captain Barton, of the Royal Navy. Notwithstanding a prodigious fire of musquetry, our brave Soldiers made good their landing, and evinced a series of valour that must have conquered any thing within the power of man.

'The French were intrenched to the chin on a steep hill, the base of which they had cut into a perpendicular form, which prevented our gallant fellows from ascending their works without scaling ladders, of which there were unfortunately none. After a heavy loss, and a contest which did them honour, a retreat became the only alternative.

'On this trying occasion, the distinguished courage and coolness of Generals Crawford and Carleton, were very highly conspicuous; the latter was wounded.

'One boat landed sixty of Erskine's Grenadiers, under Captain Osborne, who were unobserved by the rest of our force, and not being supported, fell victims, excepting twenty, to very superior numbers, after the most noble resistance. Their brave leader was classed among the unfortunate. The fire from the ships was opened to cover the return of our troops, who sustained a loss of nearly 500 men.

'A diversion

'A diversion was carrying on in another quarter during these operations, in order to aid them by attracting the enemy's force from the real object of attack, towards Saucon. This was composed of the 96th and 97th Regiments, and the Marines; but nothing could avert the disaster.

'A dreadful gale coming on after the return of the boats, occasioned the loss of many of them, which was felt extremely; and the transports were also very considerably damaged. After it ceased, the attention of the whole Fleet was turned to repair these accidents.

'Having obtained some reinforcements, and after a second very minute review of the island, it was determined to make another descent at Fort D'Arsic, to be supported by two separate attacks, in order to distract the enemy, near St. Foy, and at Saucon.

'The last, which was intended merely as a feint, was composed of the four troops of Light Dragoons under Lieutenant-Colonel Burgoyne; which being distributed amongst a number of transports, and escorted by a large Naval Force, appeared the most formidable of the whole. Ships of war were allotted to co-operate with the other two, headed by Major-General Crawford and Brigadier Lambert in covering their debarkation and silencing the different batteries.

'Early on the morning of the 22d of April, the men of war having accomplished this latter object, the troops were ordered by signal to advance, in two divisions, in close order, till abreast of their respective points of attack.

'The enemy, suspecting that the principal impression would be directed against Fort D'Arsic, overlooked the defence of these stupendous rocks, which offered natural obstacles, sufficient to deter the most daring invader.

'Brigadier Lambert's division, to which the Marines under Colonel Mackenzie were attached, approached under this high coast, when it appeared to this gallant Officer, that a fit opportunity for enterprize presented itself. He accordingly moved onwards unperceived, and with a rapid resolution, Captain Paterson, at the head of the Grenadiers of the 19th Regiment, quickly supported by Captain Murray, with a company of Marines, landed and climbed the rocks. Soon afterwards other troops followed their intrepid example, when having reached the summit, the whole formed upon it. The French were amazed at the attempt, but pushed on a veteran Corps of 300 men to atone for their want of precaution.

'Contiguous to the ground occupied by our troops, there was a wall, which suggested itself as an eligible post of defence. This enabled our inadequate numbers to oppose the enemy, until they were farther reinforced by Brigadier Lambert, at the head of the Grenadiers of the 30th, and the rest of the Marines under Colonel Mackenzie. The tables were now turned, when the Regiment of Bigorre was beat back to the rising ground from which it had advanced.

'Captain Sir Thomas Stanhope, whose duty it was to co-operate with this brigade, had watched these spirited efforts with an anxious zeal. He instantly manned and armed all the boats of his squadron, which rowed ashore as a farther support, while the force that had proceeded against Fort D' Arsic, observing this unexpected success, also pushed on to unite with Brigadier Lambert. Thus strengthened, that active Officer allowed no interval, but moved against the enemy upon the hill, whom he drove to their main body, taking their field pieces and some prisoners.

'Captain Paterson, of Beauclerck's regiment, Colonel Mackenzie and Captain Murray of the Marines, were wounded; all of whom were much distinguished during the whole course of this short, but sharp service, which did not exceed the space of two hours. About five in the evening the debarkation was completed, the Army was pushed upwards of three miles into the country, and took post upon an eminence through the night.

'The enemy, during the day, had withdrawn all their detachments from their extensive batteries on the coast, blown up their magazines, and united all their forces under the command of General de St. Croix.

'On the morning of the 23d, the British Army was in motion against the town and citadel of Palais, while that of the French occasionally seeming determined to dispute our progress, at last retired without a conflict, into that strong fortress, and its dependant works.

'Some days of boisterous weather prevented the landing of our battering cannon and other necessary stores, that were essential for commencing operations against Palais, of which General St. Croix availed himself, by constructing six different redoubts; all of which were to be carried before breaking ground in front of the town and citadel.

'The English Commander also profited himself of this interval, by dispersing assurances of protection to the laws, religion, and property of the natives, who should submit themselves; which were not without their effect. A short time, however, enabled General Hodgson to employ more convincing arguments, by opening his batteries upon the 2d of May. The brave St. Croix's answer to a summons was, that he would defend his charge to the last extremity.

'The enemy attempted a sortie on the night of the 3d against our most advanced works, which they carried, killing a number of our troops, and making General Crawford and both his Aids-de-Camp prisoners. Following up this success, they advanced against the trenches, when a sharp action commenced that remained doubtful, until a party of Marines, under Captain Hepburn, arrived, who charged the enemy, and forced them to retire with considerable loss.

'In order to facilitate our approaches, the Engineers pronounced that it was absolutely necessary to carry one of the intervening redoubts. Accordingly a detachment of 200 men composed of a part of Loudon's regiment, and Marines, under Captain Carruthers, of the latter corps, were warned, upon the evening of the 12th, for this duty. A heavy fire, of shot and shells, was kept up during the night upon that object, with a view to make some breach, and to harass the enemy. Soon after the dawn of day, those assailants advanced against the works with fixed bayonets, when after a very spirited contest, they soon carried the redoubt, and maintained it. Captain Carruthers, with a *ready promptitude,* observing the panic amongst the

French, did not permit it to subside, but instantly pushed on against two others, which were successively evacuated by their defenders, who retreated with precipitation into the Citadel. This party becoming reinforced by 370 of the 69th Regiment, under Major Nesbit, achieved the conquest of the whole of the French Redoubts, and with an impetuous persevering ardor entered the town of Palais, pell mell, with the flying enemy.

'The gallantry exhibited by all who fought on this memorable day, very justly immortalized the military fame of every individual, which extended its honorable influence to those corps at large, from whom they were detached.

'Very distinguished encomiums were bestowed by the enemy upon "Les Petits Grenadiers;" a title derived from the caps worn by the Marine Soldiers.

'Thus was every obstacle removed, which prevented the close investment of the Citadel of Palais; a fortress that had been planned and raised under the superintending genius of the celebrated Vauban.

'During this period the fleet rendered very material services, by their stopping supplies from the Continent; and their vigilance during the subsequent continuance of the siege was highly meritorious.

'The conduct of the French Commander reflected honour upon himself and the French arms. From the 16th of May until the 7th of June he persevered in maintaining his post against an unceasing fire from 44 heavy cannon, 50 mortars and howitzers, besides field pieces, which, in many places, ruined the works, killed numbers, and from which there was no safe retreat but within the casemates.

'This interval afforded the display of many instances of *bold intrepidity*, amongst the individuals of the line and of my corps, from the many sallies which were attempted by the active St. Croix, during the course of it. One of these being aimed against a post occupied by Captain Wright, of Marines, having under him three Companies of his Corps, which was of peculiar importance, this brave Officer, notwithstanding orders were given to retreat from it, assumed a personal responsibility, and, well knowing its consequence in the future operations of the Army, determined to maintain it. He repulsed the enemy, and received the flattering sanction of Brigadier General Howe, who in the course of duty, afterwards visited it, for his very resolute conduct.

'Another conspicuous instance of this kind occurred in Lieutenant Lachlan Cuthbert, of the Army, who evinced the greatest personal courage, and though abandoned by his men, pointed and fired the guns of a battery at which he commanded. Being soon supported, the enemy were forced to retire with loss.

'After an incessant cannonade, which had effected a large breach sufficiently practicable to encourage a storm, preparations for it were accordingly made; observing which, General St. Croix proposed to capitulate, after a loss of 922 men within the walls of the Citadel, upon the 7th of June.

'In consequence of their gallant defence, honorable terms were granted to the garrison, which was immediately shipped for France.

'During the whole of this service, so highly creditable to our Army, and to the corps of Marines, we have to recount 34 Officers, 30 Serjeants, 8 Drummers, and 710 Rank and File killed and wounded.

'General Howe was amongst the latter, as well as Brigadier Carleton, already mentioned.'

Some inaccuracies might be noticed in the language of this work: but the information is of a nature that will be acceptable to many, and the author has interspersed with it much military anecdote, in which his corps bears an honourable share. He is well intitled to their thanks for his exertions, in thus recording their just claims to the notice of the historian and the praise of the patriot.

A short Appendix contains an enumeration of the privileges which are obtained by serving in the Royal Marines, and of the regulations which have been made to shield them from frauds, and to facilitate the recovery of wages or prize-money due to them.

Art. XIII. *Sermons, preached to a Country Congregation:* to which are added, a few Hints for Sermons; intended chiefly for the Use of the younger Clergy, by William Gilpin, M. A. Prebendary of Salisbury, and Vicar of Boldre in New Forest. Vol. III. 8vo. pp. 456. 7s. 6d. Boards. Cadell and Davies. 1803.

An account similar to that which has appeared of the preceding volumes * may be given of this additional publication. The sermons, as in the first collection, are twenty five, and the *Hints* now amount to fifty-eight. Twelve of the discourses, by which the author concludes the whole, are denominated, 'a short comprehensive sketch of Christianity in one view;' and in these, among other topics, we have a brief, but intelligible and satisfactory, representation of some of the evidences which support the authenticity of the writings of the Old and New Testament. Though we have observed in the perusal some deficiencies and imperfections, these compositions in general are carefully and judiciously adapted to answer the purpose intended by their author. Some are more striking than others, but all have an instructive and useful tendency. To the few selections already made in our former articles, we shall now subjoin one short extract, as it will convey a farther idea of Mr. Gilpin's manner of address and admonition. It is taken from the conclusion of the twentieth sermon, the immediate subject of which is, the 'Conditions required of Christians.'

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* See Monthly Rev. N. S. vol. xxxii. p. 268. and vol. xxxviii. p. 304.

'Thus I have endeavoured to explain to you the terms of our acceptance with God. It is a weighty subject, my brethren, and you will one day find it to be so. And yet, alas! how little does it affect the best of us! How much more are we inclined to try a thousand arts to *bargain*, if I may so call it, with heaven, and endeavour to gain salvation, not on God's conditions, but our own. We seem to think, God Almighty should rather come to our terms, than we to his. The young man in the Gospel seems to have had sentiments of this kind. He came to Christ to inquire, what he was to do to inherit eternal life? He had a desire to inherit eternal life, (as no doubt, every body in his senses must have) and he wished to have the authority of Christ on his side, in order to his inheriting eternal life in *his own way*. But his experiment failed. Christ tried him on the article of love to the world. He did not like the terms, and therefore chose rather to go on in his sins.—Let not us follow so bad an example; but in *our* inquiries on this great point, let us assure ourselves that no terms but those of the Gospel will be accepted—and that on these terms alone (through the merits of Christ) we must depend for all our hopes of everlasting salvation.'

In the discourse concerning *faith*, *hope*, and *charity*, (1 Cor. xiii. 13.) we do not perfectly accord with Mr Gilpin's remarks. The Greek word, which throughout the chapter is translated *charity*, we doubt not he will allow, should have been rendered *love*, signifying christian piety and benevolence; which, in its different relations, is so beautifully described in this chapter, and corresponds so well with the complete model exhibited by the author of the Christian faith.—Among the sketches or *Hints*, we observe one on the text, '*teaching for doctrines the commandments of men*' (Matt. xv. 9.), which this respectable author employs to illustrate the superior excellence of the Gospel morality, in opposition to those who would equalize it with the instructions of heathen philosophers. The comments on the subject are just and useful, and might be amplified to great advantage: but they do not perfectly comport with the above passage, which is plainly intended to censure and expose the folly, and often the selfish imposition, the hypocrisy and impiety, of several Jewish priests and rulers, too frequently also manifested in other instances.—The subject of the tenth *Hint* is *Rom. xii. v.* 4. 'The Apostle here (observes Mr. Gilpin) compares a *state of society* to a *human body*. The general health of both consists in their respective members: if each member perform his functions properly, the whole is sound. If we try this nation by the Apostle's criterion, I fear we shall not find it in perfect health.' Accordingly, he brings under review the gentleman of independent fortune, the merchant and man of business, the lawyer, the physician, the soldier, and the churchman; (to which list, others might be added;) and he suggests, to several at least, that they are but diseased members. This Number, though placed with the sketches, might appear with the sermons, and still admit of being considerably lengthened.—In the next Number, on *the Lord's supper*, this ordinance is considered in a scriptural view, as *solely a rite of commemoration.*

At the close of one of the sermons, are introduced some instances of eminent piety in the higher stations of life.

Art. XIV. *Letters of a Mameluke;* or a Moral and Critical Picture of the Manners of Paris. With Notes by the Translator. From the French of Joseph Lavallée, of the Philotechnic Society, &c. &c. 2 Vols. 12mo. 9s. Boards. Murray. 1804.

This work is by no means devoid of merit in many of its parts, separately considered: since it affords lively and spirited descriptions of the follies and excentricities of the times, and traits of manners sketched with considerable felicity, which interest deeply, and which we hope may have a salutary influence. If we regard it as a whole, however, we must abate our praise. It is defective in design, it blends together matters not well assorted, and in the midst of light reading we very unexpectedly find grave and difficult disquisitions obtruded on us. We witness the incongruity pointed out by the critic-poet, but we are more disposed to be offended than to laugh. When, indeed, we reflect on the conceit which ascribes the principal cause of the French revolution to the circumstance of the Celts and Franks having remained perfectly distinct nations, wholly unmixed down to the commencement of that great event, we may feel inclined to indulge in a smile, in spite of the serious manner in which it is maintained: but, unfortunately, the detail of proof is as dull as the hypothesis is whimsical: though we must allow the praise of ingenuity to the comparison which the author draws between the events and characters of the League, and those of the revolution.

While the principal part of the contents of these volumes would have ensured them welcome room on the shelves of circulating libraries, we fear that episodes such as those to which we have alluded will occasion the greater number of the customers to stop short in the perusal of them, and to throw them aside before they have made any material progress in them: notwithstanding the high seasoning of the translator's notes, which are drawn up in the genuine spirit of John Bull, and which afford clear evidence that, in regard to our rivals, the writer is not wanting in what an old divine called *wholesome animosity.*

This author is a disciple of the school of Helvetius, Mably, Raynal, &c. &c. with notions a little chastened by late experience. No writer ever spoke more openly that language of vanity and self conceit, in which the French are so apt to indulge; and many of his lucubrations, on this account alone, are curious. Nothing can excite greater disgust than the detail of the horrors of the revolution into which he enters, except the preposterous attempt to vindicate the national character from all blame on account of them.

Let not the reader suppose that this production comes from the pen of Abdallah Menou, or any one of the chiefs engaged in, or of the *scavans* attached to, the Egyptian expedition; for he will find that no attempt whatever is here made to support the character of a Mussulman Chieftain.

We insert an extract as a specimen of the domestic pictures interspersed through these volumes, which certainly possess great merit:

'I frequently met at a friend's house two worthy persons; the husband is a man about sixty years of age; the wife is fifty. They had often loaded me with politeness, friendship even, and had a thousand times pressed me to go and see them. This invitation flattered me; they made it with so much cordiality, that I at length resolved not to refuse any longer solicitations so obliging. One thing, however, astonished me; they were perfectly well received at the house where I met them; they were even treated there with much distinction; nevertheless, it seemed to me that their *ton*, their manners, and their language, formed a singular contrast with the language, the manners, and the *ton* of the common friend at whose residence we assembled: I found something particular, strange, and even unsuitable in this intimacy; and I was at a loss to explain to myself the cause of it. The latter, a man likewise of a mature age, had formerly exercised high employments, lived a long time at court, and frequented the company of every person eminent for instruction, morals, or dignities in Paris: he had thence retained that amenity, that ease, and that exquisite politeness, which renders a Frenchman a being truly excellent when he possesses them; and in him of whom I am speaking, these qualities, united to the best heart and the most noble soul, make a man the most worthy of respect, esteem and friendship. I certainly found in the other two the same inward virtues; but their exterior was coarse: their good sense often struck me, but it was disfigured by their expressions. They were totally strangers to that refinement, that delicacy of attention, deference, and civility, which the other possesses in a supreme degree. There was, in my opinion, in the whole of their deportment, a sort of shade which contrasted disagreeably with the richness of their clothes, the number of their servants, and the elegance of their carriages: in short, they were the most worthy people in the world, but unfit for the sphere in which they lived. "Explain to me this enigma," said I one day to our common friend: "how happens it that, with a fortune

tune nearly equal, methinks, there is such a distance between you? Is your amiableness a particular gift which Nature, less bountiful towards them, has withheld from them? Excuse my frankness; I see, unquestionably, that, as for sentiments of honour and probity, such society suits you extremely well! but if we take into the question that knowledge of the world on which the French apparently lay so much stress, it is quite another thing."—" A word will let you into the secret," answered he; "they are modern rich persons. But do not give to this epithet a false explanation: how many new fortunes are not scandalous! These persons owe theirs to an irreproachable conduct; it is the fruit of great services rendered to the State, and also of great services rendered to private individuals. In this instance, Fortune has wrought a miracle seldom to be seen; that is, in favouring them, she has acted in concert with virtue; and it might be said that these people have acquired, with a noble disinterestedness, what certain others have accumulated only by means the most shameful. They have rendered to me the most signal services; it was no more than just that my gratitude should be unlimited, and that, owing, like a thousand others, perhaps, to their vigilance the preservation of the greatest part of what I possess, I should contribute, for my share, to the increase of their comfort. We overlook, in so many people, riches obtained at the expence of the tears of the poor, that we may certainly overlook, in these worthy persons, a fortune secured by the gratitude of the obliged. Born of poor parents, they were without education; they carried on in their youth a very limited trade: but with regularity, honesty, and strict economy, they, in length of time, amassed a very considerable capital. For fourteen years past they have made the most worthy use of it, and they deserve to prosper. Fortunately for them, beneficence, this once, has not been thrown away; they required nothing from Gratitude, and Gratitude has paid her debt. Their sole mean was to have more judgment than policy. They do not express themselves well, I admit; they have a bluntness, an absurd familiarity of manner, perhaps; but ought all that to prevent me from seeing them? To this amiable exterior which you have the goodness to distinguish in me, I have the happiness, I own it, to join an honest heart. But how many people have that exterior without having the essential qualities of those of whom you are speaking! Yet their company is frequented. If one receives those who have a polish without virtues, why not receive those who have virtues without a polish?"

We were much pleased with the author's incidental remarks on the cruelty to brute animals, which is but too prevalent in most countries, but particularly in France.

MONTHLY CATALOGUE,

For MARCH, 1804.

RELIGIOUS.

Art. 15. *An Original Letter from a Gentleman to his Friend*, giving a short Account of a Work entitled *Pia et Catholica Institutio*, or "The *necessary Erudition of a Christian Man*," set forth in the Reign of King Henry VIII., chiefly intended as a Vindication of Archbishop Cranmer from the Charges of Inconsistency and Arminianism, with particular Reference to the Bishop of Lincoln's Assertions, in his Elements of Christian Theology. 8vo. 1s. Hatchard.

THE Bishop of Lincoln denies that the Articles of the Church are Calvinistic; and, as a presumptive argument in favour of his position, he quotes from the "Erudition of a Christian Man," written by Cranmer, (the compiler of the Articles,) passages which are irreconcilable with Calvinism. To destroy the force of such reasoning, the author of this letter remarks that more than twenty years intervened between these two publications, as we may term them, of the Archbishop; that when he wrote the "Erudition" he was a downright Papist;" that when he drew up the 39 Articles, he was 'a scriptural, well-informed Protestant;' and therefore that the opinions exhibited in the one are no proofs of the complexion of his sentiments when he composed the other. "When he was a child he *wrote* as a child; when he became a man, he put away childish things."—The Bishop of Lincoln also displeases this writer by quoting the 16th Article to prove that the Church holds the doctrine of a final apostacy from a state of Grace; for by turning to this Article he can not find a word of "*falling from Grace*," but only of "*departing from Grace*." Theological controversy depends on much nicer distinctions than our feeble optics, assisted with our best spectacles, can clearly discriminate. We should think that to *fall out of favour*, and *to go out of favour*, meant precisely the same thing: but then we are not Divines.

Art. 16. *Observations on Mr. Bicheno's Book, intitled, "The Restoration of the Jews the Crisis of all Nations:"* wherein the Revolutionary Tendency of that Publication is shewn to be most inimical to the real Interest of the Jews, who are not to expect the Restoration to their own Land until they are, by the free Grace of the God of their Fathers, ENABLED to acknowledge his Justice, Righteousness, and Mercy, in their long continued Dispersion, and in the Preservation of their Nation amidst those awful Sufferings which they have endured under his righteous Judgments. Together with an *Inquiry concerning Things to come;* wherein is shewn, that the greatest Persecution of the Jewish and Christian Churches is yet to come, and seems to be fast approaching; and that this great Persecution will be the Means, in the Hand of God, whereby true Christians will be taught to love one another more fervently, to consign their Divisions and Contentions to Oblivion, and to unite in honouring the Jews, who will be restored to the Favour of the God of their Fathers. 8vo. pp. 323. 6s. Boards. Richardsons.

This wordy title ushers in a wordy book, which is dedicated to the Jews, and addressed to Christians: but which, in our opinion, is calculated to afford very little satisfaction to either. The author, Mr. Witherby, enters on a serious refutation of the *poetical* conceits of Mr. Bicheno (see M. R. Vol. xxxiv. p. 427. N. S.), and expresses apprehension that 'they will be found to have a most mischievous tendency.' Some mischief they certainly have done, since they have tempted this gentleman to fatigue us with observations as wild and visionary as any which are contained in Mr. Bicheno's book; and thus, in the form of an answer, we have one heap of presumptuous nonsense piled on another. We term such kind of writings *presumptuous*, because their authors must know that they venture out of their depth, and are not justified in their bold assertions. The Revelation is an obscure book: the great Dr. Lardner modestly owned that he did not understand it; and it would be more becoming in such writers as Mr. Bicheno and Mr. Witherby to confess their ignorance also, than to attempt, by the interpretation of its singular language, to explain what events are *fast approaching*. Such rashness it has been our steady endeavour to discountenance: but neither remonstrance nor ridicule seems to produce any effect. Each visionary commentator has just sense enough to discern the mistakes and blunders of his predecessors, yet he will not himself take warning, and avoid "that Serbonian bog where armies whole have sunk."

The Apocalypse is here supposed to have been written in the year of our Lord 95 or 96; and Mr. W. tells us (not, we suppose, by commandment) that 'there hath not existed a day from that time to this in which there hath not been a continuation of the accomplishment of those things recorded therein.' Hence we might be led to conclude that all the events therein predicted were by this time nearly accomplished: but no: those events which were *at hand*, in St. John's days, are always fulfilling, and the time of some of them is *always at hand*, or, in the language of the modern interpreters, is *fast approaching*. Thus a constant interest is attempted to be maintained; which, indeed, may be no bad policy.—We shall not undertake to lead our readers through the various propositions which this octavo volume contains, but shall content ourselves with informing them that the author rests his expectation of a *more* dreadful persecution of Jews and Christians *fast approaching*, than either Church ever yet experienced, on Rev. xiv. 9—11. He is so kind, however, as to follow this alarming news with something consolatory, viz. that 'although unbelievers will consider those Jews and Christians who will be persecuted in the *great approaching Persecution*, as the most miserable of all men, yet will they receive such an *abundant communication of divine consolation*, that they will be *blessed indeed*.' As these *persecuted* Churches are to be so *blessed*, we will not make ourselves unhappy for their sakes, but congratulate the author on this *Irish* Judgment.

Art. 17. *A Vindication of Protestant Dissent*, from the Charges of the Rev. Thomas Robinson, M. A., Vicar of St. Mary's, Leicester.

cester. In a Pamphlet entitled "A Serious Call to a constant and devout Attendance on the stated Services of the Church of England." By a Dissenter. 12mo. 6d. Button.

This *Non Con.* disclaims all desire of attacking the National Church, and professes to take up his pen on the ground of pure self-defence. Unwilling that he and his brethren should lie under the stigma of being sectaries and schismatics, he manfully repels Mr. R.'s charges and insinuations. It is contended that, as the Church of England has no *exclusive claim* to the membership of all Christians, she has no right to charge others with *schism*; that she confesses herself to be only "a part of the Church of Christ;" and that, on this her own admission, she may allow other churches to be another part. Objections are not made to the doctrines of the Church, but to its worldly connection, and to its being 'as much a place of merchandize as the Royal Exchange.'

Art. 18. *The Cottager's Religious Meditations.* 8vo. 6d. Hatchard.

These Meditations are short, and very well adapted to assist the devotion of the Poor, by leading them to serious reflection on their religious and moral duties. The compiler acknowleges his obligations to Drs. Doddridge and Gisborne, and to the author of "Sermons on the Doctrines and Duties of Christianity."—This little volume is offered at too cheap a price to defray the expence of paper and printing, and is one instance, among many, of the commendable liberality of the "Society for bettering the Condition of the Poor."

Art. 19. *The Concordatum explained.* Small 8vo. pp. 53. Dulau and Co. 1803.

These strictures on the treaty or agreement between the Pope and the First Consul, for the settlement of the new Gallican church, evidently proceed from the pen of a Catholic; who bestows the highest eulogy on the Jesuits, as having 'occupied the foremost rank among the satellites of the altar,' and who represents the destruction of their order as having been the main object of the *philosophes* in their meditated hostility against *the church*. In spite, however, of the united efforts of Infidels and Revolutionists, he remarks that Religion, on the return of order, was 'about to resume its antient sway in France, and the Monarchy was treading in its steps,' when the *Concordatum* was devised, artfully to gratify (in appearance at least) the pious wishes of the people, and at the same time to secure the authority of the Consular Government. This, no doubt, was a measure of policy in the French Rulers: but we know not how far it will justify this writer in asserting that, 'had it not been for the *Concordatum*, Monarchy would have been restored to France.' The Pope himself is accused of having 'exceeded the limits of his authority in assuming to himself alone the power of disposing of the ecclesiastical properties:' but some apology is made for him by observing that Rome was invested by the French army, and that the terms of the treaty were obtained by force. The *Concordatum* is reprobated as injurious to *the Church*, and subversive of the *fundamental* doctrines of Christianity.

Art. 20. *The Prophetic Mirror*; or a Hint to England, containing an Explanation of Prophecy that relates to the French Nation, and the threatened Invasion; proving Bonaparte to be the Beast that arose out of the Earth with two Horns like a Lamb, and spake as a Dragon, whose Number is 666. By L. Mayer. Second Edition. 8vo. 1s. Parsons. 1803.

The book of Revelations is with some people a most convenient resource; for if they cannot discover that which they are seeking any where else, they are sure to find it there. We have now two writers who are both positive that St. John pointed to Bonaparte in his lamb-looking, dragon-speaking Beast with the number 666: but which of the two was the first to make the discovery, we cannot determine; though Mr. Mayer seems to have the prior claim by the date of his publication. We must, however, inform our readers that, if these two gentlemen admit the same position, they do not agree in the explication. Mr. M.'s account is: 'As this Beast is said to have a number, it is evident other Beasts described in the prophecy are to be enumerated with it; and as Beasts, in prophetic language, represent either civil or ecclesiastical governments, and it is said of the number of the Beast, it is the number of a man, therefore the Roman emperors from Julius Cæsar to Augustulus, who are represented by the Bear and Leopard, Dan. vii. 5, 6, and the emperors of Germany, and the sovereigns of those nations on the continent of Europe who are alluded to by the horns of Daniel's fourth Beast, and John's first Beast, with the popes or bishops of Rome, from Linus to Pius VIIth, the late sovereign of the Ecclesiastical State (which is the Horn, "that had a mouth that spake very great things, whose look was more stout than his fellows,") I suppose to be those who are referred to numerically by the prophecy, as they amount to the exact number of 665, and Bonaparte, the head of the Consular Government of France, who is represented by the second beast, makes up the number of 666.' For the other mode of solution, see the following article. Mr. M. does not tell us that St. John appeared to him in a vision: but without some supernatural communication, we are at a loss to conjecture how he obtained his wonderful knowlege of the true meaning of all these apocryphal expressions.

Art. 21. *Proofs of Holy Writ, or England's Triumph over Bonaparte and his Armada*, foretold in express Terms Seventeen Hundred Years ago. 8vo. 6d. Badcock. 1804.

Every body, this author thinks, must allow Bonaparte to be a *Beast*, though every body may not at once perceive that he is *the very Beast foretold in the Revelations*, whose number is 666. This position is made out in one way in the preceding article, and we are assisted by this writer to subjoin another demonstration equally curious and equally satisfactory with that of Mr. Mayer:

Β,	B	- -	2
Ο,	O	- -	70
Ν,	N	- -	50
Ν,	N	- -	50
Ε,	E	- -	5
Π,	P	- -	80
Α,	A	- -	1
Ρ,	R	- -	100
Τ,	T	- -	300
Η,	E	- -	8
			666

Some little management was necessary, in spelling the name, to bring out this number: but who ever suffered a letter or two to stand in the way of a sublime hypothesis?

EDUCATION.

Art. 22. *Le Moraliste de la Jeunesse, ou Pensées, Maximes,* &c. Par. M. Girot. 12mo. 3s. 6d. sewed. Dulau and Co.

As it is a generally approved method, in our public schools, to teach the Latin and Greek languages by select portions from a variety of authors, so it is reasonable to conclude that the same mode will apply with equal utility in teaching the French language. We therefore much approve the plan of M. Girot; who has furnished, for the use of his pupils, a very judicious collection of moral and religious observations from the most eminent French authors, Fenelon, Massillon, Pascal, Bossuet, La Bruyère, Saurin, Fontenelle, Marmontel, Montesquieu, St. Pierre, &c. &c.

A concise account of these authors is also subjoined.

Art. 23. *Early Lessons.* By Maria Edgeworth. In Ten small Pocket 4to. Volumes, or Parts. 5s. Johnson.

These lessons for children will be found, as may readily be expected from the pen of Miss Edgeworth, well calculated to convey to the tender mind both amusement and instruction. The language is judiciously kept in general very plain and simple; and in one of the numbers a Glossary is subjoined to explain some less familiar words. This plan, we think, might be adopted in each number with advantage, because it might be made the means of communicating some additional information in a manner likely to attract the young reader's attention.—We are happy in seeing such respectable talents as those of the amiable author of these little volumes, condescending to undertake so virtuous and useful a task; and we consider it as one office of true patriotism, to provide for the morals and improvement of the rising generation.

POETRY.

Art 24. *Invasion;* a Descriptive and Satirical Poem. By J. Amphlett. 8vo. pp. 80. 3s. Boards. Longman and Rees.

It seems to augur well when we can rhyme at threats of Invasion: but melancholy would be the event, were the God of War to be no more propitious to us, than the Muse appears to be on the present occasion. Though Mr. Amphlett, as a patriot, has caught the spirit and animation of the times, as a poet he is tame and languid; and we are concerned to be restrained by critical justice from giving to the execution of his work that commendation, which his well-meant effort inclines us to bestow. He conceives himself to possess the power of satire and the soul of whim: but we have not penetration sufficient to discover either of these qualities in the following couplets:

> 'Quick through the senate ran the ardent flame,
> Which if not courage, something much the same.'

> 'Frenchmen be wise, nor further dare to roam;
> But if you'd keep your glory, keep at home.'

> 'Bow to a realm of fops in valour's field?
> To mere politeness and *pomatum yield?*
> Mere fragments that to ruling parties clung,
> From revolution's *fest'ring hot-bed* sprung.'

> 'With threat'ning look the ill ton'd monster bawls
> And loud raw-head and bloody *Bony* calls!
> Mammoth of men! opposing nature's law,
> The earth before ne'er bore, the heav'ns ne'er saw.'

The plan of this poem extends through three books. The poet attempts a description of French orators, French fops, and French heroes; takes a view of the state of Europe; describes the embarkation of the French troops, their voyage, and their disembarkation; the movement of the English forces; an engagement without advantage on either side; state of the northern armies; a peep at the Consul, with his reflections; skirmishing; formidable state of the English; and a general engagement, which terminates in the complete overthrow of the foe.

Thus Mr. Amphlett sees "in his mind's eye" that which some military men and political writers tell us can never be seen. Does he mean to be *satirical* or *whimsical* in this description of the conclusion of the decisive combat with the invaders?

> 'Cut from their centre, some despairing stray,
> And bend, by diff'rent routes, their doubtful way.
> Through ev'ry village where a straggler flies,
> New foes he finds of diff'rent sex and size;
> Who seize with ardent and insulting joy,
> Aught that the fell invader can annoy;
> And stones and dirt fly pelting through the air,
> While grandames through their glassy optics stare:
> The blind, who nothing else could do, would roar,
> And damsels throw, who never threw before;
> And rustic youths their sturdy stakes display'd;
> And dogs instinctively the monsters bay'd:
> Some yield their honours to the clownish crew,
> While others still their devious course pursue;

'And join their comrades in the scene of blood,
Cover'd with glory less I ween than mud.'

Such versifying is not the art of sinking, but sinking without art.

MEDICAL *and* CHEMICAL.

Art. 25. *An Introduction to the Study of Chemistry*, explaining its Principles and their Application to Arts, Manufactures, &c &c. &c. in a clear and familiar Manner: with an Appendix, containing the Modern Theory. By Richard Stack, D. D late Fellow of Trinity College, Dublin. 8vo. pp. 322. 7s. Boards. Printed at Dublin. London, Cadell and Davies.

The object of this publiation is to afford, especially to the student, a general view of chemistry, without entering too far into its refinements. The author has brought forwards, in a perspicuous and pleasing manner, the principal facts and doctrines relating to this science; and we have no doubt that his work will prove interesting and useful to the general reader.

Art. 26. *Experiments and Observations on the Cortex Salicis Latifoliæ, or Broad leafed Willow Bark;* illustrated by a Copper Plate, interspersed with general Observations and Remarks on the different Species of the Cinchona, &c. general History and progressive Introduction of the Salix Latifolia, with a Variety of Experiments, tending to elucidate its Properties. Illustrated by Cases, demonstrating its superior Efficacy above the Cinchona in various Diseases, more particularly in that Branch of the Healing Art termed Medical Surgery. By G. Wilkinson, Newcastle upon Tyne. 8vo. 4s. 6d. Boards. Longman and Co.

The author was induced particularly to attend to the nature and properties of the substance here mentioned, by the recommendations given to it by some practitioners, and the wish to obtain a cheap and effectual substitute for Cinchona. He is now fully convinced of the value of the *Salix Latifolia*, and has satisfied himself 'that we possess at our own doors a vegetable bark, as much superior to the Peruvian, as the vaccine disease is superior to the variolous.' From several experiments here detailed, Mr. W. infers that this species of willow contains a greater quantity of the tanning principle than oak, or Peruvian bark, or any of the others in use; and that it therefore possesses a greater quantity of tonic power, which he supposes to exist in the proportion of the tannin. Tormentil was the only substance on which he made any experiments, that exceeded it in this principle.

The cases which Mr. W. relates, as having been the subjects of successful trials of this remedy, are quartan and tertian intermittents, general debility, leucorrhæa, menorrhæa, and extensive suppurations. The formula employed by the author is the following: — One ounce and a half of the bark, dried and reduced to a rough powder, is macerated for six hours in two pounds of water, and then boiled for a quarter or the third part of an hour. Of the strained liquor, three or four large spoonsfull are to be taken three or four times in a day: but, in intermittents, from two to four spoonsfull every two or three hours, when the paroxysm is not present.

We by no means consider the author's reasoning as conclusive with regard to the tonic powers of substances which possess a large quantity of tannin: but, from these cases of the employment of the *Salix Latifolia*, it appears to be a remedy well deserving the attention of practitioners.

POLITICAL.

Art. 27. *Reflections on the menaced Invasion, and the Means of protecting the Capital*, by preventing the Enemy from landing in any Part contiguous to it. A Letter to the Earl of Harrington on the proposed Fortifications round London. A Defence of the Volunteer System, and the Means of employing it to the greatest Advantage. And a correct Military Description of Essex and Kent, with the Military Roads and strong Military Positions in those Countries. By Colonel George Hanger. 8vo. 4s. 6d. Stockdale.

The first part of this pamphlet consists of extracts from a work published by Col. Hanger in 1795, intitled "Reflections on the Attack and Defence of London," which, in M. R. Vol. xx. p. 69. N. S. we mentioned as deserving the perusal of military men, though in some respects erroneous and in others open to animadversion. The Colonel states that the object of this republication is to lay before the army a correct military survey of the Counties of Essex and Kent, which, we are informed, he passed four years in making, and with so minute an attention that 'there is not a single field in the districts which he has particularized, in which he has not fired a gun off, or hunted a dog over.' Col. Hanger takes credit to himself for the measures which have been adopted in the present emergency for the protection of the Hope; and he conceives that the formidable flotilla, sea-fencibles, and increased force of regulars and militia, are all proofs of his former position, that we cannot trust entirely to our fleet when menaced with invasion by France. It is attempted, by a sort of calculation, to prove that it would require 3,114 small craft to transport to this country an army of 50,000 men with artillery, waggons, horses, and provisions for three months, &c.; a number not to be collected from the Texel to Brest, nor to be brought together in any one harbour; the hazards of the enemy at sea are also taken into consideration; and it is concluded to be utterly impossible for them to possess themselves of a certain district of ground in our island, and to maintain themselves in it without relief derived from the invaded country.

Should the enemy push over in small craft with only a few days' provisions, and trust to this country for a future supply, Col. H. is of opinion that they should not be left one moment at rest, but be incessantly attacked by night and by day, in their camp and on their line of march, and that our light troops should for ever hover around them. We are reminded also, that two-thirds of the invading army must be *chained* to some main road, to move and protect their artillery, and that our inclosures of bank and ditch are natural fortifications, from which we may derive the most decided advantages. Two plates exhibit rough sketches of a lot of inclosures, to point out the real strength of such positions when properly defended by troops.

The

The Letter to the Earl of Harrington is chiefly occupied in specifying places on which temporary fortifications ought, in the judgment of the writer, to be erected.

Indignant at the unjust, illiberal, and dispiriting reflections which have been cast on the whole body of Volunteers, Col. Hanger appropriates a chapter to this subject, and warmly undertakes the vindication of their respectability in a military view. He points out the services for which they are and for which they are not calculated, and particularly advises our Generals to employ them as irregular tirailleurs, or light troops, to assist the army of the line, and to hang on the flanks of the enemy while the regular troops are attacking in front. So far is this writer from throwing the least contempt on the proffered services of the Volunteers, that he solemnly avows it as his firm opinion that, whenever the day of invasion in force shall arrive, this country will owe its salvation to the co-operation of the Volunteers with the British Army. Drawing blood from a neighbour's head, with cudgels or back-swords, ought not to be regarded as either useful or diverting: but he recommends that our peasantry, especially in the counties contiguous to the sea, should be so trained to fire at a mark with ball, as to be able to draw blood from an enemy who should dare to invade our shores. With such a body of marksmen to oppose them, says this singular writer, 'if 50,000 devils were to land, and every one with a tail, cloven feet, and claws, they would soon wish themselves out of the country.'

In conclusion, Col. H. offers some remarks on the defects of the common musket, suggesting hints for its improvement; and, for the vindication of his honour as a soldier, he explains the several offers of service which he has made to Government. We have formerly observed that he is not a very correct writer, but, on the present occasion, his pen appears to be guided by a sense of duty to his country; and, on the whole, his pamphlet may not be unworthy the attention of gentlemen of the military profession, since its object appears to be to assist them in giving to the brave spirit of the country a prudent direction.

Art. 28. *Delineations of the probable Mode of Operations of the French Armies for the Conquest of the British Empire;* with the Plan for the safe Arrangement of the British Armies to defeat that Project; and recommending a Modulation of the latter, calculated for more decisive Operations. By T. Colpitts. 8vo. 2s. Jones.

So immense are the preparations of the enemy for invading our shores, that little doubt can be entertained of his being seriously bent on the attempt. Plans manifesting the practicability of conquering this island have been laid before him, and his soldiers enter into all his views, animated by the golden dreams of plunder which present themselves to their imagination. It is for us to consider what his operations, supposing him to effect a landing, would probably be, and to prepare our minds as well as means for meeting the evils which, for a time at least, must ensue. Mr. Colpitts supposes the enemy to be capable of effecting more towards the conquest of Britain than is generally apprehended: but, if he should in the first part of his pamphlet alarm the fears of his readers, his subsequent object is to allay them.

He conceives it possible that several invading armies will land on different parts of the coast, and that it will be their endeavour to get possession of our sea-ports, and to push with all celerity of movement for the capital. Like Fabius, he advises us to resist them *cunctando*, and not by risking a decisive action immediately on their landing. It is recommended on the instant of Invasion to form an army of reserve of 120,000 men in the centre of the kingdom, by which the enemy may be attacked, at whatever point he may land; and many other hints are suggested, of the expediency of which our cabinet and commander in chief must judge.—After having repelled the Invaders from our country, our future defence must depend on the united energies of the people in arms. 'It is not (Mr. C. observes,) by keeping armies in the field, but out of the field; at home, and not on our shores, that we must in future oppose the enemy: each man's dwelling will henceforth be considered as his barrack, and all the barrack he wants; from hence he will feel the love of freedom, an impulse sufficiently strong to call him in time to the defence of his country.'

Art. 29. *Rassurez vous;* or the Improbability of an Invasion, and the Impossibility of its Success, demonstrated. 8vo. 1s. 6d. Longman and Rees.

We are not so intimidated by the threats of the enemy, as to require the *sal volatile* of a '*Rassurez vous*,' to elevate our courage; this writer, therefore, does not in the first part of his title meet the feelings of Englishmen, who only wish, if the French are determined on the experiment of Invasion, that they would make it soon: but, says this author, the situation of Bonaparte is such that he dares not detach an army to attempt it; and he quotes the remarks of the late Dean Tucker to prove that, were it undertaken, it must inevitably fail of success. The circumstances of embarkation, sailing of the armament, its debarkation, and subsequent march, are considered; in each of which, such difficulties and hazards present themselves, as must (it is conjectured), in all human probability, put it out of the power of the enemy to atchieve the conquest of our Island.

Art. 30. *Some Observations on the Propriety of effectually employing our present Military Forces against France;* and a few cursory Remarks on the threatened Invasion. 8vo. 2s. Hatchard.

Able generals have expressed their disapprobation of that species of warfare which is merely defensive; and this writer, awake to all its dispiriting and evil consequences, recommends us to retort the threats of Invasion by the most active hostilities, and particularly to erect our standard in His Majesty's hereditary dominions. He takes it for granted, as the conduct of France has excited universal detestation, that the continental powers want only a rallying point, and our vigorous co-operation, to be induced to declare themselves; and that therefore an attempt to raise a coalition against domineering France has every prospect of being crowned with success. Admitting, however, our disposable force to be fully equal to what this writer supposes, we question the wisdom of his suggestion. Offensive operations might be carried on without our playing at so evident a disadvantage as we must do were we to send an English army to Hanover, where the difficulty of reinforcing it would place us on very unequal terms with the enemy.

Art. 31. *Political Remarks and Observations.* By a Medical Gentleman, who accompanied the late Expedition to Egypt. 8vo. 1s. 6d. Jones.

The style of this pamphlet is so laboured and embarrassed, that a reader who should have patience ~~to~~ wade through it would, if left to himself, be at a loss to explain its object: but, at the end, we are told that its design is 'to shew, in part, the defects and sufficiencies, advantages and disadvantages, and rising as well as falling progress of any particular nation, people, or country.'

Art. 32. *A Friendly Address to the labouring Part of the Community,* concerning the present State of public Affairs in Church and State. 8vo. 1s. 6d. Hatchard.

Poor labourers are here treated with spiritual rather than with temporal admonition. 'The Almighty Disposer has fixed you in humble life. You cannot be Kings and Lawgivers in *this* world; turn your attention therefore to *that* which is to come, and endeavour to make yourselves meet inabitants for the kingdom of Heaven· where, if you abound in holiness, you shall be sure to enjoy an exalted station.' Such language may be proper in a sermon, but in a political pamphlet it is rather calculated to irritate than to console. Mr. Burke, we recollect, employed an argument resembling this in an address to the Poor: but it is trifling and illegitimate. Rich and Poor are alike candidates for exalted situations in the future world; and it is not fair for the former to preach content to the latter, by telling them that their turn will come hereafter. Better reasonings are to be used, such as the necessity of an inequality of conditions to the general welfare, and a more equal distribution of happiness than is commonly imagined.—This writer farther exhorts the labouring part of the Community to disregard self-appointed teachers; to be thankful that they are born in a land of liberty, in a land which enjoys many natural blessings; and to shew their gratitude by joining heart and hand to defend it. Towards the conclusion of this sermonic address, the Poor are reminded that Heaven is not a *Republic* but a *Kingdom.*

Art. 33. *A View of the relative Situations of Mr. Pitt and Mr. Addington,* previous to and on the Night of Mr. Patten's Motion. By a Member of Parliament. 2d Edition. 8vo. 3s. 6d. Stockdale.

This gentleman, who is now known to be Mr. Ward (Member for Cockermouth), discusses a subject which has excited much acrimonious controversy, but he has the merit of expressing himself with great temper and moderation. As the apologist of Mr. Pitt, he endeavours to refute the charges and parry the insinuations of the "Near Observer;" and it must be admitted that he manages this side of the question with a considerable display of argument. Till some light, however, shall be thrown on that 'mysterious dispensation' which involved the resignation of Mr. Pitt, it will be impossible clearly to ascertain the degree of understanding or friendship which, at that period, subsisted between him and his successor in office; and till this be done, the coolness and misunderstanding which soon afterward ensued cannot be satisfactorily explained by the detail of a number of subordinate circumstances. The statement and comments of the Near Observer are before the public. Mr. Ward rebuts them by a variety of remarks, tending to shew the incompetency of Mr. Addington for his high office, and to prove that he rather withdrew himself from Mr. Pitt, than the ex-minister from him. He asserts that 'from a period long anterior to the dispute concerning Malta, a general and complete view of the conduct of his ministry, respecting foreign affairs, was never laid before Mr. Pitt;' who is represented as disapproving the measures of his successors. Why, then, it will be asked by honest John Bull, did he not openly and unequivocally express himself in the House, and not smother his sentiments and feelings under a something which should appear like friendship to the superficial observer, and only be discovered to be of the very opposite quality by the discerning few? 'It was, I believe, (says Mr. Ward,) from the pressing instigation of his friends alone, who forcibly set before him *what was due to himself*, that he yielded so far as to come forward with the little hostility which he actually evinced.' That in this case any thing should be due to himself besides the open discharge of his public duty, seems to imply more than it would be convenient for Mr. Ward's argument to admit: but we mean not to enter into the question, nor to point out the *rights* of the parties in their relative situations; it may suffice to ask, if the present ministry were almost immediately on their appointment discovered to be incompetent and blundering, is it not strange that true patriots should afford them even the semblance of support? Will not the whole of this controversy discover to the intelligent reader the strifes of parties, which in the present state of the country ought most seriously to be deprecated. It is a singular political phænomenon, that, in times the most perilous, men possessing talents of the very first class should be excluded from the Cabinet; and that, with incessant complaints, reiterated from one member to another, of the existence of a weak administration, no active measures are taken in Parliament for the formation of one that would be strong and efficient.

Art. 34. *A Plain Reply to the Pamphlet calling itself "a Plain Answer,"* being a more fair State of the Question between the late and the present Ministers. 8vo. 2s. 6d. Hatchard.

These plain Replies and plain Answers must be very perplexing to plain readers. Here the state of the question between the late and present ministry differs essentially from that which is given in the "*Plain Answer,*" and in Mr. Ward's pamphlet just noticed. It is now intimated that the late ministry went out of office not entirely with their own good-will; and that they had a hope of coming in again when they went out. It is asserted that Mr. Addington owes no obligation to his predecessor for his present situation; and that Mr. Pitt neither promoted nor recommended Mr. Addington to office; though at his appointment Mr. Pitt and every member of the old administration expressed their hearty satisfaction, persuaded that they were thus secured from attack, and that no violent attempts would be made to subvert their system. It is farther contended that some pledge of support was given, though the subsequent conduct of the late ministry towards their successors betrayed suspicion and distrust.

In short, this writer inclines to the opinion that the puzzling case under discussion cannot be better solved, than by supposing that the late ministers, regretting the situation which they had thrown away, soon grew out of temper; that they began with dealing captiously with their friends, and at last worked themselves up to a downright quarrel. The ungracious substitution of the words "Right Hon. Gentleman" for those of "Right Hon. Friend," which took place in the debate on the Address, was no doubt designed by Mr. Pitt to convey an idea to the House of the change of his sentiments towards Mr. Addington; and it is here asserted that, after this intimation of incipient hostility, Mr. Pitt was not studious to avoid widening the breach. In short, this writer finds much to censure in the conduct of Mr. Pitt towards the present Chancellor of the Exchequer; and while the friends of the former are continually undervaluing the abilities of the latter, this pamphlet concludes with expressing 'a firm persuasion that the time is not far distant, when the wisdom and vigour of Mr. Addington's administration will be as apparent and as universally acknowleged as its mildness.'

Art. 35. *Reply to "A Plain Answer"*; being a Refutation of Invectives against Ministers in an Appeal to Conduct. 8vo. 2s. 6d. Hatchard.

Another champion for the present Ministry: but what can we do in this labyrinth of political disputation? "Who can decide when Statesmen [so widely] disagree," and "assertion meets assertion and jostles in the dark?" Some of the friends of Mr. Addington have asserted and re-asserted that the late Ministers promised him their *constant*, *active*, and *zealous* support: but this position the present writer abandons; he says that 'the late Ministers gave no pledge privately, but their language and conduct privately was such as to *imply* the support which they promised publicly.' The opposition of Lord Grenville, Mr. Pitt, and Mr. Windham is resolved into pique and mortification; and the unostentatious qualities of Mr. Addington are preferred, in point of national utility, to the splendid talents of his predecessor. 'Plain speaking, it is remarked, is sufficient for all the purposes of plain dealing; and in proportion as measures are good, the less they require the varnish of oratory.' To the statement of the *Plain Answer*, that a negotiation originated with Mr. Addington for Mr. Pitt's return to his former situation, the Reply in the pamphlet before us is in these very plain words; 'This statement is *essentially and grossly false*.' Indeed, if, as here asserted, [an assertion, however, which will be sure to find its direct opposite] 'the present Cabinet of His Majesty is wise, vigorous, and efficient,' why should any change be negotiated? According to this writer, Lord Grenville's abilities have nothing in them pre-eminent, Mr. Windham is too irritable and open for office, the magnanimity of Mr. Pitt is extremely questionable; and Mr. Addington is as competent for his station as any of these gentlemen.

Art. 36. *Thoughts recommendatory of a Coalition between the great Parliamentary Leaders*, in a Letter to the Author of "A View of the relative Situations of Mr. Pitt and Mr. Addington," &c. 8vo. 1s. 6d. Bell.

Should the plan here suggested prove a mere speculation, still its publication may not be deemed altogether useless, as it affords the author an opportunity of carrying on a covert attack on Mr. Addington and his colleagues; who are represented as 'good sort of men, neither loved nor feared,'—as 'underlings, having the minds of underlings,'—'as good men devoid of eloquence,' and 'as war-ministers for the home department.' The men to whom this letter-writer's homage is paid are Mr. Pitt, Mr. Fox, Lord Grenville, and Mr. Windham: but on the first he bestows his most rapturous admiration *. 'Mr. Pitt alone,' it is asserted, 'can *command* place, Mr. Fox can only *accept* it.'—'With Mr. Pitt are the scarcely concealed wishes of a large portion of the House of Commons, and of the commercial and monied interest, together with the Bank and East India Company:'—'with Lord Grenville and Mr. Windham, a large portion of the landed Aristocracy'; while 'Mr. Fox has with him that portion of the Aristocracy which, deriving its original importance from popularity, is still imbued with a *traditionary* zeal for liberty.' Such are the elements of the proposed Coalition; the formation of which, it is conceived, would insure unanimity and vigor at home, and produce an effect highly to our advantage in all foreign states. With all the partiality of this writer for Mr. Pitt, he is extremely anxious to have Mr. Fox in the new administration; being of opinion that his presence would give to it a new and more imposing aspect. If this scheme had been offered with less coarse treatment of the present ministers, it would not have been less impressive; while it would have corresponded better with that liberality of sentiment, which is implied in a proposition for a junction of parties.

MISCELLANEOUS.

Art. 37. *An Authentic Account of the late unfortunate Death of Lord Camelford;* with an Extract from his Lordship's Will; and some Remarks on his Character. By the Rev. Wm. Cockburne, A.M., Fellow of St. John's College, Cambridge. 8vo. 1s. Hatchard.

This pamphlet is very inadequately calculated to gratify that public curiosity, which may have been excited by the melancholy event to which it relates; since Mr. Cockburne commences by stating that he abstains from fulfilling his intention of detailing the circumstances attending it, in consequence of the verdict of wilful murder returned by the Coroner's Inquest. This conduct may be proper, but then the title of the pamphlet is delusive.—Mr. C. gives only a few particulars of Lord Camelford's situation after the fatal event, and a few general remarks on his character: from which we are pleased to learn that the excentricities of this young nobleman were counterbalanced by good qualities of which the world in general knew little, and especially by the most enlarged and munificent charity. His solicitude, also, to rescue his antagonist from any responsibility, or imputation, will reflect great honour on his memory.

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* In one place, speaking metaphorically, the author compares Mr. Pitt to a '*Seventy-Four*' Gun ship: but, to be consistent, should he not have made him a *First Rate?*

Art. 33. *Mooriana*; or Selections from the Moral, Philosophical, and Miscellaneous Works of the late Dr. John Moore. Illustrated by a new Biographical and Critical Account of the Doctor and his Writings; and Notes, Historical, Classical, and Explanatory. By the Rev. F. Prevost and F. Blagdon, Esq. 2 Vols. Crown 8vo. pp. 300 in each. 10s. Boards. Crosby. 1803.

If we were to pass a severe censure on the practice of publishing these *excerpta quædam* from English authors of repute, we should, perhaps, be said to be involved in the same charge, and to be trespassing on the indulgence of the public, while we endeavour to convey information, and to merit general regard and esteem. We rest our own vindication, however, on this simple reply; that *our* object is to announce *new* publications and their respective merits, while the object of the editors of Mooriana, and any other *ana* whatever, is to republish and abridge known and established authors. Such a practice as this, which seems to be a fashion imported from France, appears to us little calculated to answer the purposes proposed by the editors; viz. that of promoting the cause of literature. If they abridge from works of standard merit, as the writings of Dr. Moore confessedly are, the entire productions may indeed still be generally read: but those who are so idle as to be content with these *ana* abridgements will attain, at most, but a weak and imperfect acquaintance with the author; they will be furnished probably with *table-talk*, but their real acquirements will be rendered frivolous and superficial. There is no royal road to learning, said an Antient. There are "no short cuts to knowlege," said a Modern. To *make-up* works of this nature is, in our opinion, to become milliners in literature; to cut, curtail, and trick it out as a light and summer garment for imbecile frames.

'But,' say the editors in their preface, 'do we not copy after the model of the Greeks? Had not they their Socratiana, their Orphica, and Pythagoræa?' We shall reply therefore in the Socratic way, with a question. Had they the art of printing; and were those *ana* and *ea* anything more than *relics* of great and wise men, whose productions were not multiplied, and much of whose sage reflections lived only in the memory of their Disciples?

The editors propose, if this publication should be favourably received, to execute a continued series of these *ana* from other approved authors. We shall thus have our English literature melted down, it is true, into a narrow compass: but will this essence retain the flavour; will this portable extract be as salutary and good for food as the natural meat?—we doubt it much; and under the impression of these doubts we cannot give our approbation to the measure. We recollect a censure of Addison on a young Preacher, who had taken a sermon of Tillotson, but had so transformed it and turned out part of the sense, that the good Archbishop came from his hands like a broken and mutilated statue. Will not the same censure apply in the present instance?—We shall only farther observe that the short notes at the bottom of some of the pages remind us of notes given in London editions of the Liturgy; which are not intended nor indeed calculated for important information, but designed to skreen the publisher from the prosecution of the Universities. We learn from the preface, that this could not have been the object of our present editors: but, whatever was their motive, the notes are certainly not wanted, and some of them are merely extracts from other works.

Art. 39. *Beauties of Dr. John Moore*, selected from the Moral, Philosophical, and Miscellaneous Works of that esteemed Author. To which are added a new Biographical and Critical Account of the Doctor and his Writings; and Notes, Historical, Classical, and Explanatory. By the Rev. F. Prevost and F. Blagdon, Esq. 8vo. pp. 600. 4s. 6d. Boards. Crosby. 1803.

The great difference in price between this and the similar work in two volumes of which we have just spoken, although the type and paper are equally good or superior in this, led us to imagine that its contents were still more compressed than those of the preceding: but, on comparison, we find that this one volume contains every thing which is inserted in the two volumes, and at little more than one third of the price. Now if cheapness be not consulted in an abridgment, what is to recommend it? We, therefore, on every account, must prefer this edition.

Art. 40. *Essay on the Causes of the Dry Rot in Buildings;* contained in a Series of Letters addressed to George Ernest James Wright, Esq., including Observations on the Cure of the Dry Rot, and on the Admission of Air into the Parts of Buildings affected with that Disease. By John Papworth, Architect. 4to. 3s. Taylor. 1803.

Whoever has observed the devastation which is sometimes occasioned by the Dry Rot, in timber, must be desirous of having this disease well understood. We took up this publication with the hope of finding some useful hints: but, to our great disappointment, we met with more display than real science, with more verbosity than clear practical information. Neither he who builds a house, nor he who is to inhabit it, is advanced one step in the knowlege which he is taught to derive from this work, by reiterated vague remarks on '*fungusses*,' '*fungiforms*,' '*fungoides*,' and '*plantulæ*.' The symptoms or indications of the Dry Rot, as it is called, in skirtings and dados, are known to be (as here described) 'the drawing inwards of the edges of the boards and splitting them (in consequence of their contraction) both horizontally and vertically;' and fungi are observed to accompany this decay of the substance of the timber: but an inquiry into the nature of fungi seems to be as little to the purpose, as an inquiry into the nature of worms in an essay on the causes of animal putrefaction. Well seasoned timber, so placed as to have a free circulation of dry air, would not (we believe) be destroyed by the Dry Rot, were Mr. P. to strew it as thick as he pleased with his 'fungoides' and 'their innumerable seeds;' the real object of investigation, then, seems to be, What is it that disposes timber to become the pabulum of these fungi, which, no doubt, assist the progress of *ligneal* corruption, and the dissolution of its coherence? An atmosphere and moisture, which will favour the growth of fungi, will also be destructive of wood; hence wood, placed in such a situation, must be expected speedily to perish: but, because fungi spring from horse balls, we cannot think, with Mr. P., that the Dry Rot is ever occasioned by the particles of dung which enter into the composition of mortar made of road-sand, or pulverized gravel collected from the public roads. We more readily agree in generally ascribing it to 'an internal and natural tendency to decomposition in unseasoned timber, encouraged by the warm and humid situation in which it is placed.' It is easier to prevent the Dry Rot than to cure it. When buildings are affected by it, the admission of air may not be an effectual remedy; yet we cannot allow that it ever helps to increase the disease, in the spot where it most prevails; nor that, by its 'insinuative property,' innumerable seeds of the plantulæ' may be conveyed, with a destructive effect, to other parts of the building. Skilful architects endeavour to prevent the confinement of damp air, considering the Dry Rot as often occasioned by this circumstance.

Art. 41. *The Adviser;* or the Moral and Literary Tribunal. 4 Vols. Crown 8vo. 1l. Boards. Wallis. 1803.

The object, which the author of this publication proposes to himself, is so meritorious and benevolent, that we sat down to the perusal of his performance with the most willing and respectful attention: 'I merely wish (says he) to offer to the youth of Great Britain the observations, which a long and chequered pilgrimage has enabled me to make on the various departments, and different situations of life, with which I have been conversant, and to enable others to profit by my experience; that my sorrows and my misfortunes may serve as a beacon to light, and a buoy to warn them, lest, in the voyage of life, their bark be shattered against the rocks, or swallowed up in the tempest.'— Again, in the next page: 'Be my success what it may, whether I am regarded as a friend, endured as an acquaintance, or rejected as an intruder, it never shall be laid to my charge, that I have transgressed the bounds of decency, trenched upon the barriers of morality, or violated the precepts of religion.'

These are fair and alluring promises; and happy should we have been, if we had found them realized in the progress of the work: but "*spem mentita seges.*" We cannot, indeed, suppose that this author and his associates were actuated by malignant motives in the severity of their censures on living characters, whom they almost openly name; nor in the odium which they labour to throw on certain professional departments. If they have lived long in the public world, they have undoubtedly seen much room for animadversion, and must have frequently had their spleen and indignation excited by the quackeries and delusions which are daily practised on the credulous multitude. Thus, we readily believe, their zeal was roused in the cause of truth and virtue: but, being unaccompanied by discretion, it has in a great measure defeated and destroyed its aim. Individuals are attacked, instead of their vices and follies; and personal invective is substituted for the cool and dispassionate investigation of the morals of the times. Such a method as this is too invidious to answer the end of public reformation. It may irritate the feelings and wound the pride of many, but it will reform the practices and subdue the passions of none. While the Spectator, the Guardian, and the various periodical publications of the last century, have each in their turn contributed to polish the sentiments and to reform the manners of the age, the present Adviser, from its illiberal attack on public characters and public institutions, will probably gain little admittance into circles in which many of its papers would furnish useful counsel and advice, and would, if separated from their virulent companions, be justly admired. We could point out passages, and entire essays, which would do credit to the patriot, the moralist, and the divine. In the essays on delicacy, a variety of useful and important hints are furnished for the proper conduct of man to man; and in the considerations on 'the proper estimate of human life,' the true spirit and temper of Christianity are delineated by a correct and able hand. How shall we reconcile these graces with the deformities already stated? Can the same fountain send forth waters sweet and bitter? It is plain that this fountain is fed by streams of opposite qualities: but these being once united and combined, the whole is sullied and polluted.

The author of this work has been publicly stated to be Andrew Cowan, M. D. of America.

Art. 42. *The Principal, Historical, and Allusive Arms, borne by Families of the United Kingdom of Great Britain and Ireland.* With their respective Authorities. Collected by an Antiquary. With a Representation of the Arms on Copper-plates. 4to. pp. 532. 2l. 2s. Boards. Rivingtons. 1803.

This intelligent antiquary has connected much entertaining and instructive matter with the arcana of a science which, if it cannot lay claim to much *real*, may certainly boast of some *relative* and considerable *factitious importance*. Those who are partial to Heraldic information, and who will peruse this volume, will acknowlege themselves indebted to the compiler; since, by his assistance, they will familiarize themselves with the coats of arms of many of our distinguished families, learn the meaning of the terms of heraldry, and add to their stores of general knowlege.

CORRESPONDENCE.

In the course of our long critical labours, we have necessarily been forced to encounter the resentment or withstand the lamentations of many disappointed authors: but we have seldom, if ever, been more affected than by a letter from Mr. White, of Nottingham, complaining of the tendency of our strictures on his poem on *Clifton Grove*, in our last Number. His expostulation is written with a warmth of feeling in which we truly sympathize, and which shall readily excuse with us some expressions of irritation: but Mr. W. must receive our most serious declaration that we *did* 'judge of the book by the book itself;' excepting only that, from his former letter, we were desirous of mitigating the pain of that decision which our public duty required us to pronounce. We spoke with the utmost sincerity when we stated our wishes for patronage to an unfriended man of talents, for talents Mr. W. certainly possesses, and we repeat those wishes with equal cordiality. Let him still trust that, like Mr. Gifford, (see preface to his translation of Juvenal,) some Mr. Cookesley may yet appear, to foster a capacity which endeavours to escape from its present confined sphere of action; and let the opulent inhabitants of Nottingham reflect that some portion of that wealth, which they have worthily acquired by the habits of Industry, will be laudably applied in assisting the efforts of Mind.

We are again requested to advert to *Philo Johnson's* defence of Johnson's Dictionary against Mr. Mason: but we learn that he has adopted our suggestion of sending his letter to a magazine, and there let the public judge of its validity. If Mr. Mason has erroneously attributed omissions, Mr. Mason must bear the blame: but we cannot admit that the writer rescues Johnson from the charge of deficiency, by quoting the Doctor's own acknowlegement of and reasons for such omissions:—we acknowlege, however, that *airy*, (a nest of hawks,) is to be found under *aerie*: but *Rhythm* and *Rhyme* are *not* 'synonimous terms.'

Mentor (a friend of *Philo Johnson*) must allow us to say that he really hazards some extraordinary remarks and positions in his letter. He maintains that Johnson is 'sufficient authority for inserting or omitting any word:' but let him reflect for one moment what would be the consequences if this rule were strictly adopted: what strange obsolete or uncouth words must then be revived and sanctioned by general use, and what a stop would be put to all progress in the arts and sciences, from a want of words to convey new ideas and express new facts! He accuses us of occasionally using, or not reprobating the use of, words that are not sanctioned by his standard; and among others he instances *sithe*, *embryon*, and *equipollent*, all of which *are* to be found in Johnson.—*Mentor* also asks the strange question why we *ever* take notice of objectionable words used by authors, when we sometimes pass them without animadversion? a question which we cannot deem it worth while to answer.

This correspondent alleges that Mr. Clubbe may plead authority for the word *lactem* (see our last Number, p. 217.). We know that he can, but it is very scanty authority; and the sanction of Virgil is the particular authority wanted, because Mr. C.'s verses are avowedly written *in morem Georgicorum*.

We cannot afford time nor room for a fuller answer to these letters, and must abstain from farther attention to such endless discussions.

Petitor, and *Animadversor*, whom we venture to suppose, though two correspondents, to be only one man, will excuse our giving a simple negative, in answer to the letters with those signatures. Some of the remarks of *Animadversor* have also a very suspicious resemblance to those of *Mentor*; and on those points we refer him to the preceding paragraphs.

Doctrinæ Fautor shall be considered.

Mr. Baily's work would have been noticed some time since, if more temporary matter had not often intervened. It will probably appear in our next Number.

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THE
MONTHLY REVIEW,
For APRIL, 1804.

Art. I. *Transactions of the American Philosophical Society, held at Philadelphia, for promoting useful Knowledge,* Vol. V. 4to. pp. 350. Philadelphia. 1802. Imported by Johnson, London. Price 1l. 1s. Boards.

The productions of the transatlantic press do not reach us with much speed, nor with great regularity; nor can we always assert that they afford a degree of important information, or supply a fund of entertainment, which is calculated to render us very anxious for their arrival. All attempts, however, to advance in the pursuit of knowlege are intitled to indulgence; and if the scientific body, whose transactions now again claim our notice, do not uniformly gratify our expectations, they at least deserve our respectful attention.

Since we had written our analysis of the memoirs contained in this work, the public prints have announced that the Society and the philosophical world have lost one of its most active members, a colonist from the mother-country, to whose pen the present volume was much indebted; we mean Dr. Priestley: by whom the first six papers were communicated, and whose name will long live in the annals of literature and science. Of his theological and political principles and labours, we shall now say nothing; we are here speaking of him only as a philosopher; and in that character, every degree of justice should be rendered to his great merit, as well by those who differed from him as by those who agreed with him in opinion.

We now proceed to the memoirs.

Experiments on the Transmission of Acids, and other Liquors in the Form of Vapour, over several Substances in a hot earthen Tube. By Dr. Jos. Priestley.—These experiments were made at the same time with some others of a similar kind which have already been published, and may be regarded as illustrating the same subject.

Experiments relating to the Change of Place in different Kinds of Air, through several interposing Substances. By the Same.—

In some of his former publications, the Doctor mentioned that he had observed, in the course of his experiments, that the vapour of water or Mercury was capable of changing its place, with any kind of air, in vessels which, for most purposes, might be considered as air tight. Since that time, he has pursued the subject, and has discovered that 'what was done by air and water will be done by any two kinds of air, whether they have an affinity to one another or not.'

'Having procured (says he) earthen vessels of a very close texture, so as to be apparently impervious to air, containing about an ounce measure, I could fill them with any particular kind of air, and then place them inverted in a large glass jar containing a different kind of air. I then heated the small earthen vessels through the glass jar by means of a burning lens, and I never failed to find after the experiment, that the air within the earthen vessel was the same with that which had been on the outside of it, while that within it was mixed with that on the outside; but in some cases the mixture was a chemical one, forming a kind of air different from either of them, while at other times they were only diffused through one another.'

Experiments relating to the Absorption of Air by Water. By the Same.—By the mixture of atmospherical and nitrous air, the author attempted to ascertain the proportions of the component parts of the atmosphere. In consequence of the diminution of the whole volume of air subjected to the experiment going on, by long standing, much farther than at the first, Dr. P. was inclined to believe that there was a much greater proportion of dephlogisticated air or oxygen gas in the atmosphere, than has been supposed: but he afterward found that all kinds of air, without distinction, will wholly disappear when confined for a sufficient time under water. This, he thinks, is not to be explained merely by the absorption of the air by the water, but by some other cause which he has not been able to discover; for the diminution continued, though a large surface of the water was exposed to the common atmosphere, and therefore had an opportunity of being completely saturated with air: but he always observed that the dephlogisticated or oxygenous part of the atmospheric air submitted to the experiment was first absorbed.

Miscellaneous Experiments relating to the Doctrine of Phlogiston. By the Same.—It seems to be unnecessary to detail any of these experiments, because they do not appear to present any new evidence in support of the doctrines for which the author so steadily contends.

Experiments on the Production of Air by the Freezing of Water. By the Same.—From these experiments it appears that, when water, which has been freed from air as completely as possible, is frozen, it evolves azotic gas or phlogisticated air on being melted, and this in a similar quantity on every repetition of the experiment. Dr. P. repeated the process of freezing nine times, without changing the water; and found the last portion of air procured in this way to be as great as the first. He accounts for this very curious phænomenon by supposing that water is in part convertible into phlogisticated air, and that this is one of the modes adopted by nature, for keeping up the equilibrium of this part of the atmosphere.

Experiments on Air exposed to Heat in Metallic Tubes. By the Same.—A mixture of hydrogen and oxygen gas, in earthen or metallic tubes, will not explode in a red heat, though this effect will always take place in tubes of glass where there is no metallic ingredient; and Dr. P. accounts for the circumstance with regard to earthen tubes, by the easy transmission of air through their pores. A similar result occurring in metallic tubes, or in such as have any metallic mixture, as those of flint-glass, he attributes to the inflammable air uniting with the metal, in whatever state it may be, and thus rendering the mixture incapable of explosion.

The facts mentioned by the Doctor in Art. 2nd, of the transmission of air through earthen tubes which were considered as air tight, he found to apply equally to those of copper, silver, and gold, but not to such as were of iron.—The present communication concludes with some experiments relating to phlogisticated air, from which the author deduces some inferences in support of the phlogistic theory.

Some Account of the poisonous and injurious Honey of North America. By Benjamin Smith Barton, M.D.—Several of the antient writers, particularly Xenophon and Diodorus Siculus, have mentioned instances of deleterious effects being produced by the use of honey, supposed to have been prepared from poisonous plants; and Dr. Barton has had occasion to observe something similar in the western parts of Pennsylvania, near the river Ohio. The following, as far as he was able to learn, are the symptoms produced by honey of this description:

'In the beginning a dimness of sight or vertigo, succeeded by a delirium, which is sometimes mild and pleasant, and sometimes ferocious; ebriety, pain in the stomach and intestines, convulsions, profuse perspiration, foaming at the mouth, vomiting, and purging; and, in a few instances, death. In some persons, a vomiting is the first effect of the poison. When this is the case, it is probable, that the persons suffer much less from the honey than when no vomiting is induced. Sometimes, the honey has been observed to produce a temporary palsy of the limbs; an effect which I have remarked in animals that have eaten of one of those very vegetables from whose flowers the bees obtain a pernicious honey.

'Death is very seldom the consequence of the eating of this kind of honey. The violent impression which it makes upon the stomach and intestines often induces an early vomiting or purging, which are both favourable to the speedy recovery of the sufferer. The fever which it excites is frequently relieved, in a short time, by the profuse perspiration, and perhaps by the foaming at the mouth.'

In some cases, intoxication was the only effect which followed the use of this species of honey. The signs pointed out by the hunters, as distinguishing the poisonous from the wholesome, seem to the author to be very fallacious, and he is not yet acquainted with any means of obviating the effects produced by the use of the former. The plants, from the flowers of which the bees are capable of extracting a deleterious honey, are principally the *Kalmia angustifolia* and *latifolia* of Linné; the *Kalmia hirsuta* of Walter; the *Andromeda marina*, and some other species of this genus; to which the author adds the *Rhododendron maximum*, or Pennsylvanian Laurel, the *Azalea nudiflora*, and the *Datura stramonium*.

On the Ephcron Leukon, usually called the White Fly of Passaick River. By Dr. Williamson.—These insects are of the order *Neuroptera*: but for the particular description of them, we must refer to the paper.

Remarks on certain Articles found in an Indian Tumulus at Cincinnati, and now deposited in the Museum of the American Philosophical Society. By George Turner.—These remarks are in answer to some observations on the same subject in a former volume, and would not particularly interest our readers.

A Drawing and Description of the Clupea Tyrannus and Oniscus Prægustator. By Benj. Henry Latrobe, F.A.P.S.—The *Oniscus Prægustator* is an insect which resembles nearly *the Oniscus Physodes* of Linné. It is called by fishermen *the Louse*, is about two inches long, and is always found holding itself firmly by its 14 legs to the palate of an animal to which Mr. Latrobe gives the name of Clupea Tyrannus. 'This last is in general called the *Bay-alewife* or *old wife*, and is about the size of a full grown herring.

'It is with difficulty (says the author) that the insect can be separated, and perhaps never without injury to the jaws of the fish. The fishermen therefore consider the insect as essential to the life of the fish; for when it is taken out, and the fish is thrown again into the water, he is incapable of swimming, and soon dies. I endeavoured in numerous instances to preserve both the insect and the fish from injury, but was always obliged either to destroy the one, or to injure the other. I have sometimes succeeded in taking out the insect in a brisk and lively state. As soon as he was set free from my grasp, he immediately scrambled nimbly back into the mouth of the fish, and resumed his position. In every instance he was disgustingly corpulent, and unpleasant to handle; and it seemed, that whether he have obtained his post, by force, or by favor, whether he be a mere traveller, or a constant resident, or what else may be his business where he is found; he certainly has a *fat* place of it, and fares sumptuously every day.'

Sur les Végétaux, les Polypes, et les Insectes. By Dupont de Nemours.—This author considers a plant as 'a sort of animal deprived of eyes, ears, and legs, but by way of compensation furnished with a number of mouths, superior and inferior arms, hands, and reproductive organs.' He regards the functions which they exercise as very analagous to many belonging to the animal creation; and he is disposed to concede to them also various powers of intelligence which have been deemed peculiar to that kingdom. The points of controversy are not placed in a different form from that in which they have long stood, and no new facts are brought forwards on the subject.

Memoir on the Analysis of Black Vomit. By Dr. Isaac Cathrall.—The Black Vomit is of two kinds, the one consisting of a number of black flaky particles, resembling the grounds of coffee; the other, of a dark coloured inspissated mucus. The first was principally the subject of experiment, but the author was not able to procure a sufficient quantity, to ascertain the proportion of the different substances of which it was composed. The following is the result of his inquiry.—He found the fluid in which the flaky particles were suspended to contain a considerable proportion of water; a resinous and mucilaginous substance; a predominant acid, which is not the carbonic, phosphoric, nor sulphuric; muriate of soda; a brownish white coloured fluid, and a quantity of dark coloured oily matter; carbonaceous matter; and carbonic acid gas. The black flaky substance contained an acid, of the nature of which the author is ignorant, an unctuous animal substance resembling in some respects spermaceti, and a considerable quantity of iron.

From experiments made to ascertain the effects of the black vomit on the living system, Dr. Cathrall concludes first, that

'When applied to the most sensible parts of the body, it produced little or no effect.

'Secondly, It appears that large quantities of this fluid, may pass through the stomach and bowels of quadrupeds and other animals, without apparently disturbing digestion, or affecting their health.

This fact incontestibly proves the inactivity of this fluid; and renders it probable, that the speedy death which ensues, after this discharge in yellow-fever, is not from the destructive effects of this matter on the stomach and bowels; but, most likely from the great degree of direct or indirect debility, which had been previously induced, on which the black vomit is sometimes an attendant, and strongly expresses the great danger to be apprehended from the enervated state of the system.

‘ Lastly, Some of the experiments tend in some measure to prove, that an atmosphere highly impregnated with the odour of black vomit recently obtained, would not produce fever, apparently under the most favourable circumstances.’

The author considers the black vomit as an altered secretion from the liver, which is deposited in the gall bladder, and is forced by the action of vomiting into the stomach, where it receives the addition of a yellow coloured fluid which is almost always ejected with it.

Observations on the Soda, Magnesia, and Lime contained in the Water of the Ocean, shewing that they operate advantageously there, by neutralizing Acids, and among others the Septic Acid, and that Sea-water may be rendered fit for washing Clothes without the Aid of Soap. By Sam. L. Mitchell, of New-York.—The general inferences of the author are thus stated:

‘ 1. Alkaline substances, such as magnesia and more powerfully lime and soda, are plentifully distributed through the ocean, to keep it from becoming foul, unhealthy and uninhabitable, which doubtless would be the case if the sulphuric, septic and muriatic acids abounding in it were not neutralized. 2. Where either of these acids is but imperfectly saturated, as happens when they are united to magnesia and lime, they decompound soap, let loose its grease, and become unfit for washing by aid of that material. 3. If soda or barilla is added to ocean water in sufficient quantity and the water lixiviated or alkalized, the earths will of course be precipitated and the acids neuralized. 4. In this state, dirty linen may be cleansed in it; and men at sea be thus enabled to have their clothes washed without the aid either of soap or of *fresh* water. 5. For this purpose, a quantity of barilla or soda should always be provided as an article of the ship's stores, and issued to the men on washing days. 6. Thus by the operation of this alkaline salt, a great proportion of the nastiness and infection bred in the clothes, bedding and births of persons at sea might be prevented, and the crews and passengers so far forth preserved from fevers and dysenteries. 7. No more room would be occupied by water casks in the holds of vessels, than at present. 8. The small quantity of magnesia and lime adhering to clothes washed in this way, is an advantage over and above what takes place in using fresh water. And 9. A broad and noble view is opened of the economy of Providence in distributing alkaline salts and earths, so liberally throughout the terraqueous globe.’

A Description of a newly invented Globe Time-Piece. By the Rev. Burgiss Allison, A. M.

A Description of the Pendant Planetarium. By the Same.—These short papers are illustrated by plates, without which we cannot give our readers an adequate idea of the author's inventions.

Of the Use of the Thermometer in Navigation. By Wm. Strickland.—This paper certainly merits attention. From a variety of observations, Mr. Strickland found that the change in the thermometer always indicated an approach to land. As the account is short, we give it in the writer's own words:

'On the 22d of August late in the evening the water fell in temperature four degrees to 64; on the next day at noon having fallen to 62 and suspecting that we might be in soundings, though no alteration had taken place in the colour of the water, I induced the captain to sound, but no bottom was found at 140 fathom; on the 24th it will appear by the chart to have fallen to 58, and on the 25th to 56, about which time we were undoubtedly on Jaquet, or False bank, and on the 26th having fallen to 51 at 8 A. M. and assumed a green cast, I was desirous of sounding again, but in consequence of the ill success attending our former attempt, and not yet placing any reliance on the thermometer, the captain was unwilling to lose time in sounding, supposing that we were only approaching Jaquet or False bank; but the next day having spoke a banker, he informed us that we were on the grand bank, and that Cape Race bore W. N.W. 150 miles. Upon sounding at noon we struck the ground at 37 fathoms. Here let me remark, that our reckoning as shewn on the chart has been well kept, and that the thermometer has with great precision indicated our situation; on the 21st at noon in a supposed branch of the gulf stream 72°.—22d, approching Jaquet bank and at no great distance from it, 68°.—23d, still nearer 62°.—24th on the edge of the bank 58°.—25th, on Jaquet bank 56°.—26th, on the grand bank 52°—thus at this season of the year is there a difference of 20 degrees of the thermometer between the water on the bank, and in the same latitude in the ocean, not far to the east of it.

'Our captain, a sensible and observing man, as well as very experienced mariner, struck with the regular gradation of the thermometer on the approach of the bank, and convinced of its having pointed it out long before he had suspected his arrival upon it, from this time paid much attention to the thermometer. He found as I had foretold that it would equally shew by the rise when we had quitted the bank, and observed that as it would still more accurately define the limits of the gulf-stream, as it was hotter than any other part of the ocean, he might with great advantage make his passage to New-York by following the northern eddy of the stream. This eddy he knew to exist, but was unacquainted with the limits of it, and knew not how to ascertain them, except by the thermometer. We pursued this eddy pretty accurately, having made good the latitude of New-York in long. 69 in about nine days from quitting the banks, and every day performed nearly equal and good days works. In this course from Newfoundland the thermometer indicated every where the approach to danger; on the 5th of September, the vicinity of Sable Island banks caused a fall of 7°; and on the 7th, a bank not marked on any chart I have seen caused a fall of 11° degrees. Upon sounding on this bank the ground was struck in 55 fathom, fine white sand, with some specks of red and black. Captain Allyn was so much pleased with the accuracy of the thermometer, and with the security in which he had sailed for some time in consequence of it, and so clearly perceived the advantage to be derived from it in many instances, that he declared he would never more go to sea without one.

'The track of the Fair-American appears to have laid very near to Jaquet island, which in governor Pownall's chart is marked as very doubtful; a good look out for it was kept for several days, but with no effect; this may so far tend to confirm the suspicion of its non-existence.

'The journal from America to England, does little more than confirm the previous observations made in this track; the thermometer fell no less than 20 degrees on passing to the south-east of Newfoundland, and rose again 9 degrees in the same longitudes, where in our outward bound voyage, we supposed ourselves to be crossing a branch of the gulf stream. The fall from hence of the thermometer, as the coast of Europe is approached, is very remarkable and uniform.'

In the beginning of this paper, Mr. Strickland states certain facts and reasonings, from which it is probable that a branch of the gulf stream takes a northerly or north-easterly direction, flowing to the east of the banks of Newfoundland. This current, he thinks, might be with sufficient accuracy ascertained by means of the thermometer; and the benefit that would result to navigation from the knowlege of such a current is evident.

Description of a Stopper for the Openings by which the Sewers of Cities receive the Water of their Drains. By Mr. John Fraser, of Chelsea, London.—A very short description of a simple instrument, useful in streets not paved and full of sand.

Astronomical and Thermometrical Observations, made at the Confluence of the Mississippi, and Ohio Rivers. By Andrew Ellicott.

Astronomical and Thermometrical Observations, made on the Boundary between the United States and his Catholic Majesty. By the Same.—The account of these observations occupies a considerable number of pages: they are probably very useful, and as such ought to be recorded: but to almost all readers, they are void of interest, and to us they appear a very unfit subject for critical remark and examination.

Observations on the Figure of the Earth. By Joseph Clay, M. A. P. S.—This paper we should consider as altogether unnecessary, if the Americans possess our books of science. St.

Pierre having unwaringly asserted that the earth is a prolate spheroid, Mr. Clay seriously and most loyally undertakes to prove him wrong. In part of the proof, it is necessary to find the fluent of $\dot{x}\sqrt{\frac{a^4-d^2x^2}{a^2-x^2}}$, and the author's method does not impress us with a favourable opinion of his mathematical prowess. St. Pierre shewed his ignorance in mathematics, and Mr. Clay does not exhibit any great skill. We wish that the first had suppressed his hardy assertions, and the latter his uninteresting proofs.

Description of some Improvements in the common Fire-Place, accompanied with Models, offered to the Consideration of the American Philosophical Society. By C. W. Peale, and his Son Raphaelle.—Common fire-places are liable to smoke, and we fear that ours is a *common-fire* place: but the fire places of C. W. Peale and his son Raphaelle are *not liable to smoke.* So they say, and we suppose that we ought to believe them.

A Memoir on Animal Cotton, or the Insect Fly-Carrier. By M. Baudry des Lozieres.—This writer, of whose curious *Voyages to Louisiana* we have already given accounts *, here presents a pompous description of a worm which feeds on the Indigo and Cassada plants, and which is made to produce a species of cotton by the ichneumon flies depositing their eggs on its body. M. des Lozieres maintains that a very considerable portion of this cotton might be collected, and that it is preferable to the vegetable cotton in all respects, particularly in not possessing its irritating qualities when applied to wounds.

Note concerning a Vegetable found under Ground. In a Letter from Col. Bull.—This paper is introduced by Dr. Barton, who states that he sees 'no good reason to doubt the accuracy of the observation.' The circumstances are thus related:

"I take the pleasure of giving you an account of a singular blossom, which I discovered last May, in digging of a mill race, on Opeckon creek, through a rich bottom of low ground, covered, in general, with well grown large timber, of various kinds, particularly oak, poplar, and walnut, several of which trees are from three to four feet through, standing on the ground through which the race was dug. The curiosity is this, that between five and six feet under ground, chiefly a loomy, solid clay, one of the diggers discovered a blossom, not in full bloom, nearly of the colour of the lilac, which struck his attention. He called me to see it, not knowing what it could be. Upon viewing it, I recollected the form, and told the diggers it was the same kind of blue flower, which had grown upon the surface of the ground adjacent, and was then faded. In order to prove it, I desired one of the men to dig up the root of the one under ground, and the one upon the surface, which, upon examination, proved to be the very same kind. The body of earth where the plant was found must have been formed perhaps some centuries, by reason of the uncommon size of the timber which it contained, and from which the most heavy part of the mill-timber was procured."

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* See Rev. N. S. Vols. xl. p. 539. and xlii. p. 479.

The *Appendix* contains two short papers. 1. *Account of a Method of preventing the premature Decay of Peach Trees.* By John Ellis, of New Jersey.—Mr. E. attributes the decay of peach trees to a worm which originates from a large fly resembling the common wasp, which perforates the bark at the surface of the earth, and deposits an egg in the sappy part of it; and his mode of cure is this:

> 'In the spring, when the blossoms are out, clear away the dirt so as to expose the root of the tree, to the depth of three inches; surround the tree with straw about three feet long applied lengthwise, so that it may have a covering one inch thick, which extends to the bottom of the hole, the but ends of the straw resting upon the ground at the bottom. Bind this straw round the tree with three bands, one near the top, one at the middle, and the third at the surface of the earth, then fill up the hole at the root, with earth, and press it closely round the straw. When the white frosts appear, the straw should be removed and the tree should remain uncovered until the blossoms put out in the spring.
>
> 'By this process the fly is prevented from depositing its egg within three feet of the root, and although it may place the egg above that distance, the worm travels so slow that it cannot reach the ground before frost, and therefore is killed before it is able to injure the tree.'

Mr. Ellis asserts the efficacy of this plan on the ground of numerous experiments.

Description of a Method of cultivating Peach Trees, with a View to prevent their premature Decay; confirmed by the Experience of 45 Years in Delaware State, and the Western Parts of Pennsylvania. By Thomas Coulter, Esq. of Bedford-County, Pennsylvania.—These instructions relate to the cultivation of peach trees on a large scale, and consist principally in the succeeding remarks:

> 'The death of young peach trees is principally owing to planting, transplanting, and pruning *the same stock*, which occasions it to be open and tender, with a rough bark, in consequence of which insects lodge and breed in it, and birds search after them, whereby wounds are made, the gum exudes, and in a few years the tree is useless. To prevent this, transplant your trees as young as possible, if in the kernel it will be best, as there will then be no check of growth. Plant them sixteen feet apart. Plow and harrow between them, for two years, without regard to wounding them, but avoid tearing them

up by the roots. In the month of March or April, in the third year after transplanting, cut them all off by the ground, plow and harrow among them as before, but with great care to avoid wounding or tearing them. Suffer all the sprouts or scions to grow, even if they should amount to half a dozen or more, they become bearing trees almost instantaneously on account of the strength of the root. Allow no animals but hogs to enter your orchard, for fear of their wounding the shoots, as a substance drains away through the least wound, which is essential to the health of the tree and the good quality of the fruit.'

Some other directions are given, for which we cannot make room. The author is not a friend to manuring the soil for peach trees, and prefers planting them on high ground, and on the north side of hills, in order to retard vegetation until the season is securely advanced.

Art. II. *The Elements of Natural or Experimental Philosophy.* By Tiberius Cavallo, F.R.S. &c. Illustrated with Copper Plates. 4 Vols. 8vo. 2l. 2s. Boards. Cadell and Davies.

To include, within the limits of a few octavo volumes, all that is useful and curious in natural philosophy; or to comprehend, in ten or a dozen Encyclopædean quartos, all that is known in art, science, and literature; is one of the inventions of modern times. Such schemes have undoubtedly diffused much knowlege, but it is seldom that they are ably executed: since no individual can possess that accurate and extensive information which they demand, and various impediments too generally prevent the co-operation of the most eminent proficients in the several arts and sciences. Without being disarmed of our distrust of such projects, we admit that we have derived much satisfaction from the very able manner in which the performance before us is executed. The range taken by the author is a wide one, but he rarely seems out of his element; and his work supplies more varied and correct instruction than is contained in any similar publication with which we are acquainted. It embraces the subjects of Mechanics, Hydrostatics, Optics, Astronomy, Chemistry, Electricity, Magnetism, Aerostation, Meteors, &c. and although much of the matter be old to us, and may be found in other books, yet we think it proper to consider and concisely to examine it under each head.

In the preface, Mr. C. explains his plan, modestly stating his labours, and the object which he had in view; and we find that he does not pretend to sound all the depths of philosophy,

sophy, nor to place what is abstruse and intricate within the comprehension of the most limited capacity:

'It is not my intention,' says Mr. C. 'to deceive the reader by asserting, that I have rendered all the principles of Natural Philosophy intelligible to the meanest capacity; for in that case, I should either have been obliged to omit the more abstruse branches of philosophy, or the fallacy of the assertion would be rendered staringly manifest in several of the following pages. Original discoveries of facts, or principles or laws of nature, are generally made through intricate and perplexed paths. By subsequent revision and consideration, the superfluous is removed, the defective is supplied, and the confused materials are properly arranged; whence the train of reasoning frequently becomes shorter and more natural, or the nature of the subject is rendered more evident and more intelligible. But this simplification has a limit which differs in different subjects; nor can the comprehension of what depends upon a vast number of previous ideas, mathematically connected, be rendered attainable to such persons as are destitute of such ideas, or whose mind is incapable of retaining the necessary chain of reasoning.'

Chapter 1, *On the Axioms of Natural Philosophy, and the Rules of Philosophizing*, with the 2d and 3d, *On Matter* and *its Properties*, claim as little of our approbation as any chapters in the whole work. What strength to the reasoning powers, what satisfaction to the mind, what advantage to science, can possibly accrue from such axioms as, 'nothing has no property; hence no substance, or nothing, can be produced from nothing;' 'matter cannot be annihilated, or reduced to nothing:' these are the sad bequests, the useless reliques, of a departed philosophy. No use is made of these axioms, nor indeed of the rules of philosophizing, nor of the definitions of space absolute and relative, place, rest, cause and effect, &c. and therefore we think that they ought all to have been omitted. The 'rules of philosophizing,' it may be said, have high authority: but we much doubt whether a demonstration or reasoning process was ever made just and logical by virtue of those rules: they are observed in good reasoning because the reasoning is good, and not because they are rules.

Chapter 4th treats *On Motion, its Laws*, &c. chapter 5th, *On the Motion arising from centripetal and centrifugal Forces, and on the Center of Gravity*; in which, however, the matter does not altogether correspond to the title: chapters 6, 7, 8, 9, *On the Properties of the Center of Gravity, the Theory of percutient Bodies, the Composition and Resolution of Forces, and a Curvilinear Motion.* Of this latter chapter, as of one of the preceding, the most useful part is contained in the notes. Mr. Cavallo has given very neatly the theory of bodies revolving in circular orbits: but we wish that he had followed a different arrangement,

ment, that of Newton, and had made the proposition concerning the description of equal areas in equal times to have preceded the propositions by which the centripetal force is expressed in terms of the velocity, periodic time, &c. We remark here that proposition 6 is ambiguously worded, and that the equality between the centripetal and centrifugal forces, if meant to be generally asserted, is not true. We object, also, to the use of the term *projectile force* in the direction of the tangent: it is quite unnecessary, and it may even introduce wrong notions, to use this term: when a body moves in a circular orbit, there is no *force* in the direction of the tangent; the body would move, if not prevented, uniformly along the tangential line; this is all that we want to know; and this is all that it is necessary to express.

In chapter 10th, also, concerning *inclined Planes and the Doctrine of Pendulums*, an expression, '*the central Force*,' more than once occurs, which ought to have been omitted: since, in the cases in which it is used, it is not the proper expression, and leads to erroneous ideas. The proof of the proposition, that the time of an oscillation is to the time down half the length of the pendulum as the circumference of a circle is to its diameter, is carried down to the notes, and drawn (as it usually is) from a body vibrating in a cycloidal arc. The author, then, has been obliged to introduce the theory of the cycloid: a theory indeed very curious and interesting: but, for the mere deduction, the proposition might more easily have been inferred from the expression of the time of vibration in a circular arc. It is true that Mr. C., after the theory of the cycloid, has given this expression by Saunderson's method: but we wish that he had deduced it by a simple analytical process. He would then have arrived at such an expression as

$$T = \pi\sqrt{\frac{l}{2f}} \cdot \left\{1 + \left(\frac{1}{2}\right)^2 c^2 + \left(\frac{1 \cdot 3}{2 \cdot 4}\right)^2 c^4 + \text{\&c.}\right\}$$

$\pi = 3{\cdot}14159 + \text{\&c.}$ l = length of pendulum $f = 16\frac{1}{12}$ feet, $c^2 = \frac{l-a}{2a}$: consequently, when a nearly $= l$, or $c \Rightarrow o$, $T = \pi\sqrt{\frac{l}{2f}}$, or

$$T : \sqrt{\frac{l}{2f}} :: \pi : 1$$

In the chapter *on the Centers of Percussion and Oscillation*, Mr. Cavallo begins with the simplest cases; and in a very perspicuous manner, yet without prolixity, establishes his propositions. The notes contain a variety of examples obtained by a fluxional process. After this chapter, we meet with one on *the Mechanical Powers*; and if the facility of the subject ought to influence the arrangement, the author has assuredly not chosen the best order. In page 251. the illustration, intended to shew that no real increase of power is gained by the mechanical powers, is inadequate, and we hope that in a future edition Mr. C. will alter it. The chapters which succeed, on *compound Engines*, on *Machines illustrating the Doctrine of Motion*, on *wheel Carriages and Projectiles*, are very valuable, affording much information clearly and pleasantly delivered. We shall here give an extract, as a specimen of the author's manner: but many passages, which we deem worthy of selection, we are prevented from copying by the concomitant diagrams:

'It is evident that the narrower the base is, the easier a body may be moved, and, on the contrary, the broader the base is, and the nearer the line of direction is to the middle of it, the more firmly does the body stand. Hence it appears that a ball, or a circular plane figure standing upright, such as a wheel, is moved upon a plane with greater facility than any other figure; for the least change of position is sufficient to remove the line of direction of a spherical or circular body, out of the base. Hence also it is that bodies with narrow terminations, such as an egg or a stick, &c. cannot be made to stand upright upon a plane, at least not without the utmost difficulty.

'The application of the properties of the centre of gravity to animal œconomy is easy and evident. If the line of direction falls within the base of our feet, we remain erect; and the steadiest, when that line falls in the middle of that base; otherwise we instantly fall to the ground.

'On account of the great importance which the preservation and management of that centre is to animal motion, the infinite wisdom of the Creator has implanted in all animals a natural propensity to balance themselves in almost every circumstance. Many animals acquire the habit of keeping themselves upon their legs within a few hours after their birth, and such is particularly the case with calves.

'It is wonderful to reflect, and to observe, how a child begins to try and improve his stability. He generally places his feet at a considerable distance from each other, by which means he enlarges the base, and diminishes the danger of a lateral fall:—he endeavours to stand quite erect, and with his body immoveable, so as to prevent as much as possible a fall backwards or forwards;—and when he lifts up one foot, he instantly replaces it upon the ground, finding his inability to rest upon so small a base as that of one foot. Farther advanced in years, he adopts farther methods of preserving and using the centre of gravity, and that without the least knowledge of the mechanical principle upon which he acts. Thus a man naturally bends his body when he rises from a chair, in order to throw the centre of gravity forwards. He leans forwards when he carries a burden on his back, in order to let the line of direction (which in that case descends from the common centre of gravity of his body and burden) fall within the base of his feet. For the same reason he leans backwards when he carries a burden before him; and leans on one side when he carries something heavy on his opposite side.

'Human art improved by constant exercise and experience, goes far beyond those common uses of the centre of gravity, and line of direction. We see, for instance, men who can balance themselves so well as to remain erect with one foot upon a very narrow stand, or upon a rope, and even with their heads downwards and their feet uppermost.—Their art entirely consists in quickly counterpoising their bodies, the moment that the line of direction begins to go out of the narrow basis upon which they rest. Thus, if they find themselves failling towards the right, they stretch out the left arm or the left leg, and *vice versa*; for though the weight of the arm be much less than the weight of the body; yet by being extended farther from the fulcrum, its momentum may be rendered equal to that of the rest of the body, which lies vastly nearer to the fulcrum, or to the line of direction.

'This explanation likewise shews the great use of a long horizontal pole in the hands of a rope-dancer; for as the extremities of the pole, which are generally loaded with leaden weights, lie far from the rope, which is the fulcrum; when the pole is moved a little one way, the momentum of that extremity of it which lies that way, is increased considerably, and so as to counterpoise the body of the man, when he finds himself going the other way.

'Notwithstanding the use of the centre of gravity which mankind acquires naturally or merely by experience; yet in many cases people are seen to act contrary to the laws of nature; and the consequences are sometimes quite fatal. Thus we frequently find that when a boat or carriage is oversetting, the persons in it rise suddenly from their seats; by which means they remove the centre of gravity of the whole higher up, and thereby accelerate the fall, which they might probably prevent, either by remaining on their seats, or rather by lowering themselves down as close as they could to the bottom of the boat or carriage.'

The first and chief part of the second volume is occupied by subjects generally included under the term Hydrostatics. An extensive meaning, certainly, is given to that term when it embraces not only what relates to the specific gravities of bodies, to the actions of non-elastic fluids, to the attractions of aggregation, cohesion, &c. to the motion of waves, to the motion of fluids through pipes, &c. but also what relates to the density and altitude of the atmosphere, to the wind, to acoustics, &c. The subjects are curious and important, and the author has presented them to the reader with great clearness: his good sense and propriety seldom or never seem to fail him; and his theoretical explanation is not only very just, but his work is really enriched and rendered valuable by the number of excellent tables which he has introduced: for instance, tables of specific gravity of the heights of places, of specific gravities of spirit, from Mr. Gilpin's tables, &c. The chapter on *the Density and Altitude of the Atmosphere* also deserves particular attention. We have, however, something to object to the notes. The demonstration of the properties of the logarithmic curve might have been spared; and particularly the proposition concerning the variation of the density, when the force varies inversely as the square of the distance, ought to have been omitted, or changed for a fluxional demonstration. We fear, in this instance, as in one or two others in which mathematics are concerned, that the author gave not that demonstration which was the best, but that which was most familiar to him.—As an additional instance of his perspicuity of explanation, we extract a passage on musical sounds:

'A succession of sounds has been called *Melody*.

'The compound effect which arises from two sounds, expressed at the same time, is called *Consonance*, or *Dissonance*, according as it produces a pleasing or unpleasing effect.

'An *Accord* is the effect which arises from, or a combination of, more than two sounds expressed at the same time.

'A succession of accords is called *Harmony*.

'The art which examines, disposes, and expresses sounds, so as to produce melody, or harmony, pleasingly upon the whole, is called *Music*, or the *Musical Art*. And the sounds, which are so far simple, determinate, and pleasing, as to be used in music, are called *Musical Sounds*.

'It has been said, at the beginning of the preceding chapter, that the variety of sounds arises from three causes principally, viz. 1st, from the greater or less frequency of the vibrations; 2dly, from the quantity, force or momentum of the vibrating parts; and 3dly, from the greater or less simplicity of each sound.

'A clear idea of those differences may be conceived by comparing the sound of a pretty large bell, with that of a string of a base viol. Those two sonorous bodies may be adjusted so, that each of them may perform the same number of vibrations in the same time. In that case the sounds of those instruments are said to be of the same *pitch*; for the pitch of a certain sound, or of the instrument which expresses that certain sound, is said to be equal to, lower, or higher than the pitch of another sound, or other sonorous body that emits that sound, when the first sonorous body performs an equal, a smaller, or a greater number of vibrations than the other sonorous body in the same time.

'But though those instruments express the same sound with respect to the pitch; yet the sound of the bell is much louder than that of the base viol; and, in fact, the former may be heard from a much greater distance than the latter. This shews the second distinction.

'The third arises from the inequality, harshness, &c. of the sound of the bell in comparison with that of the base viol; for a person, who is sufficiently near, and listens with attention, will perceive that the sound of the bell is attended with a sort of undulation, both in pitch and strength; and is, besides, accompanied with one or more secondary sounds; whereas the sound of the base viol is much more simple and uniform.

'There is no method of measuring the quantity of the abovementioned second and third distinctions; excepting by the judgment of the ear, which is various and partial. One person, for instance, prefers the sound of a powerful organ to that of a violin; another prefers the latter to the former. One likes the sound of a French horn above that of all other instruments, and another prefers a flute.

'In general it is not from a proper discrimination, but from the various acuteness of the ear, from prejudice, from fashion, from want of discernment, or from mistaken ideas, that most people express their likings and dislikings. Various and discordant are the opinions of men relatively to those things which have no fixed standard of perfection or demonstration; yet it may be presumed, especially with respect to musical sounds, that whatever pleases the majority, and whatever can be endured for a longer time without disgust, is the best and the most eligible. And there are some persons who, from knowledge, practice, sensibility, and a proper use of their reasoning faculty, have enabled themselves to discriminate at once between what is, and what is not, more likely to please the majority, or to be endured longer without disgust.

'After a long and diversified experience, through a considerable series of years, it has been found, that certain sounds, expressed in certain successions, and in certain combinations, are pleasing to most human ears. They are of the simplest and most uniform kind, neither too loud, nor too feeble; but differing from each other in pitch, by certain fixed and determinate intervals.—They are called *musical sounds*, or *tones*.

'Besides the human voice, several instruments, which have been invented at various times, and are now in use, are capable of expressing those musical sounds; hence they are called *musical instruments*, and the best of them are such as are capable of expressing the greatest variety of such sounds, especially with respect to the pitch, and of the simplest, as well as of the most pleasing sort.

'Upon some of those instruments, such as the harpsichord, forte piano, the organ, the guitar, &c. the pitch of each tone is fixt and immutable. In others, such as the human voice, French horn, violin, violoncello, &c. the pitch proper for each tone, must be determined by the performer. The accomplishment of this task is very difficult; and from this are the musical performers said to have a *good* or a *bad intonation*.

'What has been said above may suffice with respect to the less definite qualities of sounds; viz. strength and simplicity. It is now necessary to treat of the more difficult, but more determinate, quality,

lity, called the *pitch*, which has already been said to depend upon the frequency of the vibrations.

'The human voice, in its ordinary way of speaking, generally changes its pitch by imperceptible intervals, or rather by sliding a little way up or down. But there are different and considerable intervals between the musical tones Those musical tones were perhaps in great measure found out experimentally; but they have afterwards been reduced to, and may be expressed by means of, accurate mathematical measurements.—The order, or the arrangement, of those sounds is called *the scale of music*.

'A voice or an instrument, which expresses those sounds in a particular order under certain restrictions, produces music; otherwise the effect is not pleasing, nor is it called music. The natural singing of birds may exhibit a fine voice in certain cases; but it is not musical, their sounds having nothing to do with the musical intervals; and, in fact, the arrangement of their various sounds is by no means pleasing.

'The number of vibrations which may be performed by a stretched string, when its tension, length, and weight are known, may be ascertained with tolerable accuracy.

'The number of vibrations of most other sounding bodies, cannot be ascertained otherwise than by comparing their sounds with those of stringed instruments; for the human ear can judge with considerable accuracy when the two instruments are in unison, or perform contemporaneous vibrations, in which case they are said to be *of the same pitch*; and indeed some expert musicians can determine by the judgment of their ear, not only when two sounds are of the same pitch, but also when they are at a certain distance of each other. Therefore, in our investigation and expressions of musical sounds, it will be sufficient to speak of stretched strings or chords only; as the sounds of all the other instruments may be referred to those of strings.'

In the description of the principal machines, p. 442, *mechanical paradox* occurs instead of *hydrostatical paradox*.—Mr. Cavallo prefers, as a wind gage, the one which was invented by Dr. Lind of Windsor: but is this preference due to theoretical consideration, or to practical observation and experiment?

Chemistry is treated in the latter part of the second and in the beginning of the third volume, with great clearness, and with sufficient fullness for those who do not wish to enter deeply into the science. Mr. Cavallo certainly possesses the art of telling his readers very useful things very pleasantly: but it may be objected, we are aware, that the chapters on chemistry are too few in number, or too deficient in matter, if the design of the work were to enable the student to make equal advances in each science.

To *Chemistry*, *Optics* succeeds; and in the chapter concerning *Light*, *Colour*, &c. the author thus apologizes for the brevity of his discussion:

> 'The subject of the present section is so very extensive, that a full investigation of all its branches, both in theory and in practice, would fill up several such volumes as the present. A useful and competent explanation of its principles is what can be expected in the present work; and this we shall endeavour to render as comprehensive as the nature of the subject seems to admit of. With this object in view, we shall take little notice of what is merely hypothetical or controverted; we shall however refer the inquisitive reader to those works which treat more at large of those particular branches. With respect to the useful part of the subject, we shall endeavour to explain the principles chiefly; for when these are well understood, a very moderate degree of ingenuity on the part of the student, will enable him to apply them either for the explanation of new facts, or for the improvement of particular branches.'

In the chapter on *the Inflection of Light*, Mr. Cavallo relates the experiments given in a work intitled "Observations concerning the Inflections of Light *;" and, with the anonymous author of that tract, he thinks that the hypothesis of the fits of easy transmission and reflection is a strange conjecture.

Chapter 5, p. 217, the author is inaccurate in stating that the middle point of lenses is *called the center*: what is *called the center* is determined by the conditions of an arbitrary definition, and may be at any distance from the lens. In speaking of Achromatic glasses, Mr. Cavallo justly says:

> 'Various authors have given intricate methods of determining the curvatures necessary for the surfaces of those compound lenses, which are depending upon the refractive and dispersive properties of the glasses, which properties vary greatly; but the difficulty of determining the real dispersive as well as the real refractive power of a particular specimen of glass, which are seldom uniform throughout the specimen, and the difficulty of forming the component lenses exactly of the computed thickness and curvature, render those calculations of little use in practice. At most they serve as approximations, which must be improved and corrected by actual trials with different glasses and different grinding tools.'

'The description of the eye,' if not too full and particular for the importance of the subject, is disproportionately large, considering the space allotted to the other parts of optics.

Electricity and *Magnetism* next follow; two sciences which are not the most certain indeed, but very curious and interesting, offering a wide scope for future experiments, and a fair chance for valuable discoveries. On these branches, Mr. Cavallo is very clear and satisfactory; and indeed, as he had formerly published treatises concerning them, it might be supposed, that he would feel (to use a common phrase) *pretty much at home.*

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* See Rev. Vol. xxxii. N. S. p. 12.

The first part of volume 4th, as far as p. 314, is devoted to *Astronomy and the Use of Globes.* The former, a subject of great difficulty, the author has treated in a popular manner, yet not loosely nor inaccurately. The following defence of the *utility* of astronomy in some degree resembles the flowing and eloquent manner, in which Barrow pleads for the mathematics:

'The present knowledge of this most noble science can assign a proper reason for almost every particular phenomenon; it subjects them to strict, to unanswerable, calculation; and deduces essential benefits from the results.

'The vulgar, whose minds seldom connect more than two ideas, may laugh at the employment of examining with unwearied toil, what is so far removed from us; and they may wonder that astronomers should be so anxious to ascertain not only the day or the hour, but even the very moment when a certain celestial appearance is to take place, or when a star, which is hardly visible, will come within a certain distance of the sun, or of the moon. But whoever endeavours to trace the influence, whether immediate or remote, of those peculiar accuracies upon science in general, and upon the various human affairs; whoever considers that they afford the means, and the only accurate means, by which the mariner can navigate the oceans, and can find his exact situation at sea; which afford the accurate measurement of time; by which the real distances of places upon the surface of the earth can be determined; which furnish standards of weights and measures, &c. whoever, I say, considers this various and extensive influence, will undoubtedly find abundant reasons for admiring and for encouraging the utmost diligence and the most scrupulous accuracy in the study of astronomy.'

Although the author has not given an abundance of astronomical methods, he has nevertheless enriched this part of his work with tables. We know not on what authority Mr. Cavallo relies, but his table of the mean distances, &c. is not perfectly accurate. We subjoin his mean distances for the planets, supposing the Earth's distance from the Sun to be unity, opposed to other mean distances which, we have reason to think, are more correct.

Mr. Cavallo's distances.

Mercury	0.38710	.38709812
Venus	0.72333	.72333230
Mars	1.52369	1.52369352
Ceres	2.73550	2.794000
Pallas	2.79100	
Jupiter	5.20279	5.20279108

Saturn	9.54072	9.53881757
Georgium	19.08352	19.18330500

Some other trifling alterations we should also wish to make; for instance, instead of $\frac{1}{333928}$ (the quantity of matter in the Sun being unity,) we would put $\frac{1}{329630}$ to represent the quantity of matter in the Earth; and instead of 30737 days for the period of the Georgian, 30689.

Mr. Cavallo would perhaps have done well if, instead of quoting Dr. Herschell's speculations about the sun, and names for its various spots, he had inserted something more intimately connected with the principles and practical uses of astronomy: since, considering the vast extent and variety of the subject, his astronomical discussions are rather scanty and confined.

Several typographical errors occur in this section on astronomy; such as *anomolistic* year, intercolary, apogee, De la Londe, O'Gregory, &c.

The latter pages of this volume comprehend *Aerostation*, *Meteors*, *Stones fallen from the Sky*, *Measures* and *Weights*, &c. the first subject is very pleasantly discussed.

In page 390. the author attempts to account for the phænomena of 'Stones fallen from the Sky,' by supposing a body to revolve round the earth, acted-on by an attractive force, in proportion to the centrifugal, rather more than sufficient to keep the body in an immutable orbit; and consequently 'such a body," he says, 'must move in a sort of a spiral, coming continually nearer and nearer to the earth.' Without entering any farther into the explanation, we must observe that this is totally irreconcileable with the principles contained in the first volume. If the force varies inversely as the square of the distance, (and such is the law of the force of gravity,) whatever be the velocity of the body moving, the curve described must be an ellipse, a parabola, or an hyperbola, and consequently can never constitute a spiral, according to the common meaning of that term.—Mr. Cavallo does not consider the body to be originally moved in a resisting medium.

Here we might conclude, and leave our opinion to be collected from our preceding remarks, were we not sensible that there are many readers who look to the end of an article for a summary and result, for condensed criticism, and for the residual quantum of merit, or demerit, when the balance is struck. That this production is neither very elaborate, nor very profound, may perhaps be conceded, since the nature of several of the subjects, and the object of the whole publication, in some degree forbade this minuteness. Neither has it any great claims to originality: if such claims be not just, and to be allowed, from what is new in dexterous arrangement, and original in the felicity of perspicuous explanation. There are moreover faults, some of which we have pointed out; but they are few, and of no great moment. On the other hand, the excellencies of the performance may be concisely and distinctly stated to be clearness of explanation, precision of language, and abundance of valuable information. The notes are useful to the mathematical philosophic student; and the tables of various kinds render the work very commodious for reference. If, then, the profound mathematician, astronomer, or optician, may not derive much increase of knowlege from these pages; yet those who are commencing their studies, those who, if debarred the opportunities of great application, still wish not to be entirely ignorant of science and its rules, of nature and its laws, will act wisely and profitably in devoting some of their mornings and evenings to the perusal of these volumes.

Art. III. Ανθρωπλανομενος; *or a Pedestrian Tour through Part of the Highlands of Scotland in* 1801. By John Bristed. 2 Vols. 8vo. 1l. 1s. Boards. Wallis. 1803.

Why are *pedestrian* tours so much more frequent now than they have hitherto been? Is it from the love of singularity and whim, from a necessary regard to economy, or from a laudable persuasion that a steady and correct view of a country, of men, and of manners, is most attainable by the humble peripatetic? In all probability, some of these motives are generally united. Which of them prevailed most with Mr. Bristed may be conjectured from the nature of his work: but the *latter* is indeed the avowed principle by which he declares himself to have been actuated.

Early on the 4th of August 1801, Meſſrs. John Bristed and Andrew Cowan took their departure from Edinburgh, duly regaled with the morning fragrance of that northern capital; disguised in the garb of sailors, and Mr. B. wearing his usual spectacles, so little appropriate to his assumed habit. At Leith, they were saluted with loud and reiterated bursts of laughter from the fishwomen, watermen, and porters; and a woman, cool as the element in which she bathed, treated their eyes with a novel spectacle, as Squire Boots did their ears with much edifying discourse. The important dialogues which took place in the boat are also minutely registered, for the instruction

tion of posterity. When we land on the Fife shore, we meet with basaltic columns at Petty-cur harbour, and tough *unbiteable* biscuits at Kirkcaldy. Such information, it may be alleged, is rather *solid* than *satisfactory:* but every writer of travels is at liberty to chuse the kind and quantity of matter which he administers to the public; and Mr. Bristed, we can assure our readers, is no tame topographer. 'We are now,' says he, 'on the point of proceeding to St. Andrew's, through many villages on the sea-coast, whose names we neither know, nor wish to relate.' Agreeably to this generous disdain of petty remark, many places yclept royal boroughs are passed in total silence; and *Weme* is substituted for *Wemyss*, *Mengs* for *Menzies*, *Lush* for *Luss*, *Corallind* for *Cora-lin*, *Crownworth* for *Carnwath*, &c. In the course of our labours, we have read of Wemyss Castle and of St. Andrew's, but never, we must confess, of the *spires* of the former, nor of the *sprats* and *vast number* of gentry of the latter. A respectable Scotish judge once introduced to our acquaintance that elegant child of misfortune, Michael Bruce: but, if our memory be not treacherous, his Lordship did not inform us that this luckless poet was a common sailor.

The magisterial detention of our pedestrians at Dundee, where outlandish gentlemen have more than once been imprisoned as French spies, is related in a manner sufficiently ample for the patience of ordinary readers. The town, which has been styled 'bonny Dundee,' though superlatively ugly, is discretely thrown into shade.

Interspersed with many appropriate quotations in verse, of which Mr. B. is no niggard, we have the following prose sketch of his friend and companion, Dr. Andrew Cowan *:

'I must pause a moment to pay the tribute of affection and of gratitude to Cowan, whose friendship is my secret heart's exulting boast; who is at once my guide to the temple of knowledge and of virtue. I did not, till this night, know that he possessed such powerful energies of mind; but I had never before seen a stimulus applied to him sufficiently strong to rouze his faculties into full exertion; and I was not aware that his calm, tranquil, mild, and benevolent countenance could be lighted up with such a fervent glow of fiery and animated indignation.

'But although I bow down to the amazing superioity of his intellectual powers, yet I honour him still more for the steady uprightness of his heart.

'And yet is he not formed for active life; his extreme sensibility, and exquisite delicacy of feeling, render an intercourse with an ignorant and an embrutified world to him irksome beyond all power of calculation to minds of a grosser make. Silent, contemplative, deeply-thinking, his mighty mind flies from the busy haunts of men, and wooes in the shade of solitude and of peace, bright-eyed science in her coy abode.

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* Author of the *Adviser*, see Rev. for the last month, and of a Tractate on Education, now under perusal.

'From the earliest hours of infancy his whole deportment evinced, that nature had formed him of her finest materials, and had cast him in her highest mold.

'As the purity of his affection and the steadiness of his friendship have long poured the balm of comfort into my wounded spirit, so may they continue to revive and to support my drooping heart, *till the flood-gates of life shut in eternal rest!*'

In a subsequent part of the work, this young gentleman is said to have 'preserved the most strictly Pythagorean silence through nearly the whole of the journey:' yet, on various occasions, we find him closely engaged in conversation, and even bearing his part in long and learned dialogues, of which the substance only is committed to writing, to avoid prolixity.

On approaching Perth, the travellers encountered a poor widow whose tale is not unhappily related.—The accoucheur's deliberate barbarity, if faithfully recorded, will justify the application of every epithet which language can bestow on infamy and guilt.

Low adventures, rapid and unintelligible *bothering*, and sage reflections, to all of which the journalist manifests a decided partiality, occur at Perth, as they had occurred at Dundee. We are happy, however, to acquaint our readers that Mr. B, and his companion enjoyed a good night's rest, and found themselves *in trim* next day to make physical experiments, to laugh at a certain medical society, and to inveigh against the use of the torture in his Majesty's Hanoverian dominions.

As they journey onwards to Dunkeld, we are favoured with 'a very cursory and rapid view of women, merely to shew that their powers of virtue and of knowlege are at least equal to those of men.'—This very rapid and cursory view, though *limited* to 130 pages, evinces considerable ingenuity, and speaks much comfort to the fair. From this portion of the work, we extract the subsequent anecdote:

'So common is the desire to have *a quiet humble fool* for a wife, that a gentleman in this country, whom I could name, a learned Doctor of the laws, who had studied books more than the human heart, imagined that he wanted a wife; but then he must have one that *would not talk much*

'Accordingly, he looked out for a stupid and ignorant woman, because he laid it down as an incontrovertible maxim, that a sensible well informed woman would *necessarily talk him to death*. Having examined, for some time, his various female acquaintances, he at length pitched upon the youngest daughter out of five, of a neighbouring gentleman. This girl was seldom or ever heard to utter a single syllable, but sate in solemn silence during the whole time that all her family, that is, her mother and her elder sisters, who were supposed to have a great deal more sense than her, were talking away with all their might.

'The good Doctor intimated to the mother, that he wished to have her daughter Nancy as his wife. The mother was not sorry to hear this, for she had a large family and could not give them much fortune; wherefore, she, at once, told the profound suitor, that he should have Nancy. She immediately apprized the girl of the intended manœuvre, and without more ado this happy couple were united in the bands of wedlock.

'The bridegroom had not been married a full week, before he went, with a doleful face of complaint, to the mother, setting forth, that her daughter's *tongue was never at rest, excepting the few hours in the twenty-four, when she slept*; and begged earnestly to know what could be done; for that he was prevented from studying, from thinking, in a word, from doing any single thing, which might procure him ease or comfort, and that he verily believed he should *shortly be killed by his wife's confounded clack.*

'The mother, who was a prudent woman, replied,—My dear Doctor, your good sense and great learning should have pointed out all this to you. My daughter Nancy *is a very weak and ignorant girl*, and therefore will *naturally* talk when ever she has an opportunity, *for those who think least generally talk the most.* But while she was at home, her elder sister and I, well knowing that, if she opened her mouth, nothing but nonsense and childish folly would come out of it, always gave her a strict charge to be silent *till she was married, or she would never get a husband.* The girl, therefore, is not to blame; she cannot, owing to her dullness and ignorance, be expected to be able to derive any comfort from *silence*, because only those who can *think*, that is those *who have cultivated minds, can enjoy silence;* and as she has been forced to hold her tongue so long, she is now in the right, that she has a fair opportunity, to make all the use of it she can.

'Depend upon it, sir, a foolish and an ignorant woman is never quiet if she can help it; and as she knows nothing, she *must* talk nonsense. And this is so obvious to the plainest understanding, that I wonder *learned men* have never yet found it out. We women know very well, that in proportion as our minds are cultivated, we have resources in ourselves, and can enjoy *silence; but when we know nothing and have nothing to say, we must be always talking.* Had you not chosen to yourself, and pitched upon the weakest and most silly of all my daughters, but had told me that you wanted *a companion* for life, and asked me which of the girls was the most likely to render a man happy and respectable, I would have told you, at once, that my second daughter, Betsey, was the woman, *because she has the most sense.*'

From women, we pass, in the second volume, to the British poor; for the amelioration of whose condition the author pleads with much generous warmth and occasional displays of eloquence: but he returns so frequently to the charge, and indulges in such a diffusion of a few leading ideas, that we cannot pretend to follow him minutely.

The divers matters to which we have alluded, and a few which we have overlooked, are crowded into the busy compass of five days.

Mr. B. now adverts, with just and pointed severity, to that wasteful rage of the great, which sweeps away farms and villages to enlarge a domain. Again he expatiates on bettering the state of the poor, till the churlish hospitality of Mrs. ——, and the sublime scenery of the pass of Killicrankie, suggest very different topics; and his description of the latter is bold and impressive. Relapsing, however, into his moral strain, he labours to convince us, in the course of 140 pages, that freedom, knowlege, and virtue go hand in hand. At Taymouth, we have 'a word or two on great men,' *i. e.* about 60 pages more of moral and political harangue.

The *affecting encounter* really corresponds with its title: but it is time to economize our quotations, and to quicken our critical pace. In Glasgow, we find Mr. B. painting with more wit than delicacy the woeful plight of his fellow pedestrian, and of Mr. ——, a prodigy of dirt and Greek.

Passing over some trifling or disgusting details,

> 'We hasten, with pleasure and with delight, to show how Mr. Dale, owner of the Cotton-mills, dispenses happiness and comfort to so many of his fellow-creatures, by his attention not only to their health but to their morals. His little kingdom consists of neat well built houses, forming broad, regular, and cleanly streets. Near the middle of the town stand the mills, and opposite to them the chief mansion of the place, the residence of the superintendant of the works, and occasionally of Mr. Dale himself. The town contains nearly two thousand inhabitants, mostly Highlanders; all of whom, that are capable of labour, are employed by Mr. Dale in his service, either in working at the cotton manufactory, or in repairing and keeping the mills in order. Five hundred children are entirely fed, clothed, and instructed, at the expence of this venerable philanthropist. The rest of the children live with their parents in comfortable and neat habitations in the town, and receive weekly wages for their labour.
>
> 'The health and the happiness depicted in the countenances of these children, show that the proprietor of the Lanark mills has remembered mercy in the midst of his gain; the regulations adopted here for the preservation of the health, both of body and of mind, are such as do honour to the goodness and the discernment of Mr. Dale, and present a striking contrast to the generality of large manufactories in this kingdom, which are the schools of vice and of profligacy, the very hotbeds of disease and of contagion. It is a truth which should be engraven in letters of gold, to the eternal honour of the founder of New Lanark, that, out of nearly three thousand children

dren working in these mills, during a period of twelve years from 1785 to 1797, only fourteen have died, and not one has suffered criminal punishment.

'Pure and fresh air, without which life cannot exist, is administered in abundance to this manufactory, by frequently opening the windows, and by airholes, under every other window, which are left open during the summer months. The children are all washed before they go to work, and after they have finished their daily labour, previous to their appearance in the schools. The floors and the machinery of the mills are washed once a week with hot water; and the walls and ceilings, twice a year, are white-washed with unslaked lime. The children are lodged in large airy rooms. The boys and girls are kept separate from each other during rest, meal-times, and working hours. Hence, one most material source of the corruption and the profligacy which prevail in almost all other large manufactories, is here prevented from existing.

'They are fed plentifully with plain and wholesome food, which consists chiefly of fresh beef, and barley broth, cheese, potatoes, and barley bread, with now and then some fresh herrings as a variety. Their breakfast and supper is, principally, oatmeal porridge, with milk in the summer, and in winter, a sauce made of beer and melasses. At seven o'clock the children sup; after this there is no nightwork, a pernicious and infamous practice in use at most other manufactories, for the purpose, as it should seem, of promoting immorality and debauchery among the poor, ignorant, unfortunate, manufacturers. After supper the schools open, and continue so till nine o'clock. The lesser children, that are not yet old enough to work, are instructed in the day-time; the elder children learn in the evening, when the daily labour is concluded. Proper masters and mistresses are employed to teach both the boys and girls; the boys learn to read, and write, and cast accounts; the girls, in addition to these inestimable acquisitions, are taught to work at the needle. Some of the children are taught church music; and on Sunday they, all, under the immediate guidance of the masters, attend a place of divine worship, and the rest of the day is occupied, chiefly, in receiving moral and religious instruction from these masters.

'Some few years since a vessel, carrying emigrants from the Highlands to America, was driven by foul weather into Greenock, and in consequence, more than two hundred poor creatures were put on shore in a most helpless and wretched state. Mr. Dale as soon as he knew it offered them *all* employment, and most of them entered immediately into his service. He, also, soon after invited other people from the Highlands, and undertook to provide habitations for two hundred families. The invitation was joyfully accepted, and numbers of Highlanders came, and have taken up their abode in the territory of their benevolent employer. Many families also, that were lately driven from Ireland by want and by famine, have found protection, support, and employment, for them and for their little ones, from this indefatigable philanthropist.

'Such is the praise, the rare, the enviable praise, of Dale; of one who has done more for his country and for the benefit of mankind, than all the warriors and all the conquerors that have ever lived; than all those whose names now stain the page of history with characters of desolation and of blood. But the name of Dale shall be remembered, and shall shine forth with honour in that great day, when the book of life shall be opened, and it shall be pronounced unto every man according to his deeds; in that awful and tremendous day when men shall not be judged as kings and as princes, and as lords, and as destroyers of cities, and as murderers of their fellow-creatures; but all shall be judged as offending sinners. In that day, will those who have been deemed great upon the earth, in that they possessed and employed the power of oppressing and of afflicting human nature, hide their heads in confusion and in dismay; while all those who, like the benevolent Dale, have blessed their fellow-beings, even as the dews of heaven have blessed them, shall receive their reward, and sit as glorified saints on the right hand of Him who descended from the throne of God to save and to redeem fallen and lost mortality.'

From Lanark, the jaded youths pursued their weary way to Carnwath, where they expended their last shilling on a wretched dinner. 'We limped off from the house without receiving a single smile, a single look of compassion, a single wish expressed for our welfare, from any one human being in the place. A little spotted black and white spaniel seemed to pity us, for he couched at our feet, wagged his tail, and looked up wistfully in our faces; for which deed of kindness, the big-bellied hostess gave him a terrible kick, that made the poor creature cry out and howl most miserably.'

The *thirty long* miles, from Carnwath to Edinburgh, may be correctly reduced to twenty-five of English measure: yet, in this short space, Mr. B. had nearly expired from fatigue and exhaustion:

'Cowan was in a most forlorn condition, but he held it out rather better than I did; he declared that if he was to lie down in his present debilitated state, owing to pain, want of food, absence of sleep, and the stimulating effects of the opium, forcing an over-stretched and unnatural vigour and exertion, for the time, only to be followed by a proportionably greater lassitude and weakness, he should, without the least doubt, perish; for his frame could never endure the depressing damps of the night, and live; he, therefore, marched on, and I saw him no more during our route. It seems he wandered on all night, and about six o'clock in the morning reached Edinburgh, in a condition much more nearly resembling death than life; and was some days before he recovered strength sufficient to resume his wonted employments.'

Mr. B. was compelled to pass the night in the fields, and had some narrow escapes from men and brutes.

We have now given an outline, and a few specimens, of these extraordinary volumes. A beardless boy, who roams over a wild country, and encounters privation, pain, and scorn, in order that he may study the character of a poor people, displays a mind that is capable of no ordinary achievements, united with the dignified spirit of a *Christianized Philosopher*. There are circumstances, however, connected with the present publication, which we cannot easily reconcile to the principles either of Christianity or of Philosophy. The prevalent display of the art of book-making, for example, is not altogether compatible with the high-toned ethics assumed in the text. Of the seventy-five prefatory pages, not fewer than sixty are occupied with the review of a Tractate on Education by Dr. Cowan; and thirty more are allotted, in the beginning of the work, to scraps of poetry, certificates from the sapient magistrates of Dundee, strictures on family pride, and other preludes. The local information is extremely scanty, and not always correct; a deficiency which is more than compensated *in bulk* by low and disgusting incidents, oddly jumbled with fine-spun dissertations, or declamatory lectures, to which the title of a tour only serves as a *travelling name*. The sentiments are, for the most part, pure and exalted: but some of them are abundantly trite, and all of them are pursued with a length of illustration for which the purchaser of a book of travels is not presumed to bargain.

The licence of personal allusion is a fault of a deeper dye, which we cannot suffer to escape without reprehension. It is illiberal in the extreme to insinuate that Sir Joseph Banks, who has encountered danger that he might contemplate Nature in various aspects, and who has devoted his time and his fortune to the promotion of science, obtained fame by counting his fingers. The laird of G—— and the heiress of H—— may be no strangers to the virtue of hospitality, though they hug not every passing vagrant. A poor fisherman is not to be stigmatized as 'a block in mortal shape,' because he refuses to entrust his boat to two unknown ramblers: nor is Mr. M—— to be pronounced weak or inhuman, because he withholds his polite attentions from two pretended American sailors, who intruded on his privacy, and studied to practise on his credulity. Of the various modes and styles of travelling, Mr. B. had made his selection. He had determined to survey low life in a character and garb the least calculated to excite suspicion of his being a gentleman; and so inflexibly did he adhere to this resolution, that truth and comfort were almost uniformly, and often wantonly, sacrificed to the performance of his part.—If Mr. M—— were really the insignificant being described in these pages, every stranger who comes into random contact with him is not intitled to hold him up to the public derision; and a Christianized philosopher would at once pity and bear with his weaknesses. The talents and character of a fellow-creature,—those talents and that character on which he may perhaps depend for his subsistence, and on which he *must* depend for his comfortable reception in society,—are, in his eyes, not less precious than existence: to vilify, then, the moral or intellectual merits of an individual without a cause, cannot be justified by any law, human or divine.

Mr. B. should also recollect that there may be others, who, like himself, take pleasure in pedestrian excursions, but against whom every hospitable door would be shut, and in whose presence every tongue would be silent, if their object were to retail the occurrences of domestic life, and to indulge the spleen of the moment in personal satire. Who knows that his successors in the same *walk* may not now be coolly received, or cautiously shunned?—that the heart of the mountaineer, which warmed at the sight of the stranger, may not now be chilled at his approach?—and that the arrival of the way-faring man may not sadden the circles of social recreation?

We should heartily sympathize in the painful feelings which must have accompanied these travellers in almost every step of their progress, did not the sufferers seem to invite them, and the journalist to dwell on them with minute repetition and loathsome complacency. He who resolves to make the round of hedge ale-houses in Scotland must determine, at the same time, to forego the decencies and comforts of ordinary life:—he must *say to corruption thou art my father, and to filth and nastiness ye are my mother and sister*:—but will he thus acquire a more perfect knowlege of the country, and of the great body of the inhabitants, than he who walks in a clean shirt, pays for a warm dinner, and cheerfully mingles in conversation with individuals of all ranks and conditions? Is the character of a people to be appreciated by herding for a fortnight with the dregs of innkeepers, and limping along the high-way under the feigned attire and the real sufferings of poverty? A more leisure and diversified march, and a mind and a body more at ease than fell to the lot of our harassed pilgrims, would have conduced to a more patient and impartial contemplation of the modes and habits of living, which prevail among our neighbours in the north.

The mighty result of Mr. B.'s excruciating researches is, that the Scotch are a less cleanly people than the English; a truth which few who are capable of making a comparison will be disposed to call in question: but we are not convinced that they are more attached to an American sailor than to an English tar, nor that they will unbosom their sentiments with less reserve to an American sailor than to an English student of medicine, fresh from the university of Edinburgh. In this latter capacity, Mr. B. might have accomplished his tour without inconvenience, and without stooping to the condition of acting a character, imposing on the ignorant, who never injured him, and agitating the minds of the simple with golden dreams of transatlantic happiness. Let us add that, as a student, he might have procured access to more accurate data than those on which he rests his spirited comments on the Scotish universities. We know, from the most undoubted information, that in none of the Scotish colleges do the classes sit from October to July. The longest session is from the 10th of October to the 10th of June; and we much doubt whether this term be strictly fulfilled by any of the present race of Professors. The red gown, worn by public undergraduates, is not peculiar to Glasgow, but is also part of the academical costume at Aberdeen and St. Andrew's. At the last-mentioned place, anatomy is *not* discussed; for there is no anatomical chair. Dr. Jeffray, of Glasgow, is justly celebrated as an eminent demonstrator in anatomy: but it is scarcely correct to affirm that he *monopolizes two chairs*, since, by his royal appointment, he is designed Professor of Botany and Anatomy. We have been likewise assured that the buildings destined for the reception of the Hunterian Museum are not to be conducted under his sole inspection, and that they are not yet begun. Had Mr. B. been aware of the very early age at which boys attend the Latin and Greek classes, and of the access which they have to appropriate libraries, he would not have inveighed with so much acrimony against their exclusion from that of the University, which was intended as a receptacle for the preservation and not the destruction of books. When Students commence their course of philosophy, usually in their *second* session, they are allowed the use of the Public Library, on paying a trifling fee, and without being required to deposit the value of the books which they peruse in their own apartments.

With respect to some of the Edinburgh Professors, we wish that our juvenile Tourist had expressed himself with a little more delicacy and reserve. There is a cleanliness of mind, as well as of person, of both which we hope to see more abundant evidence in Mr. B.'s future writings, when time and reflection shall have matured his thoughts, and regulated his conduct by the influence of those splendid and important maxims which he arrays in copious and impressive language.

Art. IV. *An Original Essay on the Immateriality and Immortality of the human Soul,* founded solely on physical and rational Principles. By S. Drew. 2d Edition. 8vo. pp. 330. 7s. Boards. Hurst, &c. 1803.

We are here presented with a work of which the subject may not attract the attention of numerous readers, but the source of which must excite the surprize of all. The question of the nature and attributes of the soul is indeed interesting to every one who possesses its rational powers: but it is a discussion which has so often defied the exertions of the most acute and the most profound investigators, that few persons now enter on the inquiry with hopes of hitherto unattained success. Metaphysicians, therefore, are not very fully prepared to expect an *original* essay on this subject, and still less to obtain it from the hands of a writer who never received the benefit even of school education, and who still occupies the humble station of a shoemaker, at St. Austell, in Cornwall. Such, however, are the pretensions, and such is the origin, of the extraordinary performance of which we are now to give an account.

This essay is divided into two parts, and each part into two chapters. The first part treats of the immateriality, and the second of the immortality of the human soul.

In reviewing the properties of matter, the author endeavours to establish that every thing in nature is included within the confines of matter and spirit; that man is a being compounded of both; that solidity, magnitude, figure, and extension are essential to matter; that spiritual substances may exist; that substance is susceptible of definition; that its positive existence may be deduced from those qualities of mind which have no positive existence, as volition, judgment, and perception; that thinking is neither essential to matter, nor its result, or modification; and that consciousness is not a quality superadded to matter. From the properties of spirit, according to Mr. Drew, it necessarily follows that no created being can fully comprehend itself; that a principle of consciousness is essentially immaterial; that no divisible being is capable of consciousness; that the latter is not an adventitious acquisition; that matter cannot abstract; that the soul of man is intelligent, can anticipate, is not an assemblage of independant properties; that its immaterial nature is proved by those affections and intellectual endowments which are inherent in it; and that, though sensation may be annihilated, the human soul cannot undergo destruction.

In the second part of his work, the author proceeds to examine the nature, modes, and possibility of the annihilation of mind; and to state and illustrate various and subtile arguments,

from

from which it is inferred that the thinking principle cannot perish by dissolution, privation, or annihilation.

Although some of these leading positions recur nearly in the same language, or so slightly modified as to be easily reducible to a more condensed form, the chain of reasoning is, in general, so closely linked, that a few extracts will convey a more satisfactory view of the nature and spirit of the performance than a mutilated analysis.

The following paragraphs occur in the 8th section of the first chapter:

'While I assert—that thinking cannot be an essential property of matter, nor result from any modification of it, it may be said that—Consciousness may be a superadded quality. That a *mere quality, considered as such*, cannot possibly have an abstract existence, I feel no hesitation in asserting. Whatever is a quality, must be a quality of some substance; the mind is necessarily obliged to associate together the two ideas.

'To suppose any thing to be a quality, without admitting the existence of some substance of which it is the quality, is a contradiction.—It supposes it to be a quality, and not a quality at the same time. If consciousness be a quality superadded to matter, which is the case now supposed, I would ask—What is consciousness a quality of? It must be of matter, or it must not. If it be a quality of matter, matter must be its cause, and if so, it ceases to be *supperadded*; if not, its existence is thus ascertained distinct from matter, and the mind, in order to find its substance, is led to explore another source. If consciousness be a quality *supperadded* to matter, both consciousness and matter must have existed antecedent to their union with each other. Matter must have existed previous to this accession of quality, for a quality could not be added to that which did not exist. Consciousness must have existed also, or it could not have been *communicated* to matter. Existence must always be previous to any modification of it. And if both matter and consciousness exist, prior to their union with each other, it then follows, that this new accession of quality in matter, (the previous existence of which must be admitted) does not depend for its existence upon its union with matter. And if this dependence be taken away, it must also follow, that consciousness may as well exist after its separation from matter, as it did before its union with it. Either this quality must have *existed* prior to its union with matter, or it must not. If it did, it cannot be a quality of matter; if not, it cannot be superadded.

'Should it be said, that—"though the prexistence of a conscious quality be admitted, it may, nevertheless, be incapable of action, until this union takes place; and that all its actions are the result of this union;" to this also I answer,—that the supposition includes several contradictions.

'To suppose a conscious quality to exist without a conscious capacity, is to suppose it to be and not to be at the same time. It also supposes the quality to be conscious, and yet it makes all it's consciousness to depend upon its union with matter. So that a conscious quality is supposed not to be conscious; and its consciousness is supposed to result from a union of this quality with an unconscious substance. If this *consciousness* must *result* from such an *union*, it must follow that this conscious quality must be an unconscious one previous to this union, and that the idea of a superadded conscious quality is an absolute *nonentity*. If the superadded quality be *conscious* in itself, there can be no necessity for its union with a substance which is *unconscious*; if not, consciousness can never result from such an union.'

On the question, whether God can create an immaterial substance, and cause that substance to exist, abstracted from all life and consciousness, we have these observations:

'Whether it be possible, or not, for the Great God to create an immaterial substance, abstracted from all life and consciousness, or to deprive an immaterial substance of life and consciousness, without annihilating the substance itself, is a point of speculation which I tremble even to approach.

'It has been hinted by a celebrated writer, to whose name, since I have been acquainted with it, I have ever annexed the profoundest veneration, "that it is not much more remote from our comprehension to conceive that God can, if he please, superadd to our idea of matter, a faculty of thinking, than, he should superadd to it *another substance* with the faculty of thinking." And to this sentiment it has been replied, "that if this be admitted, all *natural* proof of the soul's immortality must be done away."

'I would not have presumed to tread that hallowed ground, which is rendered almost sacred by the venerable footsteps of these great men, were not the subject of such a nature, as unavoidably to fall within my way. It is a question which suspends the mind between the demonstration of *what is*,—and the possibility of *what may be*;—and the question purely is—"Whether God can create an immaterial substance, and cause that substance to exist, abstracted from all life and consciousness, or not?" For in this the dispute finally resolves itself.

'It is agreed by these great men, that matter, considered as such, does not include within it the ideas of life and consciousness; but whether an immaterial substance can exist, abstracted from life and consciousness, is quite another question, which seems to admit of some considerable doubt.

'It is very evident, that consciousness must be either an essential property of an immaterial substance, or it must be an adventitious acquisition. If it be an essential property, it is a self-evident contradiction, to suppose an immaterial substance to exist after consciousness is abstracted from it, and in this case no *such* substance can exist where consciousness is not. But if consciousness be purely adventitious, it may be separated from this immaterial substance, without annihilating the substance itself: but in admitting this we shall necessarily break down the only barrier, which divides a *material* from an *immaterial* nature; and *matter* and *spirit* must then have the same denominating *negations*. If, in all immaterial substances, consciousness be the only criterion by which that which *is*, can be distinguished from that which is *not*; and this consciousness be taken away, entity and nonentity must be the same thing;—but as this is totally impossible, it seems certain, that consciousness must be essential to the very nature of an immaterial substance. And if we take off this only idea, which can certify to us the *actual* existence of such a substance, (in which this idea *must* be included) and yet admit the *possible* existence of this substance after this idea of consciousness be annihilated, we must admit the *possible* existence of that substance, while we admit that we have *no grounds whatever* for that possibility. And this leads us immediately to this contradiction—that *we know* it to be possible, and yet do *not know* it at the same time.

'If an *immaterial* substance be created, destitute of all *life* and *consciousness*, or, deprived of these properties, its real substance remaining; I would ask—Is this substance (thus deprived of life and consciousness) *matter* or *spirit*? It is certain, that it cannot be matter, because it is *immaterial;* and it is equally certain, that it cannot be spirit, because it is destitute of that life and consciousness from whence alone spirit can be denominated: and, therefore, I conclude, that *life* and *consciousness* cannot be abstracted from an immaterial substance, that substance still remaining in existence. And as matter and spirit pervade all created nature; and as every essence, and species of essence, must necessarily be included therein; and as an immaterial substance, which has neither life nor consciousness, seems to be necessarily excluded from both, it follows, with all the evidence (I conceive) that certainty can give it, that no *such* substance can be in existence; and consequently, that *life* and *consciousness* must be essential to its nature. To suppose an immaterial substance to exist, which has neither life nor consciousness, is to suppose it to be *spirit* and *not spirit*, to be *matter* and *not matter*, in the same instant.

'That the Great God can create a Being, which partakes neither of matter nor spirit, is undoubtedly within the reach of Omnipotence: but such a Being, which must be at an equally physical distance from both, can have no kind of relation to either. And to suppose such a Being to exist within the confines of *matter* and *spirit*, which is at an infinite distance from each, and yet partakes of both, is a plain contradiction.

'When, therefore, it is asked "If God were to create an immaterial substance, endued with consciousness, could he not deprive that substance of its consciousness, without annihilating its nature?" I confess I feel some hesitation in assenting to the proposition. With all deference to so great a man, I humbly conceive, that—to resolve all into God's Omnipotency, is not giving the question a fair statement.

'The question rather is—"Can an immaterial substance, endued with life and consciousness, survive a privation of them, without undergoing such an alteration as must affect its identity?" If it cannot, the case is decided; but if it can, it must have suffered a privation, and yet remain entire—or, in other words it must have undergone a change, and yet not have sustained any alteration in the identity of its nature at the same time: and how such a change can take place in a substance which is devoid of all parts, I confess I have not acuteness enough to discover. If any substance, under any modifica-

tion

tion whatsoever, be identified, not only the permanent primary qualities of it must be ascertained, but its secondary qualities also; for whatsoever that be, which denominates *identity* in any given substance, the same denominations are essentially necessary to its *recognition.* It is this stability of the denominating qualities, which can alone divide identity from diversity, and ascertain to us that it is the same, and not another. If, then, the physical identity of substances be denominated from their real existence, not only the primary qualities, but the secondary also, must remain; because the secondary, resulting from the primary qualities, must depend upon their stability for their own existence; and where the secondary qualities of any substance are not the same, it is an undeniable proof, that the primary qualities of that *substance* are changed also, and consequently that its identity is totally destroyed. And, therefore, whether we consider consciousness to belong to the primary or secondary qualities of an immaterial substance, in either case, a privation of it must affect the identity of the substance itself; and that real or nominal essence which ascertained its identity, eluding all recognition, demonstrates that the primary identity of the substance is annihilated by the change.

'These observations will, I conceive, apply to *all substances* in general; but when we particularly apply them to one that is immaterial, they acquire a more vigorous energy.'

These passages, and others which we would transcribe if we could make room for them, may lay claim to some originality: but, in the author's eyes, most of his propositions may have appeared new and important, and may, therefore, justify the pretensions of his title. If, in treating some of the most abstract questions which can agitate the mind of man, he has unconsciously adopted the sentiments of some of his most celebrated precursors, and particularly (as it strikes us) of Baxter, the coincidence cannot detract from his sagacity; and if the first metaphysicians who have ever appeared have failed in securing the unqualified assent of the thinking part of their species, it would be unreasonable to expect that Mr. Drew should have laboured with more abundant success. Whoever peruses his publication with candour and attention will, at least, regard it as an extraordinary effort of untutored genius, and, on that account, intitled to the admiration of the lettered and philosophical world.

Mr. D. however, must pardon us if we attach less utility and importance to the design, than merit to the execution of his undertaking. Some of the best friends of Christianity have maintained that, independently of revelation, we can have no assurance of the immortality of the soul. The present essayist, who is also a firm advocate for revealed religion, embraces a contrary opinion, and labours to demonstrate that the sublime doctrine of our future and eternal existence may be deduced from the light of reason alone:

'Let it not be thought,' says he, 'because I have declined all appeal to the sacred volume, that I have therefore drawn over the book of God the most distant shade of disrespect. The mind that can harbour such an idea, must form but a very partial conception of my undertaking. The Bible I consider as the great repository of sacred knowledge; and moral philosophy can be no longer right, than when it acts in concert with revelation. I consider moral truth as an elevated mountain, the summit of which, Revelation unveils to the eye of faith, without involving us in the tedious drudgery of painful speculations. To some of these views philosophy will direct us, through a labyrinth of intricacies: and after the human understanding has put forth all her efforts, it is "by toil and art the steep ascent we gain." If, however, in any given momentous instance, the tardy movements of philosophy will lead us to the same conclusions which the Bible has already formed, it affords us no contemptible evidence of its authenticity; and Revelation challenges our belief in those instances where we can trace no relation.

'The ground on which I have assumed the present question, is simply this—Have we, or have we not, any rational evidence of the soul's immortality, admitting that no revelation had ever been given us from God? If we have, infidelity loses one of its strongest fortresses; if not, all rational proof of the immortality of the soul is at once done away.'

While we applaud the purity of such motives, we may be allowed to remark that a large portion of fallacy, perhaps of obscurity, unavoidably mingles in our best conducted trains of abstruse argumentation; that, so long as we are connected with a material system of things, without being able to say what matter is, we may in vain hope to fathom the world of spirits; that, while we breathe for a day, and feel the very limited extent of our faculties at every step of our inquiries, we presume in vain to comprehend the constitution of our own minds, or to establish their endless duration on principles of infallible reason. It is likewise worthy of notice that, while the Christian reposes his hopes of eternal felicity on the declarations of his God, the unbeliever, or the atheist, is either too grossly ignorant to perceive the force of subtle arguments, or sufficiently dextrous to wield them against his assailant. The early impressions of education may, indeed, induce the persuasion of a future state of existence, and sentiment may fondly accord with instruction: but stern analysis resolves the whole into feeling rather than into conviction; and, if once we lose sight of that *life and immortality which have been brought to light by the gospel*, we rest the credence of a world to come on a basis rather specious than stable, rather anxiously respected than calculated to abide the test of investigation.

If the present writer has advanced positions which we deem untenable, and if we find it difficult to acquiesce in all his

conclusions,

conclusions, we wish to impute to him to want of intellectual discernment, but merely to add another to many examples of the incompetency of human beings to resolve questions which lie beyond the sphere of their comprehension. All attempts, for example, to define substance, when we are ignorant of its nature, must be futile, or unsatisfactory. The vulgar and the learned alike recognize its existence only by the presence of certain qualities, which are objects of the external senses, With all deference to the ingenuity and acuteness of Dr. Watts, Mr. Locke, and the author of the essay in question, we regard language as wholly inadequate to exhibit any precise representation of a simple idea. "A substance," says Dr. Watts, "is a being which can subsist by itself, without depending upon any other created being. The notion of subsisting by itself gives occasion to logicians to call it substance." Why the idea of *self* should here be incorporated with that of *subsistence*, it is difficult to conceive. It surely will not be said that the substance *man* or *cloud* can exist independently of air, or that any material created substance can retain its existence independently of every other created substance. Again, if we subtract the idea of self, the amount of the definition will be that substance is subsistence; which, in verse, may be represented by the well-known couplet,

"Turn me up, and you'll see more—
Lay me as I was before."

To affirm with Mr. Locke that substance is "that nameless something in which the qualities which we perceive exist," is not to lay down an accurate definition. We can never explain any thing by saying that it is *a nameless something*; and qualities exist in space as well as in substance. Of the luminous assertions, however, that substance is self-subsistence, and that it is something, Mr. D. has eagerly availed himself, and thus concludes the first section of his work:

'Such are the absurdities which must result from the supposition that the soul is not a substance, or a something distinct at least in idea, from that *consciousness* and *perception*, which are and must be qualities of it. And whether the soul be matter or spirit, certain it is, that as these faculties cannot include within themselves the nature of *self-subsistence*, some substance must be admitted to exist, in which alone these properties can inhere.

'If, then, the term *substance* may be applied both to *corporeal* and *incorporeal Being*, I shall in the following pages, use the term indiscriminately, as expressing that *something* in which those qualities inhere, that are essential to those natures of which I may have occasion to speak.'

From a note also (p. 43.) we learn, after much acute reasoning, that substance is a *secret something.*

To prove, at length, that *thinking is not essential to matter*, appears to be a very superfluous task: but, in combating the sentiments of those who maintain that it may result from matter, such arguments as the following can hardly be expected to produce conviction: 'The influence of matter can extend no further than its surfaces; and, under every form which it is capable of assuming, matter must be matter still.' The latter part of the assertion, which is repeated in the sequel, is an identical and nugatory proposition; and the former is obviously at variance with fact, since one mass of matter acts on another which is very remote from its surfaces, and the influence of gravity probably pervades the universe. With respect to the *physical contact of material bodies*, in the strict sense of the expression, we know not such a state or relation: for the densest substances with which we are acquainted are permeable to one or more of those fluids, which perform such important offices in the system of nature.

In more places than one, this metaphysician contends that a substance may exist in space without occupying space. We can just as easily comprehend how a thing may *be* and *not be* at the same time. The soul's residence, Mr. D. admits, may be traced within the limited space of man: but to assign to it locality in that space would be idle, and would savour of materialism. This may be very fine reasoning: but it is at least natural for man to inquire in what portion of himself his better part may dwell. That it unfolds with his corporeal frame, is sensibly affected by the organization of matter and the accidents to which that organization is liable, and that it receives its impressions through the medium of the external senses, *i. e.* certain modifications of animal matter, will not admit of dispute. Without these material inlets of knowlege, would man possess a soul?

The apparent cessation of consciousness during sleep is, according to Mr. Drew, only a want of the perception of this action of the mind, and not the absence or non-existence of the action itself: 'For that men are not always conscious to themselves of their own consciousness, I readily admit; but it does not follow from hence that consciousness in these intervals has no existence.' Yet how can consciousness be proved to exist, if not by the feelings of the individual in whose mind it operates?

Creation implies the production of *something* from *nothing*;—which Mr. D. admits to be a contradiction. Yet, if matter existed before creation, it must be eternal. 'When we attribute to the Great God, a creative power, it is absurd in the highest degree to admit the pre-existence of those materials, out of which matter itself was created;—it is admitting the existence of matter, prior to the existence of matter, which is a contradiction in terms. If the materials, out of which matter itself was created, existed previously to the existence of matter, the term creation must be totally inapplicable. In this case, it is rather re-production than creation; and to find a case, to which the term creation can be applied, we must look deeper into the recesses of nature, than either of the cases under consideration can afford.' Mr. D., therefore, resolves all into the *efficiency* of the Deity, which he allows we never can comprehend: but is not this only to substitute the term *efficiency* for *nothing*, or for *matter*, and to leave the difficulty as he found it?

The omnipresence of Deity is likewise involved in mystery which Mr. Drew permits us not to penetrate. He admits that all space and nature are full of God. According, however, to our most correct and worthy conceptions of the Deity, he is an immaterial uncompounded Being; and an immaterial uncompounded Being, according to the philosophy of the essayist, may exist in space but cannot occupy it.

That whatever had a beginning *may* have an end is a proposition less distressing to the imagination, and, we trust, not less consonant to the feelings of a pious mind, than all the elaborate arguments from which it is inferred that the Supreme Being *cannot* annihilate the matter or the spirit which he has once formed.

It is not our intention, however, to expose all the real or apparent defects of a work which manifests much rational doctrine and much closeness of thought; and which, did it not in some measure partake of the darkness and uncertainty incident to metaphysical disquisition, would be without a parallel.

The volume is dedicated to the celebrated Mr. Whitaker, in a strain of manly and grateful acknowlegement which reflects much honour on the patron and the author. We wish, however, that the latter had avoided some clashing expressions, when, in the first paragraph, he says, 'Silence is not justifiable when gratitude urges an acknowledgment;' and, a little onward, 'as I wish to be grateful, I must be silent.'—We may also ask what are the *insignia of forgetfulness?*

In the Preface, we have remarked a few passages which require erazure or amendment; and we were sorry to find the late Dr. Priestley classed with *infidels*, an assertion which betrays either a want of acquaintance with his writings, or a want of candour unworthy of a philosopher.

Art. V. *Memoirs of the Life and Writings of the Reverend Alexander Geddes*, LL.D. By John Mason Good. 8vo. pp. 560. 10s. 6d. Boards. Kearsley. 1803.

The memoir before us might with great propriety have been dedicated to the shade of the deceased with these words, *convenit illa mihi, convenit illa tibi*; since it reflects equal honour on the biographer and his friend, as being the picture of a great and ingenuous mind exhibited with fellow-feeling and ingenuousness. It has afforded us great satisfaction to find that the pleasing, yet in some respects difficult, task of writing the life of Geddes has fallen into such able hands; to find it executed with the delicate sentiments of friendship, and yet with the integrity attached to the most perfect honour; to find, in short, the subject of these pages delineated in a manner which his own conscious spirit could not disapprove. Dr. Geddes was a man of no common character; and we, who had some opportunities of appreciating the qualities of his head and heart, shall be happy in every occasion for bearing our testimony to his superior talents and high attainments, to his amiable and manly virtues. Ignorant and systematic bigots may vow eternal enmity to his fame for his intrepidity as a scripture critic, and even his friends may lament his bold aberrations; but we are persuaded that his labours, in this respect, were very usefully directed; that his great work, had he lived to finish it, would have formed a most valuable classical commentary on the Bible; and it is probable, as Mr. Good suggests, that in a revision he would have lopped off some of its present objectionable excentricities. We were curious to see how this *biblicist*, to use a new word often occurring in this memoir, would reconcile his belief in the divine mission of our Saviour with his denial of the divine legation of Moses; and in what manner the inspiration of the prophets could be maintained on his hypothesis. Admiring the intrinsic excellence and beauty of the scriptures, and assured of the stability of revealed truth, we conceived no fears from the labours of this adventurous critic; and we lament that his undertaking remains now like a partly-erected edifice, to which no one can put the finishing hand. To great penetration and perseverance in literary pursuits, Dr. G. united an honest mind: he was an *Israelite indeed in whom was no guile.* Truth was the end and aim of his studies; and, conscious that he endeavoured to attain her by no sinister means, and loved her for her own sake, he unbosomed his sentiments without reserve, and, appealing to the wise and liberal of all persuasions, employed no measures of prudence to secure the good-will of the unenlightened and the prejudiced. He was irritable by nature, and precipitate by habit: but his errors are pardonable as springing immediately from his virtues.

Alexander Geddes was born in the year 1737, of parents who derived their livelihood from a small farm, in the parish of Ruthven, County of Banff, Scotland. Among the few books possessed by his parents, who were Roman Catholics, the principal was an English Bible, and the attention of the young Geddes was chiefly directed to this volume, after he had been taught by the village school-mistress to read; a circumstance which, it is supposed, gave the bias to his infant mind, and formed the biblical critic *in embryo*. From the tuition of the matron of the village, he was entrusted to the care of a student of Aberdeen, named Shearer; whom the laird of Arradowl had engaged to instruct his two sons, and in whose house the education of Mr. Geddes was gratuitous. Hence by the aid of his patron, at the age of 14, he was removed to Scalan, a free Roman Catholic seminary in the Highlands, of obscure fame, and limited to boys who are designed for the church, and whose studies were to be completed in some foreign university. In this academy, situated in a deeply excavated valley, so overshadowed by surrounding hills that the sun seldom made his appearance, the pupil commenced his acquaintance with the Latin language, but made no great proficiency in it. From Scalan, he was removed at the age of 21 to the Scotch college at Paris, where he arrived in December 1758. Here a new field of literature and science was presented to his view, and was not opened in vain. He resolved to avail himself of every advantage, and his progress excited equal pleasure and astonishment in the professors. We shall not enumerate his various attainments; suffice it to observe that an offer was made to him to settle at Paris, and take a share in the public labours of the college: this, however, he refused; and, after an absence of six years, he returned to Scotland in 1764, when he was ordered to Dundee to officiate as a priest in the county of Angus, and became a resident in the mansion of the Earl of Traquaire, amid the delightful scenery of Tweeddale. Leisure for study was afforded in this elegant retreat, and the respect and esteem of the family were additional circumstances which increased the attractions of this situation: but, alas! as his biographer intimates, Love shot his arrows at this priest, in the 28th year of his age, and 'Buxtorf was in danger of being supplanted by Ovid.' A female relation of the noble earl made a wound for which philosophy has no cure: but, as Mr. G. had taken the vow of religious celibacy, flight was the only measure to be adopted. Addressing, therefore, a poem intitled *the Confessional*, to the fair one, he again quitted his native country, 'to forget himself, (says Mr. Good,) amidst the greater varieties and volatilities of Paris.'

To North Britain, however, he returned in the spring of 1769, and accepted the charge of a catholic congregation at Auchinhalrig; where he built a new chapel and parsonage house, 'not only superintending these buildings, but labouring at them himself, being as ready a carpenter, and as expert in the use of the saw and the plane, as if he had been professedly brought up to the trade.' 'Gardening and carpentering,' continues his biographer, 'were in reality at all times favourite amusements with him; they constituted his chief relaxations from the severity of study to the last moment of his life; and I have frequently rallied him, when at work, upon the multiplicity of his tools, which, in the article of planes of different mouldings, were more numerous than those of many professed artists, and on the dexterity with which he handled them.'

Notwithstanding his own labours, these expensive improvements soon rendered him no stranger to pecuniary embarrassments, out of which he was extricated by the liberality of the late Duke of Norfolk: but men of genius being rarely men of the world, he was scarcely delivered from one difficulty when he was plunged into another. Under a mistaken idea that agriculture was the sure road to wealth, he next took a farm, but disappointment speedily ensued; in this emergency, the Muse came to his relief; and the losses sustained by the plough were compensated by the profits arising from the pen. Mr. Geddes now became a writer, commencing with the publication of a translation of select satires from Horace, which was favourably received.

As the history of authors consists in a great measure of a history of their works, it is proper for us to observe here, that Mr. Good distinctly notices every subsequent publication of his friend; adducing copious extracts from each, and subjoining judicious and occasionally learned critical observations.

Mr. Geddes acquired very early a liberal turn of mind; and those prejudices, which are supposed to act most powerfully on the members of his communion, were never cherished by him: but for his intimacy and occasional intercommunity with the protestants, he was reproved by his own bishop, and at length deposed from the pastoral office. If, however, he could not accommodate himself to the rigid bigotry of his spiritual superior, his amiable manners and truly Christian deportment won for him the hearts of his flock; who, on his quitting his native land to repair to the southern metropolis, gave the most unequivocal proofs of their esteem and affection.

'At the sale of his household goods at Enzie, every one pressed forward to testify, by an extravagant bidding, his veneration and love, as well as to obtain possession of some monument of a man whose name and character were so justly dear to them. I am told, by a lady who was present upon the occasion, that the most insignificant articles of furniture, even cups and saucers, though imperfect or broken, were caught at with the utmost avidity; and that the people appeared to prize the different lots they were fortunate enough to procure, rather as relics of a patron saint than as memorials of a beloved pastor.'

To his honour, it must also be added;

'Nor were the catholics, or rather the inhabitants at large of the parishes of Fouchabers and Auchinhalrig, the only persons who manifested any regard for Mr. Geddes at the time of his departure. His learning was well known throughout Scotland: he had contracted an intimate acquaintance with many of the literati of Aberdeen; and the university of this city now stepped forwards with a liberality highly creditable to itself, and in the beginning of the ensuing year (1780) granted him a diploma, by which he was created doctor of laws.'

Henceforwards, we are to contemplate Dr. Geddes as for the most part an inhabitant of our metropolis, where he arrived in company with Lord Traquaire in the beginning of the year 1780. Soon after this period, he was introduced by the Duchess of Gordon to Lord Petre, who approved the Doctor's plan of a new version of the Bible, and became his warm friend and steady patron, allowing him an ample salary. It is impossible for a biographer to write the memoirs of such a man as Dr. Geddes, without adverting to the history of the Catholics at this period, and to the commotions occasioned by Sir George Savile's bill for their relief: but we must excuse ourselves from following Mr. Good in this detail, and from regularly specifying the Doctor's several publications, which have been already mentioned in our work. We shall only observe that he became acquainted with the principal biblical scholars, who encouraged him to persevere with his intended version; and that the appearance of his Prospectus raised the highest expectations, and augmented his reputation.

In his able analysis of this Prospectus, Mr. Good offers the ensuing remark on Dr. Geddes's canon and conduct on the subject of conjectural criticism:

'This mode of corection is, I admit, the most dangerous of any, and requires, whenever allowed, a mind chastised from every bias,—a judgment severely accurate and sober. And, notwithstanding the very valuable canons which, under this head, Dr. Geddes advances for the regulation of his own conduct and that of future biblicists, I will here freely acknowledge that I think he has occasionally, in his own version, indulged in conjectural criticism somewhat too frequently, and pressed them in some instances too far.'

The application of the Dissenters to Parliament, for the repeal of the Test Act, called Dr. Geddes into the field of controversy, who properly stigmatized the narrow conduct pursued by some of the Dissenters towards the Catholics on that occasion; the former of whom, as it is observed, endeavoured 'to enforce a just claim by an illiberal sentiment, unworthy of a tolerant and enlightened period.'

A similar application from the English Catholics to the Legislature for additional relief in the matter of *præmunire*, in 1790, occasioned a controversy among the Catholics, in which Dr. Geddes also took a part; to whose remarks on the power of the Pope, and on the groundless fears which his authority has excited in the minds of some Protestants, those of Mr. Good are valuable additions.

> 'It is a mania for which the late war has furnished a specific antidote: for reduced and degraded as the papal see is at the present moment; converted as is its religious profession into a mere engine of state in France; and lost as is its pre-eminence in Germany, from the suppression of several ecclesiastic principalities, and the creation of other new protestant ones—a change which has given to the latter a decided superiority in the aggregate of electoral votes, and menaces a speedy transfer of the imperial diadem from a catholic to a protestant family—it must be a phænomenon in future to behold a man contesting for the infallibility of a power so comparatively despicable as that of the tiara, and an absolute impossibility for him to effect any mischief, if he were to become an active agent in its favor.'

Passing from the gravity of religious controversy to humorous poetry, Dr. Geddes published his Macaronic Epistle to his Brother, on a general dinner of the Protestant Dissenters at the London Tavern; which is regarded by his biographer as the best of all his sportive effusions, and in which his partiality for Mr. Fox is eminently conspicuous.

In 1793, the biographer, at the house of Miss Hamilton, author of Letters on Education, was first introduced to Dr. Geddes, who did not always prepossess by first impressions. Mr. Good's acquaintance commenced with his being a witness to the irritability of his nervous system, and at the same time to his playfulness and good humour:

> 'Upon his retirement (says Mr. Good) I inquired of our amiable hostess whether this were a specimen of his common disposition, or whether any thing had particularly occurred to excite his irascibility. From her I learned that, with one of the best and most benevolent hearts in the world, he was naturally very irritable; but that his irritability was at the present period exacerbated by a slight degree of fever which had for some time affected his spirits, and which had probably been produced

by a considerable degree of very unmerited ill-usage and disappointment. I instantly regarded him in a different light: I sought his friendship; and I obtained it; and it was not long before I myself witnessed in his actions a series of benevolence and charitable exertions, often beyond what prudence and a regard to his own limited income would have dictated, that stamped a higher esteem for him upon my heart than all the general information and profound learning he was universally known to possess, and which gave him more promptitude upon every subject that happened to be started than I ever beheld in any other person. I saw him irritable, but it was the harmless corruscation of a summer evening's Aurora—it no sooner appeared than it was spent, and no mischief ensued. And when I reflected that it was this very irritability of nerve that excited him to a thousand acts of kindness, and prompted him to debar himself of a thousand little gratifications that he might relieve the distressed and comfort the sorrowful, I could scarcely lament that he possessed it; or, at least, I could not avoid contending that it carried a very ample apology along with it. Dr. Geddes himself was by no means insensible to this peculiar characteristic of his nature: he has frequently lamented it to me in private, and I have often beheld him endeavoring to stifle it in public, either by abruptly quitting the room, or introducing another subject. On one occasion I remember particularly his doing both. He was dining with me in company with the late Dr. Henry Hunter, of physiognomonic memory, the celebrated Abbé Delille, and several other literary friends. Unfortunately one of the subjects advanced was physiognomy itself. Geddes had read Lavater with much attention, and expressed himself extremely dissatisfied with the confusion and want of system that seemed to prevail in his writings; and which, in his opinion, precluded all possibility of applying his doctrines with precision. Hunter, the friend and translator of Lavater, immediately accepted the gauntlet, and became his champion: the combat grew warm on both sides; the good humor of Dr. Geddes was soon lost; and, in proportion as he became violent, the company at large gave evident tokens of espousing the cause of his antagonist. He perceived his error; and, at the moment when I most trembled for the consequences, he rose suddenly from table, joined my two children who were playing in the same room before the fire, and abruptly entered into their amusements. A debate of some other kind however shortly afterwards occurred, when, once more sensible of an undue degree of warmth in his language, he suddenly retired without daring to trust himself any longer in the contest. No man, I fully believe, was more sensible of his prevailing defect; and no man ever took more pains to remedy it: but it was inherent in his constitution, and he often labored to no purpose. "I am not ill natured," says he of himself, and with strict justice, in his Letter to the Bishop of Centuria—"those who know me know the contrary. Animated and irrascible I am, but I am neither malevolent nor resentful. I may safely say that "the sun has never set upon my wrath."

This we believe to be a faithful picture of the man.—We have already mentioned his dexterity as a carpenter; and on his engaging a house in the New Road, Paddington, he resumed his mechanic employments. The subsequent passage is characteristic, and may furnish a hint to scholars who are fitting up libraries:

'His first object was to arrange his library; and having no one to please but himself, he extended it to every room in the house, excepting the kitchen and a chamber for his housekeeper. He purchased a large box of carpenters' tools, laid in a considerable stock of deals and mahogany, and began to renew the building system pursued at Auchinhalrig. He planed, sawed, and completed his shelves, which he equally hung round parlours, drawing rooms, and chambers; and which, though not finished with all the skill of the professional cabinet maker, were neat and commodious, and, being edged with mahogany, by no means deficient in elegance. One contrivance introduced into the room in which he commonly wrote was peculiarly advantageous to the purposes of study. Our book-cases in general, after allowing space for two tiers of folios from the floor, recede and become narrower for books of smaller dimensions; leaving at the point of recess a kind of shelf of too little width to be of any real utility. This shelf or covering for the folios below, which he formed of mahogany slab, our self-taught artist projected a few inches over the folios themselves, and carried the projection regularly all round the room; by which means he more effectually secured them from dust, and obtained a kind of circular desk (for, by such contrivance, it was rendered wide enough for this purpose) on which to open the various books he might have occasion to consult, while he himself sat in the centre at his table. By this ingenious scheme he avoided a considerable portion of labour; since, instead of examining a few volumes at once, and making manuscript references to particular passages as he closed them, to admit others to his table in their stead, he opened at one time all the books for which he had occasion, and consulting each in rotation as he passed round the room, reverted instantaneously to that he was determined to follow, copied it without trouble, and with the same facility gave references in his text to several others, without the necessity of a single previous memorandum, or having repeatedly to open and close the same volume before he had done with it.'

Where many books must be consulted at the same time, which is the case particularly with the biblical student, this projection must be extremely convenient.

Due attention is paid by Mr. Good to Dr. Geddes's Translation of the Bible: but, though he admires the author and the undertaking, his admiration is not unqualified:

'In writing (says he) the biography of Dr. Geddes, I am not called upon to be his vindicator or even apologist. I will freely acknowledge that in perusing the volumes before me I have often wished he had suppressed many expressions they contain, and that upon many points he had conjectured differently; but I nevertheless cannot cease to regard the whole as a most valuable and excellent performance; and instead of blessing God for the death of the writer, and the abrupt termination of his undertaking, I most sincerely lament that he did not live to complete it, and to have superadded that corrective hand which he himself was well convinced it stood in need of, and which probably might have softened many of its bolder and more obnoxious features.'

He farther remarks at p. 359,

'Had he lived to have realized his own wishes, and to have revised it by a second edition, published in twelves without his Critical Remarks, there would have been little room for many of the observations which the cause of truth has thus compelled me to hazard. As it is, it offers, so far as it proceeds, the most intelligible version of the sacred records in the English, or perhaps in any language whatever; and there are few obscure passages in our established translation which this version will not illuminate.'

We have delivered above a very similar opinion. As a critic on the critic, Mr. Good displays a profundity of biblical and classical knowlege, and we accord with him in most of his strictures. His remarks on the double pleonasm of "*Let there* be light," &c. are just; and we are surprized with him that Dr. G. 'with his surplus of audacity, on many other occasions, should have suffered it to remain:' but we do not approve of rendering Gen. i. 2. 'And the Spirit of God agitated the waters *even* to the surface.' Milton's idea is more poetical, if not more correct:

"Dove-like satst brooding on the vast abyss."

Mr. Good does not acquiesce in opinion with Dr. Geddes on the supposed divine commission to utterly extirpate the Canaanites and Amalekites. He thinks that Dr. G. might as well have objected to the possibility of God's predicting the destruction of Jerusalem; and he is surprized that modern polemics have not adverted to it: but we must observe that, in our judgment, the cases are not parallel. The Romans did not invade Judea in the name of God, and avow themselves as his instruments of vengeance against the people. The objection to this command originating with the Deity does not attach to the denial of the power and sovereignty of God over his creatures: but to the improbability that, in his moral dispensation, he should enjoin any people to do towards another such acts as those which the Jews executed on the Canaanites and on their cattle.

We are happy to find that Dr. Geddes, to oblige some friend, anticipated his translation of the Psalms, that he had proceeded in the printing of them as far as Psalm 118, and that the whole will soon be published. We shall therefore pass over Mr. Good's specimen and comments.

The opposition and hostility of the catholic bishops resident in England proved a source of much uneasiness to Dr. Geddes. The perusal of his translation by the faithful was prohibited by an encyclical letter, and at last he was suspended from all clerical functions. Agitations of mind affecting his corporeal system, he sunk into a low and irritable fever; on his recovery from which, at the invitation of his amiable friend and patron, the late Lord Petre, he made a pedestrian tour into Norfolk, which gave rise to a poem intitled "A Norfolk Tale." From this fugitive production, Mr. Good transcribes an anecdote which is strongly illustrative of Dr. Geddes's feeling and benevolent heart; for he was neither the Priest nor the Levite who could see distress and pass by, unconcerned, on the other side.

During the years 1799 and 1800, we find Dr. G. ardently prosecuting his great work, the *Translation* of the Bible: but not without experiencing some pecuniary difficulties, out of which he was delivered by the generous exertions of his friends. At the latter part of this period, he published his "Modest Apology for the Roman Catholics;" the merit of which was acknowleged even in the Vatican.

We are now approaching the conclusion of Dr. Geddes's life, and are called to notice the decline of his health; which was shaken by the hard treatment which he experienced, and not a little accelerated by the unexpected death of his revered benefactor Lord Petre. For the loss of such a friend, who can doubt the sincerity and poignancy of his sorrow? The elegant Latin Elegy which he composed, *weak and infirm in bed*, on the melancholy occasion, is an evidence of the grateful feelings and distress of his mind. His remaining associates, however, were kind and consoling; and the speech of Mr. Timothy Brown of Chiswell-street, on hearing that Dr. Geddes by the death of Lord Petre had sustained a defalcation in his revenue, is so truly creditable to his heart, and is so honourable to the English character in the active walks of life, that we cannot resist the pleasure of inserting it: "Providence," said he, (as Mr. Good heard him repeat the assertion) "has given me wealth, but it has given Dr. Geddes talents: it is in his power to benefit the world by the exercise of those talents; and the little that I am called upon to perform is to encourage him in doing all the good of which such talents are capable." The liberal spirit of the late Lord Petre, however, descending to his noble heir, precluded the exercise of this generosity on the part of Mr. Brown: but it was not necessary that the streams of kindness should flow for any length of time to recruit the finances of Dr. Geddes. The existence of a cancerous affection of the rectum was at length imparted by him to some professional men; who, while they sympathized with him in the excessive pain which he endured, were convinced that their skill would be unavailing. It was in June 1801, that he was first sensible of this disease: but it made a rapid progress; and that he himself was aware of the nearness of his dissolution is evident from his Elegy *Ad umbram Gilberti Wakefield*, (who died Sept. 9.) which was the last piece that ever proceeded from his pen. It thus concludes:

> "*Nec ventura dies distat, qua, stamine vitæ*
> *Truncato, celeri te pede, Amice, sequar.*
> *Morbificus languor jam fessos occupat artus,*
> *Paulatim emoriar—Sed satis – Umbra, vale!*"

This elegy was written October 12; and a day or two afterward, Dr. G.'s bed was removed to the second floor, to prevent the pain occasioned by his walking up and down stairs. We shall not relate the last interview of the biographer with his friend; though it proves that "his ruling" pursuit, biblical criticism, was "strong in death," but shall finish this account with merely stating that he died Feb. 26, 1802, in the 65th year of his age; 'the rites of his own communion having been regularly administered to him, and received with great consolation on his own part, by M. St. Martin, a Catholic clergyman and confidential friend.'

The biographer, possessing a congenial mind with his deceased friend, has introduced very ample extracts from the Doctor's works, apparently tempted by the opportunity of thus manifesting proofs of his own biblical erudition. He has also indulged himself in the copious use of new words: but, as a composition, this work must reflect credit on his judgment and taste, while the general strain of the narrative cannot fail to prove that he possesses the qualities essential to genuine friendship.

A portrait of Dr. Geddes is prefixed.

ART. VI. *Remains of two Temples and other Roman Antiquities discovered at Bath.* [Published by Samuel Lysons, Esq.] Imperial Folio. 3l. 13s. 6d. Boards. White.

THIS superb volume exhibits another instance of Mr. Lysons's perseverance and accuracy in the examination of antiquities; and his representation of those Roman remains, which were found at Bath in the year 1790, by digging for the foundation of a new pump room and baths, may challenge comparison with the account given of them by Sir H. Englefield, in the Archæologia, vol. x. p. 325. Some difference is perceptible in the reports of these two antiquaries: but the observations of the Baronet, having been cursory, are consequently not free from mistakes, which the more assiduous toil of Mr. Lysons will evidentally serve to correct; though architects may not allow that this gentleman is so fully justified in his restorations as he himself seems to imagine. Sir H. Englefield did not notice all the fragments, and was not accurate in copying the first part of the inscription on the frieze of the temple which he undertook to describe; for instead of EN-MAVETVSTA . . . . . it is very evident, from the fac-simile of the stone containing the inscription given by Mr. Lysons, that the letters are NIMIAVETVST. In copying, also, the inscription on the votive altar found on the site of the pump room, Sir Henry read DEAE SVLLEVAE for DEAE SVLI or SVLIS. He moreover remarked that not one morsel of the frieze or architrave had been found, by which their proportions could be ascertained; while Mr. Lysons assures us that materials have been discovered sufficient for restoring, with the greatest degree of probability, the whole front of the portico of the first temple, and particularly instances the fragment of the architrave. He thinks that the remains, which are the subject of this work, belonged to two temples; and besides attempting a fancy view (placed at the top of the title-page) of the buildings which decorated the warm baths in the time of the Romans, he has added a series of plates, in which each fragment is faithfully represented, and in the accompanying explanations has laboured to establish his opinion. Plate I. contains Fragments of a Column. Plate II. Fragments of a Cornice and Frieze. Plate III. The Capital and Entablature restored from the fragments in plates 1 and 2. Plate IV. Fragments of the Temple of Minerva discovered at Bath. Plate V. Portico of this Temple restored. Plate VI. Fragments of the Temple of SULMINERVA. Plate VII. The Temple of SULMINERVA restored according to the fragments exhibited in the preceding plate. Plates VIII. and IX. Various Roman Antiquities; and Plates X. XI. and XII. Various Roman Inscriptions.

Mr. L. is convinced that the first temple, of which the Restoration is attempted in Plate VI. is *the same* which is mentioned by Solinus, when speaking of the hot springs in this island, and of the magnificent buildings which had been erected for their reception. We cannot think that the words of Solinus place this matter beyond a doubt: but they are so curious that we shall transcribe them, with this antiquary's explanation:

"*In quo spatio magna et multa flumina, fontes Calidi opiparo exculti apparatu ad usus mortalium: quibus fontibus præsul est Minerva numen, in cujus æde perpetui ignes nunquam canescunt in favillas, sed ubi ignis tabuit, vertit in globos saxeos.*" (Solini Polyhistor. c. 22.) 'Hence, we learn that, at the time when Solinus wrote, which is supposed to have been in the decline of the Roman empire, the hot springs in Britain (by which unquestionably were intended those of Bath) were decorated with sumptuous buildings, for the benefit of mankind; that Minerva presided over these springs; that she had a temple near them, in which a perpetual fire was kept up; and that the fuel for the supply of this fire did not burn to a white ash; but, where the fire became extinct, was turned into stony balls; intimating no doubt the use of pit coal, the cinders of which must be meant by the stony balls, unlike the white ash produced by wood.'

That Minerva was worshipped at Bath is not only evident from several inscriptions, but she appears to have obtained the name of SVL, which Mr. Lysons conjectures to have been a British word; since there is a votive altar to the goddess SVL-MINERVA, as well as others consecrated DEÆ SVLI or SVLIS. These facts give occasion to the following observations:

'When the great prevalence of the worship of Minerva at this place under the name of SVL is considered (five out of eight Roman inscriptions, found at Bath, relating to different deities, being solely appropriated to her) in addition to the above-mentioned testimony of Solinus; I trust that it will not be deemed an improbable conjecture that the Roman name of *Aquæ Solis*, might have been a corruption of *Aquæ Sulis*, the waters of Minerva. There is no antient authority for the name of Aquæ Solis, except the Itinerary of Antoninus, in which work many of the names of places are evidently corrupted, and many of them are allowed to be of a late date, even by those who contend for the greater antiquity of the work itself. Ptolemy calls Bath simply ὑδατα θερμα, whence it is fair to conclude that it had not obtained the appellation of Aquæ Solis when he wrote. The name of Aquæ Solis is supposed to have been derived from Apollo presiding over the hot waters there; but I have not been able to find any authority for this, earlier than the monkish historians of the middle ages. It is asserted by Richard of Cirencester, but in such a manner as to render his assertion of very little weight, since he quotes only the passage above given from Solinus, with the interpolation of the name of Apollo before that of Minerva, thus "presules erant Apollinis et Minervæ numina," &c. It would be somewhat extraordinary, had these waters been considered by the Romans as under the patronage of Apollo, and the place called after him, that, among the great number of votive altars discovered there, not one should have been found dedicated to that deity, which is the case as far as I have been able to learn; nor among the great variety of antiquities which have been discovered there, do I believe that one has been produced which can with certainty be said to relate to him. The learned Cambden, after quoting the passage from Solinus, proceeds thus: "*Athenæus tamen author est omnia lavacra calida, quæ ex terræ visceribus naturaliter scatent, Herculi esse sacrata: et nescio quæ Herculis antiqua imago anguem manu constringentis, hic in mœnibus, inter alia vetusta monumenta temporis injuriâ jam plane deformata, cernitur.*

Sed ne de hoc contendatur, demus, si placet, cùm Herculi, tùm Minervæ balnea fuisse dicata. A Græcis enim proditum est Palladem Herculi post labores exantlatos lavacra primum subministrasse. Satis erit si ex Solini authoritate evicero, cùm his fontibus Minervam sive Palladem præfuisse prodat, hanc urbem esse, quam Britanni Caer Paladur *sua lingua dixerunt, hoc est* urbs Palladiæ aquæ, *si Latinè interpreteris; appositè enim res, nomen et significatio conspirant.*" (Britannia, p. 200. edit. 1600.) M. Court de Gebelin in his work, entitled, "*Monde primitif analysé et comparé avec le monde moderne,*" gives an original Celtic root of *Sal*, from which he derives several Latin words, as *salio, salus*, &c. and others where *sal* is changed into *sul*, as *consul*, &c.: if this be so, DEA SVL may be synonimous with *Dea Salus*. *Sul*, in the German, is a column, a prop or support; and the Germans had a deity which they called *Irminsul*, by some supposed to be Mercury, by others Mars.'

By these remarks, the claim of Apollo is quashed, and the presidency of Minerva over the hot springs at Bath seems to be established. The goddess of health was a deity appropriated to the place; and the inscription on the lintel of the door belonging to the small temple contains her name with the northern prefix, SVLMINERVA; while her figure, with the serpent and staff, the symbol of Hygeia, appears on the pediment of the building. As, however, this appellation occurs in no other place, we must conclude that it is a corruption of *Dea Salutis*, or that it is the Roman name accommodated to the antient idolatrous inhabitants of this island by a British or German prefix.

From the *Dea loci*, and her northern appellative, we turn to the edifices consecrated to her worship; and of which, from the fragments lately discovered, Mr. Lysons has endeavoured to present us with a correct idea. In the plate exhibiting the restoration of the portico of the principal temple, more embellishments will be found in the tympanum of the pediment than in the corresponding plate given by Sir H. Englefield, in the Archæologia; for which Mr. Lysons adduces the authority of the fragments. He remarks that,

'The ægis of Minerva in the centre is coarsely executed, and was probably one of those parts of the building repaired, as the inscription on the frieze informs us, when fallen to decay by its great age. The capital seems, from the style in which it is executed, to have been of an early age, and part of the original edifice, which seems from several circumstances to have been built soon after the Romans obtained a permanent footing in the southern part of Britain. It is probable that the central ornament was originally executed in as good a style as the Corinthian capital, but having fallen to decay, and being probably much mutilated, it is not extraordinary that it should have been incorrectly restored by a provincial workman in the decline of the Roman empire.'—'A part of the shaft of one of the columns,

five

five feet in length, may be seen among the remains. The diameter of the extremities of this, with that of the capital and base, gives four points, by which, employing the curvature usually allowed to the shaft of the ancients, the height of the whole column is very satisfactorily ascertained, and is found to be nine diameters and a half. The cabling in the flutes is unusually continued from each end of the shaft; it descends from the capital one quarter of its height, and probably rises as much above the base. The extent of the front of the portico is determined with certainty by a fragment of the stone at the vertical angle, and of the cornice at one of the extreme angles of the tympanum of the pediment: it extends twenty-three feet six inches, by which it appears to have been supported by four columns, allowing the inter-columniation in the centre to be nearly eustyle, that on each side systile; the height of the pediment is consequently ascertained by the same fragments; it is of a very unusual elevation, and the mouldings of its cornice are in some respects different from the general regulation of the antients. The dentils and eggs in the ovolo are carried up perpendicular to the declivity of the pediment; this peculiarity may however be seen in several great remains of Roman architecture, such as in the Maison Quarrée at Nismes, and in the arch of the Castel Vecchio at Verona; in both these, as well as in other remains, the modillions and ornaments in the cornice of the pediment are square with its declivity: the cima recta of the cornice is also continued in the horizontal part of the pediment. Examples of this, though unusual, may however be seen in several Roman buildings; among which are the sepulchre of the Naso's near Rome, and the pediment over the principal entrances to the theatre at Nismes.'

Mr. Lysons proceeds to undertake the restoration and explanation of the Inscription, which appears in a mutilated state on the fragments of the frieze of the portico: but we shall not present our readers with this farther proof of his patience and ingenuity. The extracts which we have made from the letter press will manifest his learning and minuteness of research as an antiquary; and as to the drawings, in the execution of which he boasts the assistance of Mr. Robert Smirke, jun. and Mr. William Daniell, we are assured that they have been made with the most scrupulous accuracy. The reader is moreover reminded that this splendid publication forms the second part of the work, which Mr. Lysons proposed to complete under the title of *Reliquiæ Romanæ*; and of which the first was announced in our 39th Vol. N.S. p. 218.

Art. VII. *A Plea for Religion and the Sacred Writings:* addressed to the Disciples of Thomas Paine, and wavering Christians of every Persuasion. With an Appendix, containing the Author's Determination to have relinquished his Charge in the Established Church, and the Reasons on which that Determination was founded. By the Rev. David Simpson, M.A. (of Macclesfield). 8vo. pp. 380. 6s. 6d. Boards. Mawman.

It appears to have been the intention of the deceased author of this work, which was completely finished by himself and on the point of being given to the world in the year 1799, to have immediately followed its publication by the resignation of his living in the Established Church: but death intervened, and prevented the execution of both these purposes. His son, however, impelled by a sense of duty, undertakes in one respect to fulfil his deceased parent's intention; persuaded that this posthumous volume will reflect credit on his father's memory, and contribute to the benefit of mankind. It will no doubt prove the late Mr. Simpson to have been truly conscientious, to have been actuated by those serious principles which every clergyman ought to feel, to have been piously devoted to the discharge of his sacred functions, and to have been warmed by a holy ardour for religious truth: but his zeal betrays him into vehemence sometimes approaching indecorum; and, with a good heart and with motives highly commendable, he occasionally loses sight of that discretion and calmness which a theological writer ought to possess.

How far, on a full view of the case, and taking into consideration all its bearings, Mr. S. was right in his projected resignation, we presume not to determine: but with all possible respect for his memory as a good and well-meaning man, we venture to remark that he is too severe on his brethren the clergy as a body, and seems to forget that reproof must be mild and temperate in order to have due effect. Irregularities and abuses unquestionably exist in the established system, of which it is desirable that some reformation should take place; and we are aware that many of our appointed instructors themselves require admonition: but when a clergyman assumes the office of *Reprover of the Brethren*, he should be careful that his ardor does not degenerate into passion and vulgarity. Mr. Simpson has not been sufficiently guarded in this respect; and his clerical brethren will not be disposed to listen with much complacency to a long lecture interlarded with such pieces of oratory as the following:—'Divine Providence will ere long *kick us off our perches*, unless we *turn over a new leaf*.'—'What a horrible hell shall we *parsons* have when we leave our present beds of down?' Could he think of conciliating the rich clergy by intimating that they '*wriggle* themselves into favour,' and that they are 'infidels in disguise;' or the body of lay impropriators, by accusing them of training up 'their *rips* of sons' to rich rectories? He mentions, indeed, 'the gentle hand of reform;' though he does not seem to expect much from the operation of so mild an instrument; for he talks of 'Divine Providence taking the rectification of the many and great abuses,' which he specified, 'into its own hand, and subverting them by the rough hand of an implacable enemy.' We shall not make any farther remark on this *awakening* language, as some good people would term it; though the author modestly speaks 'under correction.' It may be sufficient to observe that Mr. S.'s idea of reform is so near to what would be deemed subversion, that something more than a gentle hand will be requisite to effect it:

> 'A reduction (says he) of some of our church-livings, an increase of others, with a prohibition of *pluralities*, where they are above a certain value, would have some good effect: but in my opinion, a still better thing for the real interests of religion would be, to grant the use of our churches to the people in the several districts of the country, to sequester all the emoluments to the uses of the *state*, after the death of the present incumbents, and to leave the people to provide and pay their own ministers. This would make us look about us.'

Yes: this would make the clergy look about them, just as Adam and Eve did on being turned out of paradise. Had Mr. S. lived, he would not have found many to subscribe such a plan of ecclesiastical reformation. In fact, he disapproved the whole of our Church system, and seems to have been a thorough dissenter in his heart. He regards the Establishment as a main branch of the *anti-christian* system, and, in the Appendix, expresses his conviction that he cannot in honour and conscience continue to officiate as a minister in it.

To substantiate his charges against the church and the clergy, Mr. Simpson gives an account of the present state of church preferments, exhibiting some striking instances of non-residence, patronage, and (to employ his own epithet) of *damnable* pluralities; reviews the Articles, Canons, and Liturgy; exposes without reserve the vices of the clerical order; and attacks the titles of the Bishops, their spiritual courts, and the management of *Briefs*. His plea for this undertaking is the advancement of *evangelical* principles and practices.

In the other part of his work, intended for the infidel and openly profane, he expatiates on the excellence and utility of the sacred writings, and replies to the objections by which some have endeavoured to lessen the public respect for them, by raising doubts of their truth and authenticity. We have also a long enumeration of the prophecies concerning Christ. Deeply to impress the mind, various examples are given of dying infidels; of persons recovered from their infidelity; of dying Christians who have lived in the spirit of the world; and of persons living and dying, either with confidence or in the full assurance of faith. As a collector of anecdotes, however, Mr. S. inclines to credulity, and occasionally relates circumstances with great gravity which all persons will not be able to read with equal solemnity. For example: Speaking of worldly-minded men, he observes;

> 'Persons of this character are usually secure and confident, determined and resolute, merry and jovial, and perceive little or no danger even when they are dancing blind-fold on the brink of destruction. I remember somewhere reading of a genius of this sort, who, turning all serious godliness into ridicule and contempt, declared there was no need of so much ado, for if he had but time to say three words, "Lord, save me," he did not doubt but he should go to heaven. Not long after, this same confident GALLIO was riding a spirited horse over a bridge, upon which he met a flock of sheep; the horse took fright, leaped over the battlement into the river, where his rider was drowned, and the last three words he was heard to speak were, DEVIL—TAKE—ALL—'Tis dangerous to provoke a GOD!'

After the instances by which Mr. Simpson illustrates the misery of unbelief, and the happiness of religion, he thus addresses the reader:

> 'What then if THOMAS PAINE, who is well known to be both illiterate and immoral, insolent and satirical (ill qualifications for the discovery of moral and religious truth, which consists in purity, modesty, humility, sobriety, and goodness), though otherwise a man of good natural understanding, is an unbeliever in the divine mission of the SON OF GOD? It may be some consolation to remember, that the first characters, who ever adorned our world, in every department of human life, have not been *ashamed of the Gospel of* CHRIST. Every man would do well to reflect, in these days of abounding licentiousness, by way of supporting the mind against the ridicule of professed *Deists*, that the *Divines* BUTLER, and BENTLEY, and BARROW, and BERKLEY, and CUDWORTH, and CLARKE, and SHERLOCK, and DODDRIDGE, and LARDNER, and PEARSON, and TAYLOR, and USHER, and a thousand more, were *believers*: that the *Poets*, SPENSER and WALLER, and COWLEY and PRIOR, and THOMSON, and *Gray*, and YOUNG, and MILTON, were *believers*: that the *Statesmen*, HYDE, and SOMERS, and CULLEN, and PULTENEY, and HOWARD, and HARRINGTON, and KING, and BARRINGTON and LITTLETON, with numberless more, were *believers*: that the *Moralists*, STEEL, and ADDISON, and *Hawksworth*, and JOHNSON, were *believers*: that the *Physicians*, ARBUTHNOT, and CHEYNE, and BROWNE, and BOERHAAVE, and PRINGLE, and HARTLEY, and HALLER, and MEAD, and

> Fothergill, were *believers:* that the *Lawyers*, Hale, and Melmoth, and Forbes, and Hailes, and Pratt, and Blackstone, and Jones, were *believers:* that the *Philosophers*, Pascal, and Grotius, and Ray, and Cotes, and Ferguson, and Adams, and Locke, and Euler, and Newton, were *believers*. Where is the great misfortune, then, to the interests of religion, if *lukewarm Christians* of every persuasion betray the cause they pretend to espouse; and if *Unbelievers* of every description imagine a vain thing against the Redeemer of mankind, and the *Book* which he hath caused to be written for our instruction. Nothing less than demonstration on the side of *Infidelity* should induce any man to resist the momentum that these venerable names give in favour of the *Gospel*. Many of them were the ornaments of human nature, whether we consider the wide range of their abilities, the great extent of their learning and knowledge, or the piety, integrity, and beneficence of their lives. These eminent characters, Bacon, Newton, Locke, Boyle, Ditton, Addison, Hartley, Littleton, Woodward, Pringle, Haller, Jones, Boerhaave, Milton, Grotius, Barrington, and Euler, in particular firmly adhered to the belief of *Christianity*, after the most diligent and exact researches into the life of its Founder, the authenticity of its records, the completion of the prophecies, the sublimity of its doctrines, the purity of its precepts, and the arguments of its adversaries. Here, you will remark, was no *priest-craft*. These were all men of independent principles, and the most liberal and enlarged minds. They investigated the pretensions of the *Gospel* to the bottom; they were not only satisfied with the justice of its claims, but they gloried in it as a most benevolent and god-like scheme; and they all endeavoured, if not by their oral discourses, yet by their immortal writings, to recommend it to the general reception of mankind. It was their study in life, their solace in death.'

All the persons above enumerated are not perhaps intitled to a place in a list of believers. The author, as we find by a note, was sensible of his error respecting Gray.

We cannot attend to all the various matter introduced into this volume, especially in the notes; nor regularly follow the writer through the several parts of his exhortation, which he has endeavoured to enliven by frequent quotations from the poets: but we shall extract the concluding period, as containing a picture of the religious state of Mr. Simpson's mind:

> ' As to myself, I am thoroughly satisfied with that God, that Redeemer, and that Sanctifier which the *Christian Scriptures* hold out to the view and acceptance of mankind. I am perfectly pleased with those *Scriptures*, and with all the divine dispensations therein recorded. Our God *hath* done, *is* doing, and *will* do all things well. It is altogether fit he should govern his own world, and bow the rebellious nations to his sway. The present degenerate state of *Christendom* is too disgraceful to his government, to be permitted to continue beyond

the predicted period. He will, therefore, arise and plead his own cause, and all the wickedness of men, and the convulsions and distress of nations, shall wind up to his eternal credit. *The* LORD *is King be the people never so impatient; he sitteth between the Cherubim, be the earth never so unquiet.* His *Gospel* is no other than the plan devised by infinite wisdom for the melioration of mankind. The immortal seed is sown; the principle of life has vegetated; the little leaven is diffusing itself far and wide. Much has been done; much is doing; much shall be done. Millions of reasonable creatures have already found eternal rest in consequence of the REDEEMER's dying love: multitudes of souls at this moment are happy in their own bosoms under a sense of the divine favour: and innumerable myriads of men shall arise, believing in his name, trusting in his mediation, and rejoicing in his salvation, maugre all the opposition of fallen *Christians* and apostate spirits. Wise and gracious is the DIVINE BEING in all his ways, and I rejoice that he is the GOVERNOR among the people. To his service I avowedly devote my feeble powers, as long as he shall vouchsafe me the exercise of them; nor will I cease to speak the honours of his MAJESTY, while the breath continues to actuate this mortal frame.'

A great part of this volume is composed in the style of a fast-sermon, the burden of which is *Reform* or *Perish.*

ART. VIII. *Materials for Thinking.* By W. Burdon. A.M. 8vo. pp. 413. 6s. Boards. Ostell. 1803.

A SPIRIT of investigation, and a love of truth, candour, and liberality of sentiment, are high-sounding pretensions; and it is pleasing even to see professions of them made, while it is doubly grateful to witness the genuine display of them. They are not always, however, found to adorn those who make public boasts of them, and who are loudest in their praise; and be the declarations of an author what they may, if his effusions betray an irritable frame, a censorious temper, and a cynical turn of mind, we cannot allow his claims to these attractive and valuable qualities. It is very remote from our inclination to deal harshly by those who make assurances of being zealous in the cause of mankind, and who tell us that the great object of all their exertions is to advance truth, to serve virtue, to animate and nurture patriotism: for such is the paucity of writers of this description, that the members of so honourable a band are intitled to some courtesy from critics: but if persons who are themselves not profound set up as the severe censors of great names in the republic of letters; if those who give no proofs of wisdom, and who are defective in judgment, inveigh against established institutions; if men of confined information and contracted views rudely attack objects of public veneration; even though we betrayed our duty, and refrained from those animadversions which such inconsistencies usually call forth from us, this presumption and indecorum would infallibly be visited on the heads of the offenders by the decision of a discerning public, which certainly does not favour, and perhaps is hardly just to the most unexceptionable of this class. We would recommend it at all times, but especially in the present, to those who labour to enlighten and reform mankind, by all means to avoid a peevish, overbearing, and dogmatical manner; and to consider well how much a few remarks rashly hazarded, and offensively stated, disparage a multitude of such as are just and important.

The species of writing attempted in this volume, which to appearance is so easy, is one in which success has been most rare. Extensive learning, an intimate knowlege of men and manners, an elegant turn of mind, a command of wit and humour, and the graces of style, for the most part distinguish those authors in this line who, preserving their fame, continue to form the taste of the young, and to divert the leisure hours of the mature. This character appears more or less to belong to them all, from Plutarch down to Bacon, Montaigne, and Addison, and the several successful imitators of the latter. Whether Mr. Burdon, in entering on so arduous and difficult a career, was urged by a well-grounded confidence, or by deceptive temerity, may in a great measure be judged by our readers, from the specimens of his labours which we shall lay before them. It is but justice to him, however, to observe that, in these lucubrations, he does not affect nicely to analyze his subjects, nor to abound in deep disquisitions, or original observations; they consist chiefly of desultory, popular remarks, thrown out with a view to practical utility, and a great number of which will certainly be found to be sensible and valuable.

The first of these essays treats of liberality of sentiment. We do not mean to state that Dr. Johnson is improperly introduced into such a disquisition; we wish neither to deny nor to palliate the failings of that great man: but it is difficult to conceive how a scholar, an admirer of learning and talents, a lover of virtue and religion, could dwell so long as Mr. B. has expatiated on the unfavourable side of the Doctor's character. Perhaps, however, he had it in view to appease the offended manes of Milton and Gray.

The spirit of inquiry is by no means of so modern a date in Germany as the author apprehends; it flourished there long before Wieland or Eichhorn wrote. In the communities professing the reformed religion, it has been for a great while progressive; and it has at length been carried to all the extent of the author's wishes: though these are wishes, we admit, in this matter not easily satisfied.

It is in the pages of this *liberal* writer, that we find the sincerity of the respectable Chillingworth first called in question; and why is Bishop Reynolds to be charged with disingenuousness, because he deemed the differences between the Convocation and the Assembly of Divines too minute and insignificant, to warrant him in condemning himself to inactivity, or in courting persecution? The nonconformists of his time never impeached the motives of the worthy Prelate, but spoke of him in terms of respect. It argues something that we shall not name to disturb his ashes at this day.

In enumerating the sources of pleasure which lie within the power of the imagination, the author states the following, which certainly are such in a very high degree to a well-formed mind;

> 'The future prospects and condition of our children afford a wide field for imagination, and give the anxious parent many alternate hours of uneasiness and pleasure. To picture in our minds their future advancement and happiness, their success in the acquisition of fame, wealth, honors, respect, or learning, just as suits our ideas of what is good and right; to fancy we behold in them the friends of mankind, the amiable patterns of conjugal life, or the learned instructors of future times; repays us in some measure for the care and pains of their education, and gives us a momentary, transient delight, though our prospects should never be completed, or even should they be entirely destroyed. It aids and supports us too, in the great work of instruction, and gives us ideas as to the views or principles by which their education ought to be directed: for he who has never formed in his mind the idea of something superior to what he is used to meet, will never arrive at any great degree of excellence. The future condition of a child affords to parents a boundless scope for imagination and pleasing conjecture; yet it ought not to be indulged in to the prejudice of useful exertion. We should not be content with imagining what our children may be, but endeavour to make them such as we desire; for imagination may mislead, if not tempered with judgment, and restrained by prudence.'

We were surprized to find it stated by a writer who professes to have studied political economy, that gold and silver owed their value to the imagination. Its native qualities endow it with value, which may be increased by the application of labour. Compact may regulate it, but in no degree does it create its value.

> 'It is,' says the author, 'imagination alone that exalts one man above another, and makes the man of genius tower over the rest of his species, by the purity of his morals and the grandeur of his thoughts. Filled with ideas of virtue, beauty, and happiness, he scorns the petty

contentions of the world for wealth and power, and looks down with pity or contempt on the mean disguises of dissimulation and flattery. He keeps his mind for ever intent on that purity and refinement, which, though ideal, can alone preserve him from the filth and folly of the world. He knows no superior, but in virtue and talents; and treats the trifling forms and distinctions of society, as the sports and amusements of children. Such a man is born to reform and improve his species; and though he may be sneered at by vulgar great, or laughed at by the thoughtless mob, it is impossible, if he takes the trouble to instruct his fellow-creatures, that he should not amend and purify the degraded state of society.'

We do not find in real life that men of superior imaginations are generally the refined, exalted, unsullied beings here described. There is no purpose, however degrading, to which fine imaginations have not been prostituted. When have the powers of imagination been more conspicuous than when engaged in flattery; and by what other faculty can truth be disguised, or can the worse be made to appear the better cause? Has it not been urged, also, in excuse for grave offences and serious delinquencies?—Disagreeing with the author as to what elevates the human character, we farther dispute that, in proportion as such a dignity of mind is accomplished, it regards virtue and talents as the sole causes of superiority among men. These are certainly the most essential: but we must shut our eyes, if we deny a participating influence to rank and wealth. Equally remote is it from our judgment that an elevated mind should treat the forms and distinctions of society as the amusements of children; since we do not see how society can exist without these institutions, and we every day behold them operate as incitements to great and useful exertions.

Two of the author's papers contain sketches of characters; the most numerous of which are those who figured in the French revolution. He dwells with chief complacency on those of the Brissot party: a faction of which we have more than once given our opinion. In the whole of their conduct, we discover neither justice nor greatness; neither wisdom nor rectitude: but we perceive in it ample traces of an ambition little scrupulous about its means. They laboured to get the whole power of the state into their hands; and to this design they sacrificed the constitution which they had sworn to defend, disparaged its founders, and brought to destruction the monarchy itself. The power thus dearly purchased they never realized; for as soon as they drove it from the hands of the constitutionalists, it passed into those of the terrorists; they themselves wanting courage to seize it, as well as capacity to wield it. Had it not been for the intermediate body of the weak Brissotins, we should never have heard of the domination of Robespierre, Marat, Danton, and Legendre. There were among them, indeed, individuals highly interesting: but, as a political junto, they acted not only a contemptible but a highly mischievous part.

The prime adventurer of the age brings up this train; and none of his abject courtiers can delineate him in colours more favourable than those in which he is exhibited by this writer, so jealous of his independence, so ardent in his love of liberty! We give his very words:

'His acuteness, penetration, coolness, vigor, and presence of mind; his boldness of design, and intrepidity in execution; his firmness, activity, and perseverance, are qualities not possessed by any other man: yet, though his military glories are such as humanity must weep over, and survey with painful regret, Bonaparte has other claims to our regard, which make us gladly forget the laurels he has reaped in battle, and remember that he has equally deserved a crown of olive. His humanity, tenderness, and love of his soldiers; his ardent desire for peace, and consummate political wisdom; place him, for all in all, above any other character that has yet appeared in the history of mankind.'—

'Amidst the sublime virtues and talents which he possesses, the milder qualities have always found a place; and if he can ever be said to be cruel, it is not from his nature, but his situation; in the heat of battle, in the ardor of victory, or when he feels a necessity for inflicting punishment; yet he is exquisitely susceptible of pity, affection, and humanity.'

Of the complaisance shewn by this hero in matters of religion, the author thus speaks:

'The respect for religion which Bonaparte has professed in all countries, is not an attachment to any particular sect, but a conviction that every system of belief contains something good, and that the bad must be destroyed by time rather than by force; for the prejudices of education cannot be removed in a day. On this principle he has professed a respect for Popery in Italy, and for Mahometanism in Egypt. This is not duplicity, but sound policy, which deserves to be imitated by those who act on the narrow principles of exclusion and intolerance.'—

'Though it is difficult to speak of Bonaparte in terms of appropriate praise, and to do justice to the whole of a character of such various excellence, which is, in all respects, so well qualified to give a firm and steady direction to the energies of a great people, yet there is no part of it which seems better calculated for that purpose, than his equanimity in all great concerns. He never suffers his private passions to interfere with his public conduct: he never permits his feelings, as an individual, to prevail over the duty he owes to his country: he never lets his temper be ruffled by other men's perverseness, nor mingles any asperity with his public transactions: he is never petulant, peevish, nor revengeful, but constantly calm and dignified: he passed over in silence the low illiberality of such men as Lord Grenville and Mr. Pitt, perhaps in contempt of their talents, for what talents have they but for making speeches? He has been actuated throughout by the laudable ambition of doing good to his country, without being thrown off his guard by the petulance or violence of his enemies.'

The French invasion of Egypt obtains the author's approbation: but he passes over in silence the massacre of Pavia, the barter of Venice, the seizure of Malta, and the facts mentioned by Sir Robert Wilson. He could not advert to the Consul's sage and humane conduct in regard to St. Domingo, and its unfortunate chief, because it had not transpired when his lucubrations were committed to paper. It was then even doubtful whether this dread personage took umbrage at the freedom of the British press, and the author is disposed to treat it as a calumny unworthy of credit: but he has not since, we presume, wanted convincing proofs of the fact. We are persuaded, that, if Mr. Burdon will again favour the public with *Materials for Thinking*, and will allow a place among them to his present subject, he will strip it of the splendid decorations with which he was hastily induced in an unlucky hour to enrich it.

If Britons have been charged with a disposition to over-rate all that belongs to themselves, and to their country, the succeeding passage will prove that Mr. Burdon is exempt from this prejudice, at least with respect to literary attainments:

'The prose writings of the French are in general more remarkable than ours for being addressed to the feelings, when the subject will permit. There is a degree of interesting pathos and animation, in many of their best writers, which are seldom to be found among English authors, except some of our novelists. In the eloquence of the pulpit and the bar, the French far excel us; for who can compare the dry, dull, sleepy compositions of Tillotson, and some of our best preachers, with the animated, pathetic, and persuasive eloquence of Bossuet, Massillon, and Flechier. Neither Fielding nor Smollet appear to have possessed any tenderness of feeling; yet who can read Marmontel, without experiencing the most lively emotions of sympathy. The Defence of the Emigrants by Lally Tollendal, is replete with pathos, and that of Leuliette, who answers him, is not less so.'

We admit the merit of those French divines whose powers were called forth by the patronage of Louis XIV., and the applauses of his court: but how few are the superior preachers of the Gallican church compared with those of which Great Britain can boast? We prize the masterly eloquence of Bossuet, the fine flow and elegance of Massillon, and the animation of Flechier: but we should feel great reluctance in exchanging the admirable compositions here termed dull, dry, and sleepy, for the performances of the French clergy. If we were to be confined to the one or the other set, we should without hesitation sacrifice the performances of the courtly prelates, in order to feed on the solid matter to be found in Barrow, Tillotson, and Clarke. Dr. Johnson was never better justified than in the praise which he bestowed on English sermons. How profound are those of Abernethy and Butler; how instructive those of Secker, Jortin, and Foster; how eloquent those of Jeremy Taylor, Sherlock, Seed, Atterbury, Blair, Ogden, Porteus, and Fawcett. High praise is doubtless due to Marmontel: but we could particularize many among our writers, who excite emotions of sympathy with equal power. We greatly esteem on many accounts the work of M. Lally: but it never appeared to us to be one of those rare productions, which may be selected to support the fame of one nation, and to depress that of another.

If the observations of Mr. Burdon on the subject of education be not exempt from that censorious and dogmatic spirit which pervades all these pages, we must allow that many of them are important; and we do not value them the less because they extend to minute particulars, overlooked by other writers who have treated this subject. The topic of public and private schools is here considered, and is decided too much in the author's usual way; namely by bold assertions, rather than by forcible arguments. He who would convey useful information, on this important point, should discuss it on the supposition of the one regimen and the other being properly administered; then take a view of the public one with its present inconveniences, and examine whether it be the more eligible or not for subjects of this country. The Universities are somewhat better treated by Mr. B. than the public schools, though their defects are by no means spared by him. On this subject he enters the lists with Dr. Parr; and he asserts his claim to superior weight when investigating it, on the ground of his having resided in one of these learned seminaries during a period of seventeen years, while the Doctor remained there barely the time required in order to take the first degree in arts. The eminent attainments of a number of men who have belonged to the Universities, the existence of a desirable literary society, the lectures of a few professors, and the size of their public libraries, are not admitted by the author as conclusive answers to the charges brought against them by Gray, Dr. Adam Smith, and Gibbon; charges which every person acquainted with them knows to be in a great degree well founded, and which are here confirmed by observations familiar to all who have been members of those learned bodies. In stating the advantages which may be derived from the University to which he belonged, Mr. B. fairly remarks:

'I will not give to Alma Mater all the credit of those who have done her honour, for they mostly went there well provided with a disposition for knowledge, and well fortified against the dangers of youthful vices, or, like many others, they might have perished, unknown and unlamented; for I have seen such instances of the power of temptation, and the neglect of tutors, that nothing but the strongest resolution can support a young man in his studies, or preserve him against vice and indolence. Yet, on the other hand, I will acknowledge that the whole fault is not to be imputed to the Universities, for such is the dissipation of the age, that young men frequently come there complete proficients in vice and debauchery; but it certainly is the fault of those who have the government of colleges, that others who enter them comparatively pure, should suffer from the ill effects of company and example. Let them send away all those who are notoriously debauched, however great their rank or fortune; let them compel them to give up their horses, their attendants, and their carriages, or go themselves. But, no! this will not answer the purpose of masters and tutors, whose hopes of preferment are generally attached to young men of rank and family.'

He farther very justly observes:

'The account which Dr. Parr has given of these seminaries is like the narratives of certain travellers, who pretend to give an idea of the manners and character of a people by hurrying through the post towns, and being introduced to two or three individuals in the country: they both glide over the surface of things, and then think themselves qualified to judge of the substance of the elements of which the body is composed; yet it requires an intimate knowledge of both, to speak with any certainty or truth of their different merits and qualities. I vaunt not of superior knowledge, but from superior opportunities. I have lived in the University with the young and the old, with the learned and the unlearned, with the virtuous and the vicious. I have remarked the temptations, propensities, and dispositions of the young, and seen how much they suffer from the solicitation and example of their equals, and the negligence and indifference of their elders. I have seen young men, by being suddenly removed from one sort of society to another, become sober, diligent, and steady, or profligate, thoughtless, intemperate, debauched, and unprincipled; and all this without any knowledge or interference of their superiors. I have seen the modest, well disposed youth, fresh from the purity of a country school, resist for months every temptation to vice, and withstand every attack, but that of ridicule; in such a case, he might have been preserved by the interference of a tutor, to recommend him to proper society; for I am certain how much depends on young men having tutors or companions a little older than themselves; neither severe nor profligate, but lively, temperate, and studious. Instead of this, their tutors and masters are too far removed from them, both by age and dignity; and the young men are left entirely to themselves, and to the company of each other, without any other restraint or admonition than a trifling punishment, which they either laugh at or evade: and if they take care not to offend grossly, they may be as idle and debauched as they please; for, in many colleges, a Latin theme once a week is the only literary exercise required, and chapel twice a day the only religious duty, and for these all offences may be commuted or pardoned.—Yet it is not perhaps now the time to say what might be done to render our two universities better suited to their original purpose; yet it is certainly allowable to say what they are not: for, after all, the question of their merits must be decided, not by pedantry and pompous words, but by common sense, by facts, and by experience.'

Dr. Parr set in review the Members of both Universities during the last forty years, and selected certain names, to put to shame the detractors of the *almæ matres*; of which list Mr. Burdon very properly says:

'If it was meant to honour only those who have been eminently distinguished, it is too large; if he intended to mention every member of the two Universities who deserved to be considered a gentleman and a scholar, it is too small, for hundreds have merited his notice on this account, in addition to those whom he has mentioned, though unknown to the world either by their conduct or their writings.'

Much matter occurs in the essay on political economy, which we should controvert if our limits would permit: but we must now close this article, only adding that we were surprized to find the author join in the clamour against free trade in provisions; and that the praise of Sully, and the censure of Richelieu, particularly the latter, are far too unqualified.

Art. IX. *The Press,* A Poem published as a Specimen of Typography. By John M'Creery. 4to. 12s. Boards. Printed at Liverpool by the Author, and sold in London by Cadell and Davies. 1803.

What a noble subject here courts the influence of the Muse! By what fatality has it happened that, while poets have gladly availed themselves of this inestimable invention in the diffusion of their fame, they have not found in it a favourite and copious theme for verse; and that it has been reserved for a printer, at this period of time, to sing of the origin, progress, and advantages of the Press, in an appropriate poem! Mr. M'Creery, in contemplating the utility of his art, catches an enthusiasm which, in a considerable degree, has answered the purposes of inspiration; and though probably such a song, in abler hands, might have displayed more poetical brilliancy, or in his own might have been much improved, if his professional avocations had permitted him to indulge in a larger expansion of thought; he has done sufficient to prove what it is capable of effecting, and to obtain for himself no mean reputation. The work, indeed, modestly appears as *a specimen of typography*: but it is as much a specimen of the author's literary genius, as of his taste in the line of his employment. Printers were formerly *men of letters* in the double sense of the phrase; and Mr. M'Creery seems laudably desirous of classing with the antient fraternity. Not satisfied with the mere mechanism of the art by which he is subservient to the immortality of others, he resolves to make some efforts at the reputation of an author, and to employ his press as an instrument of his own fame. He has happily found a topic without going from home; and, as he has contrived to court the Muse without forgetting his business, he cannot be accused like many poets of having left "his calling for the idle trade" of verse-making.

After having examined the object, the typography, and the embellishments of this volume, we have no hesitation in saying that it cannot fail to reflect credit on Mr. M'Creery in all respects. In some parts, indeed, the poem is defective in enumeration, and in others it has not all the strength of expression of which the subject is capable; some couplets are feebly eked out, and others are disgraced by inadmissible rhimes: but, on the whole, we have been much pleased; and we have no doubt of contributing, by the extracts which we shall make, to the gratification of our readers.

The poem opens with an address to the shade of Guttemberg of Mentz, the inventor of printing, to whom this brother artist presents an animated though late tribute of applause:

> 'Sire of our Art, whose genius first design'd
> This great memorial of a daring mind,
> And taught the lever with unceasing play
> To stop the waste of time's destructive sway,
> The verse—O great Progenitor! be thine,
> Late, but sincere, where all thy worth shall shine;
> What Printer ever since thy distant days
> Hath touched the strings responsive to thy praise?
> With trembling hand the boon let me bestow,
> Hear then ye nations what to him ye owe.'

After this invocation, the author is naturally led to a retrospective view of the state of man previously to the invention of letters. From surveying this melancholy condition of humanity, he hastens to the chearful period in which alphabetic writing was first invented:

> 'Muse—to my pensive hours for ever dear,
> With brighter scenes my languid spirits cheer,

From man unletter'd as I willing turn,
Let me the guardian hand of Heaven discern;
Blest be his shade in endless realms of light,
Who bade the Alphabet dispel our night;
Those wond'rous symbols that can still retain
The phantom forms that pass along the brain,
O'er unsubstantial thought hold strong controul,
And fix the essence of the immortal soul.
Man unreluctant meets the general doom,
His mind embalm'd, defies th' o'erwhelming tomb,
Lives in fresh vigour thro' succeeding years,
Nor yields its powers whilst nature guides the spheres.'

The advantages of alphabetic writing were, however, very limited before the invention of printing. Scribes could furnish copies of books only for a privileged few; and while volumes were multiplied by no other means than the pen, the great mass of mankind must necessarily have remained ignorant, and learning, science, and religion must have been greatly retarded in their progress. To the discovery of printing we owe the Reformation, as also the general diffusion of knowlege; and while the Press exists, the age of darkness and of Popish domination can never return.

The limited power of the office of a Scribe, compared with that invention which has in a great measure superseded its necessity, is very happily expressed; the history of the discovery is related; and the operation of printing is well described;

'Incessant strove the Scribe's industrious race,
Lingering and labouring with uncertain pace;
Slow from his hands the works of genius came;
His proudest use to feed the unsteady flame;
So greatly circumscrib'd his power appears,
A volume oft hath ask'd the toil of years.
The intellectual feast for wealth prepar'd,
With humble life no generous bounty shar'd,
Depriv'd, by pallid want's depressing power,
Of cultivated thought's delusive hour;
And as dull labour toil'd the livelong day,
The unconscious soul in stupid dozings lay.
'Yet why despise in cold unfeeling strain
The means by which such glorious works remain?
Or blame the hoarding spirit that confin'd
To private use the early fruits of mind?
Soon swell'd with nobler aim the generous heart,
As letters spread their humanizing art;
When gorgeous fanes and palaces inclos'd
The sacred trust for public use dispos'd,
Collected knowledge ope'd her ample stores,
Which yet the eye of curious search explores,

And left—to call the powers of genius forth,
Those great memorials of surpassing worth.
'O MENTZ! proud city, long thy fame *enjoy*,
For with the PRESS thy glory ne'er shall *die*,
Still may thy guardian battlements withstand
The ruthless shock of war's destructive hand;
Where GUTTEMBERG with toil incessant wrought
The imitative lines of written thought;
And as his art a nobler effort made,
The sweeping lever his commands obey'd;
Elastic balls the sable stains supply;
Light o'er the form the sheeted tympans fly;
The beauteous work returning leaves unfold,
As with alternate force the axle roll'd.
'His bosom now unbounded joys expand,
A printed volume owns his forming hand;
The curious work from sculptur'd blocks imprest,
The rising glories of his art confest.
'To give to distant times a name more dear,
To spread the blessing thro' a wider sphere,
SCHOEFFER and FAUST with kindling ardour fir'd,
Lent the strong aid that thirst of fame inspir'd;
The stubborn block, with rude unchanging form,
One end could answer, but one task perform,
Till FAUST, with all his powers of genius ripe,
Struck the fine die, and cast the moving type,
That ever, as the curious artist will'd,
In some new station some new office fill'd.'

Passing from antient to modern times, the poet, in his praise of the Press, to which he gives the appropriate epithet of 'the telegraph of mind,' weaves into his verse the names of *Franklin* and *Baskerville*, of *Bodoni* and *Didot*, and of *Bulmer* and *Bensley*, who have done honour to the art which is thus ably apostrophized:

'Aided by thee—O Art sublime! our race
Spurns the opposing bonds of time and space,
With fame's swift flight to hold an equal course,
And taste the stream from reason's purest source;
Vice, and her hydra sons, thy powers can bind,
And cast in virtue's mould the plastic mind;
Yet some there are—whose dread unhallowed hand,
To deeds of guilt thine energies command,
For giddy youth's unguarded hour prepare
The luring tale—the foul immoral snare.'

The most inferior part of the poem is that which describes the prostitution of the public Journals: but, if here the author sinks, he soon rises to energy in expressing his indignation against Mr. Pitt for his hostility to the liberty of the Press:

'Call off—O Pitt! thy statue-raising bands,
Already formed the threatning monster stands,
Its ponderous base our subjugated Press,
Chains and war-trophies well thy deeds express;
Whilst on its head in glistening shew appears
A diadem of crystallizing tears.
No servile purpose slavery could obtain,
E'er on our annals left so black a stain.—
Thy paper-taxes of o'erwhelming weight,
Have prest upon us like the arm of fate;
Now register'd—now ticketed we move,
Our slightest works the double labels prove.
Such rage as thine mad Omar once inspir'd,
Whose hand the Alexandrian treasure fir'd.'

To this passage a note is subjoined, in which Mr. M'Creery farther expresses his sentiments and feelings, as a printer, on the conduct of the ex-minister towards the press.

On Bonaparte the poetical lash is finally applied, for trampling on the Rights of Man and destroying the liberty of the Press. From so ungrateful a subject, the Muse turns for relief to the amiable affections of our nature, and the concluding lines of the poem are consecrated to friendship.—The notes form a valuable appendage.

The fine printing, of which this work is a specimen, is embellished by vignettes skilfully executed in wood, from designs by Mr. John Thurston. The designs themselves are not without merit, but their effect is not striking, and they require the explanations which are subjoined: the execution of them, however, will shew that we are greatly improved in the art of engraving on wood, which, though it can never rival the softness of copper-plate engraving, can acquire a boldness and spirit of expression that are highly pleasing.

Art. X. *Secret Memoirs of the Court of Petersburg*, particularly towards the Close of the Reign of Catherine II. and the Commencement of that of Paul I., containing a Number of Anecdotes and Historical Facts respecting the Persian War, the March of the Russian Armies against France, the Disgrace and Death of Suvaroff, &c. &c. Translated from the French. Vol. III. 8vo. 7s. Boards. Longman and Rees.

Having already given the character of this work, in speaking of the two former volumes, (Rev. Vol. xxxv. N.S. p. 59.) we may now briefly observe that the same traits are descriptive of the present. The political views and sentiments scattered throughout are generally temperate, equally remote from the extravagance of the revolutionary and from the apathy and indifference of the consular publicists. The calamities, and the scarcely credible horrors, which were the effects of the despotism and the gross mal-administration of the last two autocrats of Russia, as exhibited in these memoirs, impart valuable lessons to persons of reflection; and will incline them more than ever to turn a deaf ear to the stunning outcries raised by certain parties against philosophy and liberty, and to regard in these qualities the only effectual preservatives against the last degradation of the species. In this view of things, we deem this a very instructive performance; and, meeting in it with so much to approve, we regretted to find it disgraced by the lowest illiberality in regard to our own country, of which we shall note an instance in the course of this article. By means of this and other works, the day of retribution has visited the memory of the late Empress; the head and the heart have been dissected; the errors and infirmities of the heroine have been placed in open day; she has assumed her proper size; and her merited station has been assigned to her.

The war with Persia in which Catherine embarked, and in the midst of which she died, is a fair specimen of the chimerical projects to which she sacrificed the lives and treasures of her subjects. The extravagant views and visionary hopes, which actuated the Empress and her court, are thus represented by this writer:

'It is impossible to describe the ardour, the enthusiasm, with which this war was undertaken, the importance which was attached to it, and the gigantic hopes with which the court of Petersburg was intoxicated. The man of reflection could not refrain from a smile on hearing the exaggerated conversations which were daily held at the houses of the ministers, the generals, and the courtiers. First, they made themselves entire masters of the Caspian, with the adjacent countries. The opulent Kasbin and the superb Tauris fell next: thence to Ispahan, Schiras, and Bender Abassi there were only a march or two for the Russians. Persia once conquered, the schah Sahli khan would come and enjoy the fruit of his victories with the khans of the Krimea, with Stanislaus-Augustus and Lewis XVIII. at Petersburg, Mosco, or Mittau, leaving Catharine the care of governing her reconquered states. The Russians, masters of Persia, might profit by the first favourable circumstances to annex at last the empire of the Sultan.

'But it was not to these vast conquests alone that the court confined its views. The omnipotent favourite Zubof, the violent suggester of this war, was surrounded by projectors and speculators, who put a thousand extravagant notions into his head. He was ignorant, and presumptuous enough to imagine that the name of Catharine and her will would be sufficient to enable him to work miracles. Altesti, the young Raguzan, who had come from a counting-house at Constantinople into the cabinet of Catharine, was the soul of her great speculations. Already did the commerce of India seem to resume its ancient track; England, Holland, and France were ruined; thousands of vessels started up in the Caspian Sea and Persian Gulf, at the voice of the Semiramis of the North. Numberless caravans cleared in five days the space which separates those two seas. Astrakhan became the storehouse of Europe. This confidence was carried so far, as that a plan was accepted for the establishment of an East-India company at Derbent and Ferabat, of which Zubof and Markof were the chiefs and patrons. The flatterers and intriguers already solicited the posts of factors, receivers, and consuls in the towns to be conquered: in short, what will appear incredible to several, and which is not the less true on that account, customs, tariffs, duties of import and export, were already talked of, at a time when there was not yet one inch of ground taken, and when the shadow of a possession in India did not exist.'—

'The empress promised herself, and Zubof, Markof, and the whole tribe of flatterers, assured her, that two campaigns would be sufficient for subduing the vast countries lying between the Caspian Sea, the Tigris, and the Persian Gulf. She took a pleasure in tracing on the map the victorious march of her armies. She made them clear mountains, rivers, and deserts with an astonishing facility; and, at this period, even the most illiterate of her courtiers began to study geography. The routes of Derbent, Erivant, Tauris, and Schamachy soon became as familiar to them as the road to Tzarskoe-Selo, and appeared to them more practicable than that of Gatchina.

'Not to dwell any longer on the idea of wishing to conquer and preserve Persia, rather let us, for a moment, suppose this empire to be partly invaded and subdued: Bender-Abassi and the ancient Ormus are in the power of the Russians; but the trade of India is not, on that account, in their hands: it requires ships to carry it on, it requires fleets to protect it. Where find sailors? Where procure ship-timber? If at last means were contrived to build and equip a few vessels, would they not shortly fall a prey to the European squadrons which guard these seas, and which would not suffer a new flag? How could it be imagined that the Russians would do in Asia, and in the seas of India, what they have not yet even been able to effect in the Baltic, which washes their coasts and bathes their capital?'

So wild were these projects, that they did not produce even the slightest sensation in our East India settlements!

Having stated instances of Catherine's breach of faith, in regard to the Russian assignats and other paper securities, the author observes;

'The years from 1789, to 1795, gave the final blow to the finances and to assignats. Neither gold nor silver was any longer seen, and copper began to grow extremely scarce. It will perhaps be asked what became of the specie? I answer, that it was always rather scarce in Russia, and that the vast extent and scanty population of the empire rendered circulation slow and difficult. As long as the assignats maintained their credit, workmen and peasants accepted them, though with reluctance. When paper had lost two-thirds of its value, a cudgel was necessary to enforce their reception in the country places. But the Russian peasant cannot habituate himself to consider a scrap of blue or red paper as a piece of money: he exchanges it, as soon as he can, for gold and silver coin, which he afterwards buries in the fields and in the woods, in order to conceal it from the avidity of his masters. This custom of burying money is as general as it is ancient among the Russian people; it is, besides, very natural where the peasant has neither property nor heritage, where he is frequently forced to appear still more wretched than he is in reality, lest he should tempt the cupidity of his tyrant. It is not possible to calculate the sums which are, in this manner, daily taken out of circulation. The following short particulars may serve to give some notion of the matter. There are annually reckoned thirty thousand labourers, masons, carpenters, boatmen, hackney-coachmen, or drivers, (*isvoschtshikis*,) who come from the distant provinces to seek employment at Petersburg, where they remain five or six months. In this space of time, each of them earns at least 65 rubles, estimating his day's work at 40 kopeeks. Hence results a total of about two millions of rubles. Two-thirds of this sum go for their maintenance during their stay in the capital, and to discharge their dues to the crown and to their lords; the remainder is converted into specie, the greater part of which is certainly buried. The same thing happens at Mosco, and proportionally in the other towns of the empire.'

Can there be a more marked feature of a vicious administration?—Finally, we learn that in the council of the Minerva * of the North,

'The most dangerous of all measures was resolved on. The general adulteration of the coin was adopted, beginning with the copper. The old pieces of five kopeeks were stamped to pass for ten kopeeks; the same was done to the new ones, with a trifling addition of metal. As for the pieces of silver, those of ten kopeeks were to supply the place of those of twenty, and the latter to pass for thirty. The rubles, and imperials, (pieces of gold of ten rubles,) lost towards a sixth part of their weight, still preserving the same value. The dispatch which was employed in this operation is incredible. The new mint, established for that purpose in the palace of Strelna, an ancient residence of Peter I. on the gulf of Finland, was in full activity

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'* Catharine II. was particularly fond of being compared to Minerva, and she had been persuaded that she resembled the effigy of that goddess on the Greek medals. All the pieces which were addressed to her by the authors who were acquainted with this weakness in her, are filled with allusions to this supposed resemblance. The gallant prince Potemkin seldom neglected this mode of paying his court to her. Catharine had herself embroidered, drawn, engraved, painted, carved, and sculptured every where as Minerva; and the present empress, who engraves very prettily on gems, sometimes gained her good graces, and even rich presents, by representing her under that darling form.'

as early as the month of September. The court promised itself great advantages from this desperate measure: thinking to increase and double all at once the mass of specie; it flattered itself with being then able to call in at a low price part of the assignats, and to raise again the value of those which should remain in circulation.

'Several millions of this adulterated coin were ready. All Russia was impatiently expecting their emission, which was fixed for the 1st of January 1797. The empress died in the month of November, and left to her successor the finances in the greatest disorder.'

An account of the origin of the Cossacks, of the rude freedom which, till lately, prevailed among them, and which the injustice and ill policy of the Autocrats have subverted, will be found in this author's very curious chapter on the subject. We can make room only for the following sketch, which is too remarkable in outline and features, and too masterly in respect to its execution, to be passed over:

'The Cossacks, if we except the Tschuguief brigade which I have first mentioned, never fight in a line. They are scattered by platoons, at the head, on the flanks, and in the rear of the army, sometimes at considerable distances. They do the duty of advanced guards, videttes, and patroles. Their activity and vigilance are incredible. They creep and ferret every where with a boldness and address of which none but those who have seen them can obtain an idea. Their numerous swarms form, as it were, an atmosphere round the camps and armies on a march, which they secure from all surprise, and from every unforeseen attack. Nothing escapes their piercing and experienced eye: they divine, as if by instinct, the places fit for ambuscades; they read on the trodden grass the number of men and horses that have passed: from the traces, more or less recent, they know how to calculate the time of their passing. A blood hound follows not better the scent of his game. In the immense plains from Azof to the Danube, in those monotonous solitudes covered with tufted and waving grass, where the eye meets with no tree, no object that can direct it, and whose melancholy uniformity is only now and then interrupted by infectious bogs and quagmires, torrents overgrown with briars, and insulated hillocks, the ancient graves of unknown generations; in those deserts, in short, the roaming Cossack never misses his way. By night the stars direct his solitary course: if the sky is clear, he alights from his horse at the first *kurgan*[*] that chance throws in his way; through a long habit of exercising

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'[*] The Russians call *kurgan* those conic hillocks which are met with at certain distances in the deserts of Bessarabia, of the Dniester, of the Bogue, of Azof, of Astrakhan, and along the southern border of Siberia. The spots that have been dug up, at different periods, attest that they are graves. In them are commonly found urns of coarse potters' ware, rusty arms, horses' bits, bones of dogs and horses, and sometimes buckles, hooks, small chains, and other ornaments exercising his sight in the dark, or even by the help of feeling alone, he distinguishes the herbs and plants which thrive best on the declivity of the hillock exposed to the north or to the south. He repeats this examination as frequently as the opportunity offers, and in this manner he follows or finds again the direction which he ought to take for regaining his camp, his troop, or his dwelling, and any other place to which he is bound. By day, the sun is his surest guide: the breath of the winds, of which he knows the periodical course, it being pretty regular in these countries, likewise serves him as a compass to steer by. As a new species of augury, the Cossack not unwillingly interrogates the birds: their number, their species, their flight, their cry, indicate to him the proximity of a spring, a rivulet, or a pool, a habitation, a herd, or an army. Those clouds of Cossacks which encompass the Russian armies for the safety of their encampments, or of their marches, are no less formidable to the enemy. Their resistless vigilance, their rash curiosity, their sudden attacks, alarm him, harass him incessantly, and incessantly controul and watch his motions. In a general action the Cossacks commonly keep at a distance, and are spectators of the battle; they wait for its issue, in order to take to flight, or to set out in pursuit of the vanquished, among whom their long pike then makes a great slaughter.'

The author seems more disposed to soften down than to exaggerate the harsh, fantastic features which marked the character of the late Paul. He appears to be of opinion that, had it not been for the enterprizes of the Directory subsequently to the peace of Campo Formio, Paul would never have interfered in the affairs of the South of Europe.

We meet with a curious representation of the situation in which Paul found himself, as a member of the coalition:

'The same prince who proclaimed himself the avenger of the most christian throne, the restorer of catholic altars, the defender of the ancient maxims of politics and religion, was seen to lay bare the most absurd or the most treacherous system that ever sovereign ventured to disclose. This very prince, who is by birth grand patriarch of the orthodox Greek religion, who, in that quality, caused the pope to be cursed and exorcised in all his churches, declared himself his spiritual and temporal protector. He began to distribute with the same

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ornaments in gold and silver. Some medals have also been found there, with Greek inscriptions not to be decyphered, and others in languages unknown to modern scholars. In was on one of these hillocks that Suvaroff placed himself during the terrible assault of Ismael, within a short gun-shot of the place. Thence it was, that in a ferocious ecstacy, with his eye fixed on a town covered with flames, and bathed in blood, listening to the furious shouts of the conquerors, to the groans of the conquered, to the tumult of carnage, he exclaimed, at intervals, in a hoarse and broken voice, *koli! koli!* (stab away! stab away!) This hideous and decrepid old man seemed to be enjoying a most delicious scene.'

hand pastoral crosses to the bishops of Rome, to the Tartar imans, to the Kalmuk lamas, and to the Armenian popes. He enthrones himself grand-master of Malta, of an order whose first duty and first oath are the hatred and extermination of the Mussulmans; and at the same time he swears friendship and alliance to them, and sends his christian battalions, whose officers are tricked out with catholic crosses of St. John of Jerusalem, with schismatic crosses of St. Andrew of Russia, and with heretical crosses of St. Anne of Holstein, to fight under the standard of the Prophet, in order to re-establish, in concert with the Anglicans, the pope at Rome, the clergy in France, and islamism in Egypt.'

The history here given of the singular Suvaroff will be deemed interesting by most readers;—the old warrior ridiculed the pedantic changes of discipline introduced by Paul, and this conduct caused his memorable disgrace.

We now submit to our readers a very extraordinary page, which is to be found among those of this volume:

'The murder of the French ministers at Rastadt is the most horrible of the public outrages that have been committed in Europe since it has been civilized. It is even so revolting, that one feels a repugnance in attributing it to the direct orders of the cabinet of Vienna, though that cabinet is famous in history for its want of faith. But it is equally absurd and atrocious to charge the directory with this unheard-of and useless crime. Such an idea can only have arisen in minds capable of the most dastardly wickedness, and could only have been propagated in a society familiarized with the crimes and the vindictive acts of the revolution. Oh lasting shame to France and Paris! It is there, it is among the French, that this unworthy accusation has been able to obtain belief! Time will, no doubt, unveil to us one day that the genius of Albion, that genius which, for ten years, has contrived all the plots that dishonour politics and offend humanity, was also the soul of this, as it has, with its impure breath, just lighted the match of that infernal machine at which France is still terrified and amazed.'

We respect the talents and information of this author: he has, we believe, with not less ability than fidelity, sketched the character and manners of various foreign nations and tribes: but he shews that he is a stranger in the metropolis of his own country. Are Parisians, without good grounds, apt to believe in what is humiliating and degrading to the national character? The author, in a note, states that Jean Debry is silent; and that there is a chasm in the treaty of Luneville with respect to this matter which is disgraceful. What is the persuasion powerfully superinduced by these circumstances; namely by the belief of Paris, the silence of the surviving plenipotentiary, and the hiatus in the treaty,—but that of the guilt of the infamous Directory? Is it incongruous with its other feats?

A fourth Volume of this work has been published at Amsterdam, and will be noticed in our ensuing Appendix.

Art. XI. *The Five Promises.* Conduct of the Consular Government toward France, England, Italy, Germany, and especially Switzerland. With an Appendix, on the Conduct of the French Consul toward Switzerland; from his Manifesto in September 1802, to his Act of Mediation, on the 19th of February 1803. Translated from the Original. By Sir Francis D'Ivernois. 8vo. pp. 276. 7s. Boards. Ginger. 1803.

In the introductory part of this volume, the author endeavours to refute certain positions advanced in a recent publication of M. Necker; and he contends, in opposition to that celebrated financier, that the French people feel a greater pressure from the consular than from the monarchical system of taxation. Both the champions agree that the amount of the revenue is inferior to what it was under the old government, but Sir Francis asserts that the ability to contribute has diminished in a greater proportion than that in which the taxes have been reduced; and he adds that the present mode of collecting is far more expensive, as well as more oppressive, than that which it has superseded.

While M. Necker estimated the revenue of France at 540 millions (22,500,000l. sterling), Sir Francis, on the contrary, maintains that it does not much exceed 400 millions. He asserts that the French tax on land is equal to one third of its annual value, and that the charges of collecting it are two millions sterling. The expences of the army, he says, amount to twice their sum total previously to the revolution; and though the Directory had appropriated to them 150 millions, Bonaparte has allotted 240 millions to this service. He shews that the expenditure of the year XI. was 589 millions, and that to meet the charges of the year XII. for objects already decreed, a sum will be required little short of 700 millions. He admits that the consular estimate falls greatly short of this amount, but he observes that no provision is there made for the army of reserve, the deferred stock, the sinking fund, the legion of honour, the new departmental lyceums and senatorships, nor for the war school. He animadverts, with much spirit, on an article in the last budget which runs thus; "*External receipt* 20 millions." Whence, he asks, does this proceed? from what independent power is it extorted? He also comments with due severity on the declaration of the first consul, that the financial system of the French rests exclusively on their soil and on their courage; in other words, says Sir Francis, it rests on the land-tax, and on the pillage of foreign states.—We learn, to the credit of the Consul's piety, that his privy council absorbs a sum greater than that which is set apart for his new church establishment; and that the pittance so ostentatiously allotted to the latter purpose is little more than double that which he lavishes on dramatic and musical exhibitions. In the midst of these censures, the author allows Bonaparte's claims to praise for the Concordat, for the vigorous repression of robberies, for restraining the press, for putting an end to negro liberty, and for the recall of the emigrants.

Many of our readers will doubtless be surprized that the author should volunteer the defence of a system with respect to the press, which, if he lived under it, would for ever close his mouth, and paralyze his hand: but let us, before we condemn him, grant him a hearing on this subject:

> 'When I reflect on the national character of the French, when I consider the shock which the revolution has given to the public mind, when I remember the conflagration which the writings of Marat and Brissot excited, I cannot forbear giving my opinion, that the most moderate of monarchs, the most paternal of governments, and the constitution the best adapted to the French nation, could not many years co-exist with that liberty of the press, which in England exempts the editors of daily prints from all previous censure, leaving to a jury to decide, whether they have endeavoured to disturb the public peace, or whether in blaming the administration of the country they have restrained themselves within lawful bounds.'—
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> 'I am by no means surprised, that this subjection of the press should be the principal grievance on which men are constantly harping; but I am astonished that Camille Jourdan should call upon the Consular Government to put a period to it. If the whole French nation indeed resembled that writer, I should agree with him, that they might be relieved from all previous censure: and yet I would request him to observe, that even in this case, the danger would only assume a still more alarming form. He is certainly far too enlightened to wish for an *unlimited* liberty of the press. He well knows, this can only exist, where the charges of misdemeanors, real or pretended, to which it gives birth, are submitted to the final decision of a jury, not only inclined, but firmly resolved, to support alike the governors in the lawful exercise of their authority, and the governed in that of reproaching them with abuses. If Jourdan thinks, and can show, that France has already arrived at a fit state thus to place the freedom of the press under the protection of truly independent and enlightened juries, I have nothing further to say. But if, on the contrary, he grants that there is a danger of these juries being composed of the consul's creatures entirely devoted to his interest, I insist, that to permit writers to exercise a right of censure over the Consular Government, would be lightly and indiscreetly to give a shock to the latter, and to lay the most dangerous of snares for the former.'

Important information here occurs respecting the recall of the emigrants. Among the abominations of Robespierre's reign, not the least fantastic was what was called the law of precession; by which, in the case of any child of a family emigrating,

grating, the property, to which in the common course of things he would have succeeded, was instantly seized by the state, and confiscated for its use. This law, which the Directory was obliged very materially to qualify, the Chief Consul has throughout rigorously carried into effect. He has moreover excepted from the property to be restored to the owners, all the forests, which were nearly the sole remains of many splendid fortunes at the period of his amnesty. The banished proprietors of canal shares were also debarred from preferring their claims, by the same immaculate ruler. The manifest impolicy, as well as the crying injustice of this measure, is here very ably exposed. While the author dwells with satisfaction on the inconsistencies of the same personage with regard to negro slavery, he appears to view its revival with approbation; and he terms his violated faith to the unhappy race, an inconsistency which gave him a new claim to the gratitude of France. The most devoted of his courtiers could not easily contrive more gentle terms, in order to palliate his infamies. We perused the passage, we own, with surprize and indignation.

Having brought his introductory matter to a close, the author thus announces the immediate subject of his work:

> 'The five grand promises I allude to were, To found his government on the *sacred rights of property*, and put an end to all measures of confiscation;—to *respect* and *cause to be respected* at home the constitution of the year VIII.;—to *conquer peace* abroad, without ever *abusing his victories in order to rise in his pretensions*, or *aggrandize* France beyond the limits assigned her by Nature;—to *establish* the peace of the republic and the happiness of Europe on the *faith of treaties*, without interfering in the domestic affairs of other nations;—and lastly, to *restore the public credit* by an inviolable fidelity to all the engagements of the State.—I shall take a view of each in succession.'

The Chief Consul's regard for his first promise, which was to respect the right of property, is exemplified (our author says) in the sequestration of the woodlands of the returned emigrants, in the Belgian confiscations, in the execution of the monstrous law of precession, in the interdict laid on the claims of canal proprietors, in the appropriation of sequestered estates to the legion of honour, and in the seizure of the communal forests.

Sir Francis illustrates with considerable ability, and with some humour, the Consul's observance of his second promise; namely, that of respecting the constitution which in the year VIII. he gave to or rather imposed on France. It appears that, since that time, he has engrossed nearly the whole of the financial legislation; and it is well known that, by an express law, he forfeited the title of French citizen when he accepted the presidency of the Italian republic. The author then presents us with the famous organic *senatus-consultum*, which ordains that the Consuls shall remain in office for life, which reduces the tribunate to fifty, which converts the conservative senate into an instrument of the First Consul's will, and which repeals the law by which every French citizen arrested for state offences might insist on being brought to trial within ten days. He justly observes:

> 'The last of these articles is unquestionably the most important, because, with a stroke of the pen, it *outlaws* the whole nation, and deprives them of every kind of individual liberty, robbing them of that personal security so essential to the free enjoyment of life, that liberty which leads to no abuse, and without which it is useless and even absurd to pretend to any political rights whatever, since the only object of the latter is the protection of the former.'

The address and versatility of the hero of France are sketched with considerable ability in the subsequent passage: he is allowed great credit for discerning the passions of men, and directing them to his own purposes:

> 'Thus, for instance: when he wanted to rouze the national taste for crusades, he wrote to Paris, that *he had just sent Citizen Arnaud to Ithaca and Corcyra, to plant the tricoloured flag on the ruins of the palace of Ulysses;* and it may be remembered, that the ex-bishop of Autun, to whom *he addressed this dispatch, communicated it to the admiring Parisians, with congratulations, that the heroic ages were effaced from the annals of fame, and that the fabulous ages had become their own history.* Shortly after, to draw them into a distant expedition, Bonaparte calls them *the Great Nation;* and immediately the great nation over-runs Egypt. Again, before he lands, this new St. Louis, knowing that the very name of Christian may, in his projected incursions into Asia, preclude him from running the career of Gengiskhan, has his new profession of faith ready, and immediately claims the merit of having *destroyed* in Europe the *enemies of Islamism and thrown down the cross.* . . . . *Nations of Eygpt*, says he, on his arrival, *I respect, more than the Mamelucs, God, his prophet, and the Koran.* He soon perceives, however, that the Egyptians are distrustful of his Islamism, and prefer to his, the yoke of their Mameluc legion of honour: but having already discovered, that superstition forms the basis and generic character of both the governors and the governed, instead of any longer professing his *respect* for Mahomet, he assumes the prophet himself. . . . *Since the world is the world, it was written, that I should come from the extremity of the West, to fulfil the task that is imposed on me. I might call every one of you to an account for the most secret thoughts of his heart; for I know all, even what you have not spoken to any one. But the day will come, when all the world will clearly see, that I am conducted by orders from above, and that all human efforts are unavailing against me.* . . . It

is well for you to know, that all I undertake must succeed. Too wise, however, to persist in his desperate enterprise, no sooner does he see *the fatal crisis approaching* (these are the very expressions of Kleber, when complaining of a precipitate departure, which left him all the responsibility of that crisis), than he secretly returns to Europe. But to prevent his companions in arms, whom he has left behind, from sinking under the discouragement with which he had just been seized himself; his first care is to write to them, that *the day, when they shall return victorious to the sacred land, will be a day of joy and of* GLORY *for the whole nation!* Soon after this, the English fleet takes them prisoners, and brings them back to him. No matter; he considers his prediction accomplished, and even reminds them of it, at the same time thanking them for having *left in Egypt immortal remembrances*, and congratulating them, that they *return* to the sacred land *with the* GLORY *due to four years of labour and of bravery*. As to General Menou, to console him for his defeat, he takes him aside, and acknowledges with him, that *the fate of battles is uncertain*. When word is brought him at St. Cloud, that the council of Five hundred are renewing their oath to the constitution of the year III., and that this oath is restoring to them their lost courage, he presents himself in the midst of them, and exclaims, *Remember, that I always march accompanied by the god of war and the god of fortune?* He speaks, the council of five hundred disperse, all the republicans believe him, and submit. The royalists, however, and the priests of La Vendée, still resist; but, in order to embroil them with England, the very man, who, in Turkey, had made a merit of having *destroyed the cross and the Pope*, does not hesitate to denounce the English as *wicked heretics*. Again, at the opening of the campaign of 1800, wishing to induce the conscripts to resort in mass to Dijon, and assemble beneath his banners, he accomplishes his purpose by assuring them, that *the effort he asks of them will be unnecessary, if they appear but ready to make it*. Is it important to him to bring back the captain-general Toussaint to the bosom of the republic, or is he apprehensive lest his remorse for what the planters call the *usurpation* of that negro, should drive him to acts of desperation? The man of the 18th of Brumaire, thinks himself better qualified than any one to apply the spunge of absolution. He writes to him, that *it is by his talents, and by the force of circumstances, that he is the first man of his colour who has arrived at so high a degree of power in Saint Domingo, and holds there the first command*. But he does not stop here; for, knowing that Toussaint has the name of the Deity constantly in his mouth, he thanks him above all, *for having again brought into honour religion, and the worship of that God, from whom every thing emanates*. Knowing also, that this African is bound, by all that is most dear to man, to prevent the negroes from being again brought under the yoke of slavery, from which France herself had emancipated them, he writes to him, *You desire their liberty; you know, that, in all countries where we have been, we have given it to nations that possessed it not. Whatever be the origin and the colour of the inhabitants of Saint Domingo, they are all Frenchmen, all* FREE *before God and before the republic*. Observe, however, that the very same week, in which he signed his dispatch to pacify the blacks of Saint

Domingo, he endeavoured to quiet the alarms of the whites of Martinico, and of the isles of France and Reunion, by declaring to them, that they no longer had cause to fear that the mother country would *establish the slavery of the whites, by giving liberty to the blacks*. Observe also, that he was at this very time silently preparing the *projet* of a law, which the better to enable those principles *to triumph* which began the revolution, has re-established the slave trade; that is to say, the buying and selling those wretched Africans, who are *all* FREE *before God and before the republic*. At home, does he wish again to attach the royalists to his car? He has discovered their predominant passion also, and contents himself with saying, *France has acquired more consideration abroad, than the monarchy ever enjoyed.* Or is it needful to dissipate the alarms of certain republicans, who still adhere to the constitution and the *grand principles?* He stops their mouth by fervently invoking, like them, the sacred name of the *people*, and adds these very significant words, *the sovereign of us all.*'

Bonaparte's observance of his third promise (to atchieve the conquest of peace, and to exercise moderation towards the vanquished), as well as that of his fourth (by which he undertook to establish the peace of the republic, and the happiness of Europe on the faith of treaties, without interfering in the domestic affairs of other nations), are matters too well known to render it necessary that we should follow the author in his remarks on them. His account of the unfortunate Toussaint is important, and interesting. All the Americans who have been acquainted with this ill-fated chief, the author tells us,

'Agree in speaking of him with esteem, and even with respect. Nay, they are all astonished at the talent he displayed in governing a degraded, ignorant race, that had for many years been wallowing in the blood of their masters. According to them, he was profoundly conversant with the ferocious character of these emancipated Africans; and, although they appear almost incapable of any other control than personal slavery, this negro-chief had the inestimable merit of substituting, for that, the less oppressive condition of *serfs of the glebe*, and supporting that system by a military government wonderfully adapted to keep in subjection by the rod of chastisement, those among these unchained slaves, who were constantly watching an opportunity of forsaking labour for an idle vagabond life, which constitutes their chief enjoyment.'

Of all the numerous foul stains which sully the reputation of the present ruler of France, his conduct to this brave and noble-minded negroe commander forms one of the deepest.

The difference in the character of monarchical and republican France is well depicted in the succeeding passage:

'There is a great difference between the meddling spirit shown by the ministers of the French monarchy, toward its decline, and that which actuates the consuls of the republic in its dawn. In the first place, the latter use much less reserve in effecting by open force, what the former first endeavoured to accomplish by persuasion. And further although the Count de Vergennes had a passion for going out of his sphere to preach alternately pure royalism in Sweden, republicanism in America, democracy in Holland, and aristocracy in Geneva, it cannot be said, this deplorable spirit of intrigue took its rise in views of pillage, of conquest, or of incorporation. Still less can we reproach that minister with attempting to deceive, by equivocal counsels, the countries to which he offered his own advice, or the protection of his master. Each nation, whom monarchical France then tormented with her influence, saw very clearly, what they had to do to please her and be on good terms with her.'

We can scarcely doubt the justice of the author's conjectures, that the principal object of the Consul's late interference in the affairs of Swisserland was the view of being appointed to its chief magistracy, which the resistance of the Swiss and the interference of England induced him for the present to abandon; and that he seeks, by the medley of a constitution which he has imposed on that country, to generate confusion and disturbances in it in order to obtain a pretence for its subjugation at some future period. The account of the late transactions between France and Swisserland forms a valuable supplement to the history of the latter country, which has been drawn up with much ability, and with at least seeming fidelity.

For the present, the author has deferred treating of the fifth Promise, or that by which the Consul engaged to restore public credit by an inviolable attachment to the engagements of the state: but he designs to fulfil this task in a subsequent work; adding that every one, who will have the patience to examine the subject with him, 'will be convinced, that the consular government has hitherto only irritated and increased the wound, which it had engaged to heal; that the finances have been, and will for a long time to come be, the most disgraceful part of Bonaparte's administration; that his ministers have shown no less pusillanimity, ignorance, and incapacity in their fiscal measures, than of boldness, acuteness, and talents in the departments of war and police; that almost all these measures have been stamped with bad faith; and that the consular government is still endeavouring, not to fill up the deficit, but to disguise and conceal it.'

Sir Francis roundly asserts that there is at this moment a deficit in the French finances, exceeding twice the amount of that which produced the downfall of the monarchy, that Bonaparte is aware of this fact, which he does not labour to remedy but is only studious to conceal, that war and its attendant pillage are the sole ways and means by which he proposes to meet it, and that Europe therefore is not to expect tranquillity. This prediction was certainly thrown out long before the renewal of hostilities with England, which verifies the fact foretold, if it does not establish the principle of the assertion.

Art. XII. *A Vindication of the Genuineness of the Antient British Poems of Aneurin, Taliesin, Llywarch Hen, and Merdhin,* with Specimens of the Poems. By Sharon Turner, F.A.S. 8vo. pp. 284. 6s. Boards. Williams. 1803.

We are pleased to find that the very curious antient poems, which form the first volume of the Myvyrian Archaiology of Wales, have so soon met with that attention which in our account of them we pressingly invited *. The investigation, which it was our wish to provoke, has been undertaken by a gentleman every way qualified for the task; and who is already advantageously known to the public by successful researches, similar to those which are required on the present occasion †. He is moreover an impartial person, swayed solely by a love of literature, by considerations of fairness and justice, and exempt from the charge of national bias; for this zealous and able advocate of the venerable Welsh bards is an Englishman, or, as they would express it, a *Sais*, or an *Eingl.*

The authenticity of the poems ascribed to Aneurin, Taliesin, Llywarch Hen, and Merdhin,—the most antient of the British bards whose names have reached posterity, and whom their countrymen style the Cynveirdd, or the principal bards,—is the object which Mr. Turner labours to establish; and seldom has a point that was open to litigation been so satisfactorily elucidated. He adduces a series of facts, and supports them by a train of reasoning, which carry decisive weight in vindication of these productions. It were absurd to dissemble his obligations to the abundant sources of evidence, from which he was able to draw his materials: but it is no more than justice to him to observe that the powerful effect, which these have on the mind, is to be attributed to the arrangement in which they appear, to the perspicuity with which they are stated, and to the acumen with which the appropriate force of each has been pointed out. After having read this volume, it would be as revolting to regard the productions of the Cynveirdd as spurious, as it would be with Pêre Hardouin to deny the authenticity of the Classics.

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* See Rev. Vol. xxxviii. N. S. p. 284.

† Vid. M. Rev. N. S. Vol. xl. p. 272.

It is not solely in a critical point of view that these remarks claim consideration: since they are welcome to us inasmuch as they are calculated to induce the inquisitive to examine attentively the language, and the antient remains, of the aboriginal inhabitants of the country; to explore this hitherto neglected mine; to clear up our antiquities; and to perfect our history. Thus may we be rescued from the reproach of occupying ourselves for ever with classical and oriental lore, while we overlook a treasure that lies near us; which we cannot neglect without disgrace, and without being deficient in that respect which as a great people we owe to every source, by which the hidden transactions of our ancestors may be brought to light. Let us attend to our author, however, when speaking of this subject; for he seems strongly to feel and happily to state its importance. Alluding to the poems in question, he says;

'The subject is unquestionably important. So much gloom rests upon the history of our island, during the period of the Saxon invasions, that the discovery of any authors, contemporary with that period, could not but be a valuable present to our curiosity. If these poems be genuine, they must furnish very interesting matter for the contemplation of the antiquary and the philosopher, even although their rude and martial strains should want those elegancies which delight the refined taste. Their general subject is above all others, interesting: it is the struggle of the ancient Britons against the invading Saxons. They describe the battles of which all other memory has perished. They celebrate many patriotic warriors, whom time has almost defrauded of their fame. They exhibit curious, and striking, manners. They throw much light on the history of their æra, and they contain many passages which poets need not disdain to applaud. Indeed the celebrity, which they have for ages enjoyed among their own countrymen, is an ample testimony of their genius.'

The proposition supported by Mr. Turner is this: 'That there are poems now existing in the Welsh, or ancient British language, which were written by Aneurin, Taliesin, Llywarch Hên, and Merdhin, who flourished between the years 500 and 600.'—His preliminary observations on these poems, and the authors of them, are too curious to be passed over:

'The poems, which have been ascribed to these authors, occupy the first 153 pages of the Welsh Archaiology, and are entitled, "The Cynveirdd," or the most ancient Poets.

'The great poem of Aneurin is intitled the Gododin. Its subject is the battle of Cattraeth, in which he fought against the Saxons. He was a British chieftain in some part of the North, probably among the Ottadini, in the sixth century. The Saxons conquered in the battle with such slaughter, that Aneurin was one of three who were the only survivors of the distinguished men who led the Britons to the conflict. The poet was afterwards killed treacherously by one Eiddyn.

'His poem contains 920 lines, of varied measure, but all rimed. Its object appears to be to commemorate the brave patriots who were engaged in the battle. Another poem on the months also bears his name; and of two poems entitled, "The Incantation of Maelderw," that in some MSS. have Taliesin's name, it may be doubted if one be not more properly referable to Aneurin.

'The poems of Taliesin are on different subjects. The most important, are those which concern the battles between the Britons and the Saxons; and these are the poems for whose genuineness I argue. He lived in the sixth century. His principal patron was Urien, king of a little state called Reged, of which the position is not certain. To this king ten poems are devoted, which celebrate his patriotic battles. There are also elegies of Taliesin, on other British warriors, as Owain, the son of Urien, Ercwlf, Madawc the bold, and Erov the fierce; Aeddon of Mon, Uther Pendragon, and Corroi, the son of Dairy. His other poems are of less value. Some are unintelligible, because full of Bardic or Druidical mysticism, and perhaps some are ascribed to him, of which he was not the author. These, however, may, from internal evidence, and other circumstances, be discriminated by a careful and intelligent critic, well acquainted with the language. All that bear his name have been printed in the Archaiology.

'Llywarch Hên, lived both in the sixth and seventh centuries. He was a prince of Argoed, in Cumberland. He visited the court of Arthur, and consumed his most vigorous years in opposing the Anglo-Saxons. As they advanced, he took refuge with his surviving children in Powys, and shared in the wars of the hospitable Cynddylan. Most of his poems are of historical utility. One is an elegy on Geraint, a Devonshire leader—another is an elegy on Urien, king of Reged—another on his patron Cynddylan—another on Cadwallon, the son of Cadvan. The poem on his own great age, and the fate of his children, who perished in the wars, is very interesting.

'Merdhin the Caledonian, also surnamed Wyllt, or the Salvage, has not left much. He was taught by Taliesin, and of course lived in the sixth and seventh centuries. His Afallenau, or a Poem on an Orchard, which had been given to him, contains some allusions to the events of his time, which are curious. As this bard had the reputation of a prophet, there are some things ascribed to him which he never wrote, and some which he did write have been interpolated. The dialogue between him and his sister is obviously surreptitious; nor do I accredit all the Hoianau. Judicious criticism will easily detect the spurious poems.'

Mr. T. next gives a long string of citations from the bards who flourished in the middle ages, who quote the poems in question and their authors; and he then observes that 'such a series of evidence as this, is of the last importance on such a question as the present. A series like this, we should exact and search for, if Pindar or Eschylus had been put on their trials. It is a series of proof which forgery can never have. It can only attend genuine works, and I adduce it as forming a very substantial part of that column of evidence by which the ancient Welsh poetry must now be supported.' The result of these citations is thus given:

'Before the 12th century, we have found all the four ancient bards mentioned as bards, and some of their observations recited. In one, Taliesin and Merdhin were mentioned as contemporaries, who conversed together. The Avallenau, and the Gododin, were in others indirectly alluded to.

'In the works of the 12th century, we found Merdhin's poetry mentioned several times. Once his Avallenau obviously referred to —at another time his works spoken of as extant, and at another time as being then ancient.

'Taliesin is not only several times mentioned as a bard of distinction and repute; but his poems were spoken of as having been seen, and of course extant—his poem on the battle of Argoed Llwyvain was three times alluded to—his Mead Song, and his Mab Cyvreu were quoted.

'The Gododin of Aneurin was twice indirectly alluded to.

'In the 13th century, Llywarch was mentioned with epithets and circumstances that seemed borrowed from his poems.

'The Gododin was expressly mentioned as Aneurin's, and with high panegyric, and as extant. His power of heroic poetry was twice besides alluded to.

'Taliesin is mentioned often as a bard of great celebrity, and who sang heroic poetry.' His poem to the Wind was expressly named, and as a poem esteemed *ancient* in this century. His poems on Argoed Llwyvain, and on Elfin, were also alluded to, and his poetic powers are spoken of as objects of emulation. Merdhin is repeatedly mentioned as a bard, and as having left works of great estimation; his Avallenau is even parodied, and his style is mentioned as an object of imitation.

'I submit that all this must be allowed, to prove that the works of these bards, for which I am reasoning, were in being in the 12th century. On this 'vantage ground I take my stand. It is a great point gained, to shew that this degree of antiquity at least cannot be denied to them.'

'The next question considered is;

'Were these poems fabricated in the twelfth century, or before; or are they as genuine as they pretend to be?

'That they could not be fabricated in the twelfth century, will, I hope, appear from some of the leading topics, which I shall arrange by and by, under the head of their internal evidence. But I will take the opportunity now, of requesting the reader to remark, that there is not one tittle of evidence extant, that they did first appear in the twelfth century. It is an assertion, which cannot be proved, and which, therefore, is gratuitous and visionary. I wish to put this strongly, and for this reason. If there were any sort of direct evidence, to shew that these poems were made in the twelfth century, then all the good effect I could hope to gain, by adducing facts and reasoning, in order to place them in the sixth, would be, that I should present one mass of testimony against another mass of testimony. It would be a case of opposing probabilities. It would be like what trials about horses, footways, and boundaries too commonly are; I mean a competition of evidence, in which the court and jury can hardly discern which side they ought in justice to prefer.

'But the present argument is not of this species. In considering whether these poems belong to the sixth century, or the twelfth, there is no opposing wall to pull down, no mistaken testimony to refute. The supposition which places them in the twelfth century, has not one fact to warrant it. There are the decisive proofs of MSS. and the series of quotations, which I have already adduced, to prove that they must have been in existence in the twelfth century; but there is no document existing that confines them to this century, or that imposes any restriction on the liberty of inquiring to what previous century they belong.'—

'Evidence already adduced to shew that they were extant in the twelfth century, if fairly reasoned from, will compel us to infer that they were in existence anterior to the twelfth. Those MSS. of these poems, which seem to belong to this century, point our attention to a preceding age. They do not adduce the poems as anonymous poems, which might have been the works of authors of the twelfth century, but they state them to be more ancient compositions. So the bards of the twelfth, and other centuries, who cite or allude to them or their authors, do not refer to them as works of their contemporaries, but as of bards whom we know to have belonged to an anterior period. Therefore the natural tendency of the evidence already stated, is to shew that we must inquire into a period preceding the twelfth for the chronology of their authors.'

Mr. T. next adduces the numerous classical authorities which prove that it was part of the druidical discipline to compose verses, and to commit them to memory, and then remarks;

'That these singular people had a degree of knowledge among them, which is not common to barbarous nations, is clear from what Strabo, Cæsar, and Mela state of the Druids. Strabo, after mentioning the Bards, says, that the Ovates sacrifice and contemplate the nature of things, and that the Druids, besides the study of nature, dispute concerning moral philosophy. They thought that neither the souls of men, nor the world, would be destroyed, though they would suffer at some period from fire and water. Cæsar and Mela declare that they disputed and taught their youth about the stars and their motion, the magnitude of the world, the nature of things, and the power and energy of the immortal Gods.'

The splendour which belonged to Bardism, and the estimation in which its professors were holden in the tenth century, are well known to the readers of the laws of Hoel Dda.

Having shewn that the bards were a flourishing and important body, previously as well as subsequently to the sixth century,

tury, Mr. T. thinks that it is a fair presumption that they existed in the intermediate period, history making no allusion either to their extinction or their revival: but the matter, he tells us, does not rest solely on presumptions, since we have the express testimony of Venantius Fortunatus to the fact, besides evident allusions to the bards and their art in the sombre pages of Gildas. Bede takes notice of two Irish poets who flourished at this time. The collection called the Triads, the very odd plan of which furnishes evidence of its authenticity, contains strong proofs of the genuineness of the productions of the Cynveirdd. Jeffrey of Monmouth represents Taliesin as contemporary with a Prince who is known, from authentic history, to have reigned in the sixth century.

Numerous writings of the sixth century have reached our times, and among them some compositions of Britons: why, then, should it be deemed incredible, asks the author, that the writings of the British poets should have escaped the wrecks of time? This conclusion will appear the stronger, when it is considered that the recollection of verses was a part of the druidical discipline, that the Welsh are particularly fond of their antient songs, and that they are remarkably national. Farther to strengthen his conclusions, Mr. T. quotes a passage which occurs in Giraldus Cambriensis's description of Wales;

"This also seems remarkable to me, that the Cambrian bards, and singers, or reciters, have the genealogy of the aforesaid princes in *their ancient and authentic* books, but also written in Welsh."

'In this passage, Giraldus, who was born 1150, attests, that in his days the Welsh bards had authentic books, which were written in Welsh, and which were in that age deemed ancient. What is the meaning of ancient, unless it denotes a period some centuries earlier than that in which he wrote?'—

'In another passage, Giraldus says that "king Henry the Second heard concerning Arthur from an *ancient* historical singer."

'We have another witness to the existence of old British authors in the 12th century. William of Malmsbury, who lived in this period, says, "It is read in the *ancient* accounts of the actions of the Britons." He adds, "these things are from the *ancient books* of the Britons." If such things as ancient British books had not been extant in Malmsbury's days, I cannot persuade myself that he would twice have asserted such a fact.'

'I believe the book of Jeffrey of Monmouth, who lived also in the twelfth century, to be his own composition, and to abound with fable. But I think he would not have been foolish enough to have asserted, that he had translated from a very antient book in the British tongue, which the archdeacon of Oxford had given him, unless there had been "*very ancient books*" of the Britons in existence in his time, that is, in the twelfth century.'

Other passages, which he produces from Giraldus, are said to 'prove these things,

'1st, That there were, in his time, works ascribed to Merdhin, one of the four bards I argue for, which works were in writing and in the British language.

'2d, That these works had in his days the character of the age of their author.—I mean that Giraldus, a Welshman, found them difficult in their language.

'3d, That this Merdhin was then much famed—That many of the Welsh bards had his compositions by heart, and some, though very few, in writing.

'Giraldus also states his belief, that some prophecies were ascribed to Merdhin which he had not written. But he also expresses that he distinguished these interpolations and additions by the modern air of their style.

'My opinion is precisely the same with that of Giraldus. The prophetic works ascribed to Merdhin, which have come down to us, are unquestionably either interpolated or surreptitious. The fame of his being a prophet accounts for it.'

The topics on which Mr. Turner expatiates, in order to shew that these compositions cannot generally be forgeries, or forgeries of so late a date as that of the twelfth century, include among others the following: The heroes of these poems lived without the limits of what was Wales at that period; they were mostly princes who had reigned in Cumbria, and farther North in England, and in the Western parts of the same country; they were not those most renowned, but the patrons of the sons of song; and the events which they commemorate are not those which redound to the glory of the nation, but such as are humbling to national vanity: such is the subject of the Gododin; and the lays which animate, as these do, to the contest, must refer to a period before the event was decided, as it was in the twelfth century. Moreover, Arthur is described as a brave but undistinguished warrior: the Cynveirdd mention in their songs each other's names: the peculiarities of manner which distinguish each bard pervade all the works which bear his name: they state themselves as present at events which belong to the period; they relate slight circumstances, and trivial incidents, which are ever the sure features of reality; they describe their personal feelings in a way which the authors of fables never think of imitating; and the allusions universally agree with historic truth, while the difficulty of the dialect proves the remote antiquity of the writings. The author might have added that the singularly sombre and melancholy cast of these effusions, which we do not find in later Welsh bards, and which is not congenial to the national character,

racter, carries us back to the calamitous period at which they were penned.

Mr. Turner must be aware that a critic, not very credulous, and of eminent sagacity, admits the existence of Arthur, and also his extraordinary prowess; though, if our recollection be accurate, he acknowleges that his proofs are not of the most cogent nature: but we would ask, does not a line in Llywarch Hen, here quoted, intimate the paramount authority of Arthur, which, in a period like that in which he lived, he would derive only from his superior heroic qualities? The line to which we refer runs thus:

" Ammherawdyr, llywiawdyr, llavur?"

Speaking of a battle, the above line describes Arthur as the Emperor, and the ruler of its toil. We have not noticed these high terms, (particularly the first, which is the Latin word *Imperator* adapted to the Welsh construction,) as applied to the other chieftains. If we are warranted in this inference, then will the opinion of Mr. Gibbon concerning Arthur be sanctioned by the authority of one of the Cynveirdd.

' Historical poems (continues Mr. T.) on men, and incidents contemporary with the bards, are such as forgery can never well execute from the individual minutiæ they require, and by which they can be detected the more easily. Will any one impeach them on this side, which if they were factitious compositions would be their weakest?

' It would be a task too long for this essay, to shew the justice of all the allusions point by point. I will only add some general observations, and wait for the attack before I make the defence.

' 1. As far as authentic history goes, it proves that there were such persons as those to whom many of these poems are addressed, or who are mentioned in them. I mean Urien, Geraint, Cadwallon, Cynddylan, Cian Gwyngwn, Rhydderch, Gwendolau, Owen, Cunedda, Aeddan, and others.

' 2. The British states in the North of the island, which they particularize, or imply, present a curious train of real historical facts.

' 3. The numerous little independent kingdoms in other parts of the island, which they also imply, and the civil discords to which they allude, were historical facts.

' 4. Llywarch's elegy on Urien turns chiefly on his murder. That he was assassinated can be proved from other authorities.'

Another head of evidence the author finds in the incidental descriptions of the costume of the British warriors:

'Aneurin describes Caeog, a British chieftain, as having
"—— wreathes of amber twined round his temples."

'This singular fact of the ancient Britons wearing amber-beads, is confirmed by many beads of amber having been found in the barrows on Salisbury plain, which have been recently dug. I understand that in several of these graves, pieces of amber, like beads, have been met with; and in one, as many beads were found as would have made a wreathe.'

The rude, incoherent, unpolished forms of these poems agree well with the character of the period to which they are said to belong, and afford another proof of their authenticity.

The author's critique on the Gododin of Aneurin, in which the battle of Cattraeth is described, and in which the poet states his countrymen to have advanced to the contest intoxicated with mead, is on many accounts valuable. His observations on the poems of the other contemporary authors are also highly interesting.

Mr. T. informs us that, among the British remains, is a MS. of Triads which sets forth the bardic doctrine of transmigration, but he delivers no opinion respecting its age or its authenticity; contenting himself with simply giving a summary of its contents, which, on account of its singularity, we should quote, were it not too long. If we may regard this as the Druidical creed, which conjecture is favoured by classical authorities, it must be admitted that its professors had attained to a system at once highly ingenious and of a happy moral tendency. It serves to render more intelligible the enigmatic poems of Taliesin; whose obscurity on many occasions rivals that of Lycophron and the Sibyl's prophecies.

The objections that have been made to the claims of these antient poems are in no respect formidable, and are here satisfactorily obviated. The one which we stated in our account of the Welsh Archaiology, namely, the presumption against the antiquity to which the poems of the Cynveirdd laid claim, founded on the vast chasm between those and the poems which stand next to them in the volume, is allowed its full force, and is met by the author in his usual ingenious and candid manner. We did not at the time deem it insurmountable, and we now consider it as fully removed.

The evidence brought forwards by Mr. T. in favour of his proposition being so superabundant, we consider him as dispensed from the obligation of recurring to every source whence he might have deduced proofs to support it: but a very principal one, we are of opinion, would have been found in a comparison between the poems of the Cynveirdd and those of later authors, with respect to structure of phrase, strain of writing, and allusions. This labour, though not necessary to vindicate these poems from the charge of being forgeries, would afford very pleasing employment to an amateur of Welsh literature, and might greatly elucidate Welsh philology and antiquities.

MONTHLY CATALOGUE,

For APRIL, 1804:

POLITICAL.

Art. 13. *England's Ægis; or the Military Energies of the Empire.* By John Cartwright, Esq. 12mo. pp. 200. 4s. 6d. Boards. R. Phillips.

It is gratifying to an author's feelings to see his opinions even partially adopted; and after his favourite hypothesis has been strenuously combated, his bosom must swell with conscious pride when he observes any reluctant approximation to it in the practical measures of his opponents. On this ground, no man has more reason to exult at the volunteer system of defence, which the critical situation of this country has rendered necessary, than Major Cartwright; who has contended for the policy of an armed inhabitancy, and has declared his disapprobation of standing armies. This work, which is in part a republication of his "*Appeal, civil and military, on the subject of the English Constitution*" (see M. R. vol. xxx. N. S. p. 341.), consists of an Epistolary Address to the Volunteers; of a statement of our Constitutional Energies for repelling Invasion; of an expostulation with the authors of the statutes commonly called General Defence Acts; of reflections in favour of State Reformations when they are become necessary; and of an appendix, containing a description and account of the use of a *newly invented spear*, as a companion for the *Ægis*. Major C. is animated by the sublime spectacle of a great nation drawing its sword in defence of its rights, and determined to live free or to die fighting; and he hopes that the appeal to the people, to defend themselves against the threatening invader, will teach them the incompetency of a standing army to protect them from the formidable hostility of France; as well as the wisdom of *universal arms-bearing*, on the antient plan of the *posse comitatus*, if they desire to render themselves invulnerable, and to secure the blessings of permanent peace. He is decidedly of opinion that, by restoring the military branch of the Constitution, such a host of citizens would be always trained to arms as would make successful invasion impossible. A plan is specified, on which the system of an armed inhabitancy may be easily and cheaply carried into effect, and its advantages are amply detailed. We are reminded that it combines at once the rights, duties, and liberties of Englishmen; that a nation which parts with its sword parts with its freedom; and that confidence in the extravagant invention of hired armies must ultimately be ruinous. '*Invincible strength* without *exertion*, and *perfect security* without expence,' are represented to be the features of his scheme; and to a country circumstanced as we are with respect to the Contisent, and feeling the weight of enormous pecuniary burdens, these are, or ought to be, powerful recommendations. The author's known hostility to borough influence in parliament might, on the present occasion, have been kept out of sight, and not have diverted the attention of his readers from the great consideration with which our minds are now engrossed: but borough-mongers are not less the objects of his reprobation than standing armies; and, as election governs both his civil and military systems, he may deem it expedient to urge the subject of state reformation. Many hints are suggested respecting the conduct proper to be adopted in case of invasion, and Major C. pronounces 'the desolating a country before an advancing enemy to be an error in the science of war.' We cannot detail the plan of permanent defence: but its principle is certainly constitutional, and founded on the truest wisdom.

The author considers the volunteer system of defence as far inferior to that which the military branch of the Constitution requires, because it leaves to the option of citizens a service which is in fact their duty, and creates a distinction which ought not to be allowed. All persons capable of the work should, he thinks, be required to afford their actual assistance in erecting the grand national bulwark against foreign invasion, and domestic tyranny and disorder; since the public safety ought not to depend on optional patriotism. We are of opinion that there is much truth in this sentiment, which requires the serious consideration of our statesmen. Highly as we applaud the zeal of our volunteers, we cannot but recollect that ardor is liable to abate, that the inconvenience attending military duty will in many instances alienate the mind from the service, and that a thousand circumstances will arise to diminish an army composed of merely optional soldiers. Here universal arms-bearing is made a duty to the constitution; and the citizen, who participates of its privileges, is required to defend it against internal and external enemies.

Art. 14. *The Reply of a Near Observer to some of the Answerers of the Cursory Remarks.* 8vo. 3s. Hatchard.

Nunquamne reponam, vexatus toties,—the Near Observer may well exclaim. His *Cursory Remarks* having been assailed by a host of comments and strictures, he is fully intitled to a Reply; and he makes his re-appearance in the field of political controversy with his usual intrepidity, talents, and animation. Conceiving the pamphlet called the "*Plain Answer*" to be Mr. Pitt's case, and the writer to have received the *ex-minister's brief*, the *Near Observer* particularly combats this adversary, defending himself with great ability against the charge of calumny and misrepresentation. Excepting one inadvertence, which he owns, viz. that of suggesting that the King's illness preceded the resignations, he does not yield an inch of ground to his opponents, but maintains his positions against what he terms their audacity. Since the individuals, for whom this debate is carried on, remain silent, perfect satisfaction as to the subject of debate will not be expected from defences originating in private friendship or party zeal. On the present occasion, we meet assertion staring assertion in the face with the boldest effrontery, and gentlemen mutually accusing each other of palpable misrepresentation. Both sides cannot be in the right: but to which the victory of truth appertains, we cannot, even now, positively decide; though in many respects we feel the forcible reasoning of this writer, and are inclined to the persuasion that, notwithstanding the mist thrown over the state of parties, his mind has penetrated it with an accurate and discriminating observation. Disclaiming all connection with the present ministry, or personal enmity against the last, the *Near Observer*, in this reply, reviews the conduct of his answerers, and often argues with clearness as well as pleasantry in refuting their statements. The *Plain Answerer* having remarked, in defence of the late ministers, respecting the disparity of forces sent on the Egyptian expedition, that "probably ministers were acquainted with circumstances totally unknown to the officers of the army, which in their judgment would sufficiently counteract any disparity of force between them and their enemies;" it is replied, 'I will not demand of him to know what these circumstances were, for the sake of his friends, who might be impeached for concealing them; but I should be glad to hear of this egregious logician how it is possible to have counteracted the disparity by leaving the inferior party uninformed of the circumstances in its favour.'

The author insists that the Catholic question was a mere pretext; that no promise was made to the Catholics by Mr. Pitt; that the king had been for some time distressed by the conduct of the late ministers; that the resignations had perplexed him in the extreme; that Mr. Addington and his friends assumed the helm of the public vessel when it had been cruelly abandoned; and that they owed their appointment solely to the king's will, not to any intrigue or ambition. He considers the *corpus delicti* of Mr. Addington's offence in the eye of Mr. Pitt, to be 'not his being a bad Minister, but daring to be a Minister at all.' He maintains that nothing could have been more hostile to Mr. Addington than Mr. Pitt's moving the order of the day on Mr. Patten's motion; which was an admission of the justice of it, and which, had it been carried, must have been equally effectual with the original motion in forcing ministers from his majesty's councils.—An examination of the merit of Mr. Pitt as a statesman forms a part of this pamphlet, and a masterly portrait is given of Mr. Windham: but, as the very narrow limits of our catalogue will not allow us to extract it, our readers must excuse us if we refer them to the work. The writer wishes that Mr. Pitt would unite with the present ministry, taking the superintendance of the finances: but he does not desire to see him prime minister, since, from, not having understood the state of Europe and the nature of the French Revolution, the late war, to use an expression of Mr. Burke's, was *one error*.' 'If (says he) it be malice and animosity towards Mr. Pitt not to wish to see him in the chief place, I am guilty of it.'—The principles of Mr. Fox are stigmatized with the epithet of *semi-jacobinism*.

Though this writer amply displays his particular partialities and dislikes, he concludes with recommending, in the present crisis and danger of the country, an affectionate unanimity; and particularly that this unanimity should be evinced in the support of the present ministers. Certainly, to this volunteer advocate, Mr. Addington is under considerable obligations.

Art. 15. *Honour or Infamy!* A Letter to the Army, Navy, and the People of England, on the dread Alternative, the eventful Choice, Invade or be Invaded. By Publicola. 8vo. 1s. sewed. Jordan and Maxwell.

In general, offensive war is preferable to that which is merely defensive: but it may be questioned whether the active hostility, which Publicola recommends, has the prospect of being attended with any advantages. The difficulty of placing and maintaining a British army of one hundred thousand chosen troops on the heaths of Hanover is much greater than he apprehends; and it is not likely that they would be assisted by the continental powers so effectually as to subdue France, and procure the return of peace, in the short space of a single campaign.

Publicola's remarks on the difficulty of invasion, however, are sensible; and he is well aware of the inconvenience which must result from the permanent duty of the volunteers: but, if their service should be required, the evil of inaction would far surpass that which would result from a temporary suspension of their usual employment; since, if the enemy appears, we must resist or perish as a state.

Art 16. *Letters from Thomas Paine to the Citizens of America, after an Absence of fifteen Years in Europe.* To which are subjoined, some Letters between him and the late General Washington, Mr. Samuel Adams, and the present President of the United States, Mr. Jefferson: also some original Poetry of Mr. Paine's, and a Fac Simile of his Hand writing in 1803. 8vo. 2s. Rickman.

The name of Thomas Paine is so obnoxious in this country, that it may be considered rather as a repellant than as a recommendation; yet curiosity will sometimes be more than a match for prejudice. How far the present will be a case in point, we cannot pronounce: but it was some satisfaction to us to find that this pamphlet, though containing some objectionable passages, is not calculated to revive those controversies in religion and politics which have been so generally reprobated as peculiarly mischievous in their tendency. The first set of letters, dated from the city of Washington, relates to the present state of politics in America, including also some account of Mr. Paine during his residence in France. He exults in his many hair-breadth 'scapes, and, if all that he relates of himself be correct, he may well be thankful to Providence. A strong party seems to exist against him in America; and he artfully relates his past dangers, in order to insinuate to his adversaries that no new risks can appall him. We transcribe the narrative of his perils in France, and of the mode of his return to America:

'Thomas Paine, to the mortification of the party that opposes me, Providence has protected in all his dangers, patronized him in all his undertakings, encouraged him in all his ways, and rewarded him at last by bringing him in safety and in health to the promised land. This is more than it did by the Jews, the chosen people, that they tell us that it brought out of the land of Egypt and out of the house of bondage; for they all died in the wilderness, and Moses too.

'I was one of the nine members that composed the first committee of constitution. Six of them have been destroyed. Sieyes and myself have survived. He by bending with the times, and I by not bending. The other survivor joined Robespiere and signed with him the warrant for my arrestation. After the fall of Robespiere he was seized and imprisoned in his turn, and sentenced to transportation. He has since apologized to me for having signed the warrant, by saying, he felt himself in danger and was obliged to do it.

'Herault Sechelles, an acquaintance of Mr. Jefferson, and a good patriot, was my *suppliant* as member of the committee of constitution; that is, he was to supply my place, if I had not accepted or had resigned, being next in number of votes to me. He was imprisoned in the Luxembourg with me, was taken to the tribunal and the guillotine, and I, his principal, was left.

'There were but two foreigners in the convention. Anarcharsis Cloots and myself. We were both put out of the convention by the same vote, arrested by the same order, and carried to prison together the same night. He was taken to the guillotine, and I was again left. Joel Barlow was with us when we went to prison.

'Joseph Lebon, one of the vilest characters that ever existed, and who made the streets of Arras run with blood, was my suppliant as member of the convention for the department of the *Pas de Calais.* When I was put out of the convention, he came and took my place. When I was liberated from prison, and voted again into the convention, he was sent to the same prison and took my place there, and he went to the guillotine instead of me. He supplied my place all the way through.

'One hundred and sixty-eight persons were taken out of the Luxembourg in one night, and a hundred and sixty of them guillotined the next day, of which I now know I was to have been one; and the manner I escaped that fate is curious, and has all the appearance of accident.

'The room in which I was lodged was on the ground floor, and one of a long range of rooms under a gallery, and the door of it opened outward and flat against the wall; so that when it was open the inside of the door appeared outward, and the contrary when it was shut. I had three comrades, fellow prisoners with me, Joseph Vanhuile of Bruges, since president of the municipality of that town, Michael Robins, and Bastini of Louvain.

'When persons by scores and by hundreds were to be taken out of prison for the guillotine, it was always done in the night, and those who performed that office had a private mark or signal by which they knew what rooms to go to, and what number to take. We, as I have said, were four, and the door of our room was marked unobserved by us, with that number in chalk: but it happened, if happening is a proper word, that the mark was put on when the door was open and flat against the wall, and thereby came on the inside when we shut it at night, and the destroying angel passed by it. A few days after this Robespiere fell, and the American ambassador arrived and reclaimed me, and invited me to his house.'—

'My anxiety to get back to America was great for several years. It is the country of my heart, and the place of my political and literary birth. It was the American revolution that made me an author, and forced into action the mind that had been dormant, and had no wish for public life; nor has it now. By the accounts I received, she appeared to me to be going wrong, and that some meditated treason against her liberties lurked at the bottom of her government. I heard that my friends were oppressed, and I longed to take my standing among them; and if other "*times to try men's souls*" were to arrive, that I might bear my share. But my efforts to return were ineffectual.

'As soon as the American ambassador had made a good standing with the French government, (for the conduct of his predecessor had made his reception as minister difficult,) he wanted to send dispatches to his own government by a person to whom he could also confide a verbal communication, and he fixed his choice upon me. He then applied to the committee of public safety for a passport; but as I had been voted again into the convention, it was only the convention that could give the passport; and as an application to them for that purpose would have made my going publicly known, I was obliged to sustain the disappointment and the then ambassador to lose the opportunity.

'When that gentleman left France to return to America, I was to have come with him. It was fortunate I did not. The vessel he sailed in was visited by a British frigate that searched every part of it, and down to the hold for Thomas Paine. I then went, the same year, to embark at Havre. But several British frigates were cruising in sight of the port who knew I was there, and I had to return again to Paris. Seeing myself thus cut off from every opportunity of returning that was in my power to command, I wrote to Mr. Jefferson, that if the fate of the election should put him in the chair of the presidency, and he should have occasion to send a frigate to France, he would give me the opportunity of returning by it, which he did. But I declined coming by the Maryland, the vessel that was offered me, and waited for the frigate that was to bring the new minister, Mr. Chancellor Livingston, to France; but that frigate was ordered round to the Mediterranean; and as at that time, the war was over, and the British cruisers called in, I could come any way. I then agreed to come with commodore Barney in a vessel he had engaged. I was again fortunate I did not, for the vessel sunk at sea, and the people were preserved in a boat.

'Had half the number of evils befallen me, that the number of dangers amount to, through which I have been preserved, there are those who would ascribe it to the wrath of Heaven; why then do they not ascribe my preservation to the protecting favor of Heaven? Even in my worldly concerns I have been blessed. The little property I left in America, and which I cared nothing about, not even to receive the rent of it, has been increasing in the value of its capital more than eight hundred dollars every year for the fourteen years and more that I have been absent from it. I am now, in my circumstances independent, and my œconomy makes me rich. As to my health it is perfectly good, and I leave the world to judge of the stature of my mind. I am in every instance, a living contradiction to the mortified federalists.'

He

He farther informs us, in the introductory letter to Mr. Rickman, 'that his property has been taken care of by his friends, and that he is worth 6000l. sterling, which will produce him in the American funds 400l. sterling per annum.' His letters are pointed at a party in America, who call themselves Federalists; he is very coarse in his strictures on the late president Mr. John Adams; and not very respectful to the memory of the venerable Washington, who is represented to have been of 'such an icy and death-like constitution, that he neither loved his friends nor hated his enemies.'

The verses subjoined to these letters are on the subjects of War and Love. Some of these specimens will not disgrace Mr. Paine as a poet. We quote the *Lines sent to Sir Robert Smith* 'the morning after his asking Mr. Paine the question

'*What is Love?*
'Tis that delightful transport we can feel;
Which painters cannot paint, or words reveal,
Nor any art we know of,—can conceal.

'Can'st thou describe the sun beams to the blind,
Or make him feel a shadow with his mind;
So, neither can we by description show,
This first of all felicities below.

'When happy love pours magic o'er the soul,
And all our thoughts in sweet delirium roll;
When contemplation spreads its rainbow wings,
And every flutter some new rapture brings;

'How sweetly then our moments glide away,
And dreams repeat the raptures of the day;
We live in extacy to all things kind,
For love can teach a moral to the mind.

'But are there not some other marks that prove,
What is this wonder of the soul call'd love?

'O yes, there are, but of a different kind,
The dreadful horrors of a dismal mind.
Some jealous fury, throws her poison'd dart
And rends in pieces, the distracted heart

'When love's a tyrant, and the soul a slave,
No hopes remain to thought, but in the grave;
In that dark den, it sees an end to grief,
And what was once its dread, becomes relief.

'What are the iron chains that hands have wrought,
The hardest chains to break, are those of thought;
Think well of this, ye lovers, and be kind,
Nor play with torture,—or a tortured mind.'

The *fac-simile* of Mr. Paine's hand-writing consists of nothing more than his signature at the bottom of the letter to his friend and editor, Mr. Thomas Clio Rickman. This was hardly worth exhibition.

An important error occurs in the date of the letter p. 47. viz. 1802, for 1782.

POETRY *and the* DRAMA.

Art. 17. *A Hint to Britain's Arch Enemy Buonaparte*, an Effusion appropriate to existing Circumstances. By T. Strange, Master of the Academy at Watlington, Oxon. 8vo. 6d. Law.

The genius of Britain is here represented as standing on Dover Cliff, marking the unnumbered hosts of the enemy on the opposite shore, and giving way to his indignation at the view. By the following extract, a judgment may be formed of the nature of the Hint, and of the merit of the poetry in which it is conveyed:

'Exult not in thy numbers, Corsican!
Nor on thy scowling visage wear a threat
Portentous of disasters to a land
Where freemen arm their birthright to defend;
They scorn thy chafing brow, for well they know,
Fear often lurks beneath a boastful front.
Hop'st thou, the seeds of revolution sown
By agency infernal, over-run
With growth luxuriant a degenerate isle,
Ripe for revolt, and ready to desert
Their monarch's standard, to subvert his throne,
Withdraw their fealty, and for thee declare?—
To blast thy hopes, thy projects to defeat,
Know, waiting thy approach, in firm array
Stand Albion's sons, protectors of its weal,
With hearts cemented by one common cause,—
Their laws, religion, constitution, king;
A king, whose worth their willing homage wins;
A constitution, freedom's guarantee;
Laws, by themselves, and not by tyrants fram'd;
A pure religion, which in trial's hour,
With cheering influence animates their breasts.'

The advice to us is that we should be on our guard against the perfidiousness of the foe, and *disarm with caution*.

Art. 18. *Peter Nicked*; or the Devil's Darling. A Mock-Heroic Poem in three Cantos. Canto I. By Castigator. 4to. 2s. 6d. Hurst.

Personal satire is allowed, in most instances, to be reprehensible: but Peter Pindar, in spite of all general clauses of this kind, must be pronounced fair game; because he who has indulged himself in the unbounded licence of laughing at and ridiculing others cannot object to being himself the subject of a satirical effusion. He, however, who undertakes to laugh at P. P., should be endowed with a portion of his talents; or the laugh may be turned against himself, and the purpose of the satirist be defeated. We apprehend that this hudibrastic mock heroic will not operate as a punishment on P. P., who will rather be diverted than hurt by it; since, though it is not without humour, it is on the whole heavy, and there is no poignancy in a satire which turns on the stale conceit of a man selling himself to the devil.

This first Canto consists of 886 lines, the subject of which is explained in the following Argument;

'Exposition—Invocation—Devonshire—Peter keeps there an apothecary's shop—Drinks tea, deals out scandal, sells physic, and writes poetry—Nothing will do—Rails at the demons of darkness——Invokes ATROPOS—Is still neglected—Prayer to SOMNUS—Reads one of his own Sonnets, and is lulled to sleep—Dreams—Goes to Hell—Has an audience of the Fates—Receives a magic pen—Directed to a person at Truro in Cornwall, by name NICK NYM—Visits the damned—Is introduced to the court of Death—Wakes—Apostrophizes—Succession of reveries, slumbers, and rhapsodies—Finds NICK NYM—His history—PETER tampered with—Grows coy—NICK announces himself as the DEVIL—PETER is abashed—NICK uses a strong argument – PETER sells himself—NICK becomes his slave—PETER is conveyed to Paternoster-row, and determines, by way of commencing his career, to dash at the Reviewers.'

As a sample of the nature of the poetry, we give the account of the *amiable* and *polished* state of society in Devonshire, in which Peter is first introduced to the reader:

'In Devonshire, where people creep
To deal out scandal and live cheap;
Where country curates, like French abbe's,
Suck well the tea and brains of tabbies,
And of the neighbourhood hear the news,
Newly engendered in church pews;
Who's hanged, or married, broke, or dead,
Who's run away or brought to bed;
Whose wife had fits, whose horse the glanders,
And a whole cataract of slanders,
On friends and foes and strangers vent,
But chief to wound the innocent;
In such a place, the best that could be,
To nurture wit, or wit that would be;
Which chandlers, nurses, tabs, and barbers,
And prating self-dubbed doctors, harbours—
One PETER, a pragmatic fop,
Kept an apothecary's shop.'

Hudibrastics or doggerel sallow of some liberties both of rhyme and rhythm: but at times this poet so limps and hobbles, that our pity is excited where a smile of approbation was designed to be called forth.

Art. 19. *Poems, on Moral and Religious Subjects.* By A. Flowerdew. Crown 8vo. 3s. 6d. Boards. Symonds.

When ladies appear in the court of criticism, they must submit to forego the privileges of their sex, since politeness is often incompatible with the exercise of our judgment. In the case of Mrs. Flowerdew, we feel some embarrassment. She appears to have experienced much affliction, to possess a mind imbued with good and pious sentiments, and to publish not so much from vanity as from motives of prudence. A large subscription announces the activity of friendship in her behalf; and this volume, as evincing the excellence of her moral and religious principles, may recommend her to parents in the department of education, in which we observe she is engaged: but we add with reluctance that it cannot secure to her any brilliant fame as a poet. Mrs. F. owns in her preface a consciousness that her compositions have little claim to public notice: considered as poems, she is right; and it is to be lamented that some critical friend had not assisted her in preparing them for the public ordeal. Her blank verse is tame and prosaic; and her stanzas, to say nothing of the first and third lines never rhyming, form a kind of pious ballads with a monotonous conclusion. We could name other imperfections, but let a few extracts speak for themselves:

> 'Nor gloss your follies o'er, and virtues *deem.*'
>
> 'A joy is then your own no vain applause
> Can give, nor aught on earth can take away!'
>
> '——— no time had they
> Their Maker's Temple to attend; call'd by
> *His name*, whose followers they profess'd to be.'
>
> 'When all terrestrial scenes shall fade away
> And boundless joy your happy portion be.'
>
> 'And zealous be to prove we Christians are.'

The following is not an unfair specimen of the stanzas:

> 'Each sacred joy we prize on earth
> Shall *there* all perfect be!
> And *Peace serene*, with *Love* shall reign
> Through all ETERNITY.'

Mrs. F. in her poems, like Divines in their sermons, generally terminates with a view of heaven. In another place, we have a similar stanza:

> 'Transplanted to a fairer clime
> It there shall richer be;
> And ev'ry beauty still improves
> Through all ETERNITY.'

Art. 20. *The Sea-Side Hero*, a Drama, in Three Acts. By John Carr, Esq., Author of the Stranger in France *. 8vo. 2s. 6d. Johnson.

The scene of this drama is the sea-side on the Sussex coast, and the incidents are founded on the supposed attack of the long threatening enemy. The patriotism of the design, and the sentiments, are intitled to commendation; some of the characters are spiritedly sketched; and the dialogue is occasionally well supported: but, altogether, we cannot ascribe the highest dramatic merit to the production.

Art. 21. *The Soldier's Daughter;* a Comedy, in Five Acts, now performing with unbounded Applause at the Theatre-Royal,

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* See Rev. for August last.

Drury-Lane. By A. Cherry, of that Theatre. 8vo. 2s. 6d. R. Phillips.

The public have stamped a degree of approbation on this piece, which it was likely to excite by the vivacity of its dialogue and the interest of its action: but we perceive in it no great novelty of plot nor originality of character. The sentiments merit commendation.

Art. 22. *The Lyre, or Vocal Museum*; a Chaste Collection of approved Modern Songs; to which are addded *Toasts and Sentiments.* 12mo. 2 Vols. 5s. bound. Badcock.

Most of the productions here selected are, as the title expresses, modern, but we have met with some old acquaintances; and the epithet *chaste*, also assumed by the editor, may on the whole be allowed. With regard to the poetical merit of the compositions, it is nearly as various as their subjects: we may speak of them after the manner of the gallant Welsh Captain Fluellen,—there are enough to applaud, enough to pass muster, and enough to be rejected.

NOVELS.

Art. 23. *Theodosius de Zulvin, the Monk of Madrid;* A Spanish Tale. By George Moore. 4 Vols. 12mo. 15s. Boards. Robinsons.

The talents of this author are very conspicuous in the conduct of the tale now before us; in which the variety of incidents, that excite emotions of pleasure and fear, of pity, terror, and wonder, together with the several heterogeneous characters ably pourtrayed, conspire in a high degree to interest the reader, and to rivet his attention.—The principal object of the writer is to elucidate the evil consequences resulting from a private and retired education, in the contrast which he draws between two nephews adopted by two uncles, and educated, the one at a public school, the other under a private tutor.

The privately educated Orlando falls an easy prey to vice, as soon as he is introduced into life; and, under the fatal auspices of the most consummate villain, (the Monk of Madrid) he is led step by step to the last degree of infamy. That such fatal results may generally or often be feared from private education is, however, more than we should grant, were we to stop to argue this position. The termination of the "eventful history" of Orlando and the Monk does not strike us as well contrived; because they should not have been made to perish so suddenly and privately, and so much screened from public justice: nor do we approve the plan of the fourth volume, in which, after the drama is ended in a great measure by the death of two principal characters, the history of the Marquis Olvernardo is subjoined, and the marvellous parts of the tale *endeavoured* to be explained. Although these mysteries are unfolded with as much ingenuity and dexterity as can be expected, the monk was certainly made to appear before Orlando at different times in a manner too remote from any human probability. If this offence against reason had been avoided, as it easily might, the tale would have been much more worthy of praise: but we must add that, in two or three instances, we remark a violation of rules far more serious and important, the rules of *decency* and *chastity*. Much as we approve the talents and happy invention of this author, yet we cannot recommend "the Spanish Tale," until he has expunged certain descriptions, which surely, if he be a friend to the virtues and morals of his readers, he will repent having represented *coram scenâ*.

We shall only add that the scene lies in Spain, though the manners represented are those of England.

Art. 24. *Astonishment!!!* A Romance of a Century ago. By Francis Lathom. 2 Vols. 12mo. 9s. Boards. Longman and Rees.

We must confess that this production deserves its title, since the want of probability in various parts excites our astonishment at the author: but it calls forth another sentiment when we contemplate the immorality of his pages, which is conveyed in a two-fold manner, by description and by sentiment.

Art. 25. *Delphine*: By Madame de Stael Holstein. Translated from the French. 12mo. 3 Vols. 15s. Boards. Robinsons.

An apology is offered to the public, in an advertisement prefixed to this novel, for the inaccuracies of the translation. It is certainly incorrect, and in some instances new-coined words are introduced: but it is more important to remark that the tale itself is often tedious and uninteresting, and that the morality is of that dangerous hue, which threatens to substitute the generous or tender impulse of the moment for obedience to established rules of duty.

Art. 26. *Adolphe and Blanche*, or Travellers in Switzerland. By E. F. Lantier. Translated from the French. 6 Vols. 12mo. 18s. Boards. Badcock. 1803.

We have already delivered our judgment on the original of this work *, but that judgment certainly was greatly misconceived by the translator. In admitting that the various extraneous matters which were introduced into it might advance the information of the reader, and increase the interest of the tale, it was most remote from our intention to represent the practice as worthy of imitation. We may bestow partial praise on an instructive work, but we do not exhibit it as a model, unless the principles of taste have been adopted, and the rules of composition strictly followed.

If neither extreme nicety, nor peculiar felicity, distinguishes the present translation,—and indeed it cannot be vindicated from the charge of numerous minor inaccuracies,—it no where deviates materially from the sense of the original.

Art. 27. *Augustus and Mary*; or, the Maid of Buttermere. A Domestic Tale. By William Mudford. Crown 8vo. 3s. 6d. Boards. Jones. 1803.

The title of this volume will immediately excite the idea that the tale is founded on a late notorious incident, respecting an unfortunate *Maid of Buttermere*, and a practised Impostor: but the author avows that 'nothing except the bare event, the point, round which all the other circumstances revolve, has any connexion whatever with that unfortunate female, the peculiar nature of whose fate has excited the commiseration of *all Europe*.

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* See App. to Rev. vol. xli. N. S.

'It was merely my intention, and I hope I have attained it, to chuse a popular subject, which might arrest attention, for the purpose of inculcating MORALITY and VIRTUE, under the guise of a simple story, possessing nothing which could give it a claim to rank among the reprehensible productions which daily issue from the Press.'

To this praise, Mr. Mudford appears to be intitled; and we should have been glad if we had been justified in adding greater commendation of his skill in fiction and composition, than the unaspiring merit of this tale will permit.

MISCELLANEOUS.

Art. 28. *Essays on Subjects of Miscellaneous Literature.* By William Henry Turner, A.B. T.C.D. M.D. one of the Physicians to the House of Industry, Dublin. 12mo. pp. 166. 3s. 6d. Boards. Debrett. 1803.

If the rigid critic should assert that this author is sometimes deficient in respect to the rules of grammar, that occasionally he disdains the idiom of this side of the water, and that neither his knowlege is profound nor his acumen uncommon, it must be admitted that he possesses an inquisitive and independent turn of mind, with an original cast of thought, and that he is capable of conveying his sentiments with considerable force.

Dr. T.'s sketch of a celebrated clerical orator bespeaks an artist of some promise. In his essay on the Eloquence of the Pulpit, he observes:

'Whilst speaking of those talents which are necessary to form a perfect preacher, I cannot avoid the temptation of dignifying these pages with the name of a man who may serve as a living example of them all. Every Irishman will perceive I mean Dean Kirwan. To give an analytical eulogium on certainly the most perfect orator this country, perhaps any country, ever produced, is not within the limits of an essay. When I just now recommended an energetic manner, I had in my recollection the electric effects of his oratory, propagated, with the rapidity of lightning, through audiences crowded beyond example. These effects were produced, partly, by a dignified and impressive action, which nothing but the consciousness of great abilities, stimulated by fervent zeal, and chastened by a sound judgment, could produce: by a voice, whose modulations varied from the distant thunder, to the softness of the summer breeze: by a diction, always elegant, always appropriate, always energetic: by a certain daring and happy license of expression, which snatched from some art or science, from some subject apparently unconnected with his topic, a phrase, a word, which carried the sentiment, with the energy of feeling and conviction, to the understanding and the heart! But I check myself in the presumptuous attempt to appreciate his merits— his own talents are necessary for the task! the multitudes, chiefly of the softer sex, unsupported by parents or by fortune, rescued by his exertions, even at the hazard of life, from want, from infamy, from vice, will constitute his best encomium!'

The author's remarks on the Union, in his essay on the present State of Ireland, are worthy of an enlarged and candid mind. He speaks of that event as one who contemplates it from an eminence, inaccessible to the influence of local prejudices and national partialities; states with great clearness the cogent reasons which rendered its adoption necessary; and fairly enumerates the various benefits which it may be expected to produce.

The misconduct of deluded insurgents has seldom been placed in a sronger light than in the passage which we subjoin:

'If we take a view of the late rebellion in this country, one of the most extraordinary facts conneeted with it, was the relative situation of many of its leaders, previous to their exchanging the comforts of affluent security, for a dangerous ephemeral pre-eminence. That Catiline, crushed by debts, and stigmatized with infamy, should seek to overturn a state which could be to him but a theatre of suffering, is not wonderful. But that men, whose patrician rank, ample fortunes, or prosperous mercantile engagements, one would suppose the best foundations for content, should voluntarily throw such solid advantages into the vortex of a popular insurrection—Should abandon comforts, familiar by custom, and necessary by use, to assume the squalid garb and precarious fare of an apostle of sedition, at the probable consequence of speedy destruction, appears an instance of no common fatuity! 'Tis true, superstitious rancour may have, not a little, tended to encrease the flame; but I rather apprehend this to have been the case with the lower partisans of the cause, than with those who gave origin to the embryo, and nourishment to its maturity. In France, if noblemen, equally detested and despised by that class which they disgraced, in revenge became the demagogues of a factious populace; or if others, more respectable, of the order, through whim, through pique, through ebriety, wantonly threw away their hereditary honours, it is less a subject of wonder than of reprobation.'

The other essays in this volume relate to *the Effects of Luxury*, *the present State of Medical Education*, *Novel-writing*, *Empiricism*, and *the Stage*.

Art. 29. *Tables for the Purchasing and Renewing of Leases*, for Terms of Years certain and for Lives, with Rules for determining the Value of the Reversion of Estates after any such Leases; and for the Solution of other useful Problems; adapted to general Use. To which is added an Appendix, containing, besides the Demonstrations, some Remarks on the Method adopted by Dr. Price and Mr. Morgan for finding the Value of Annuities payable Half-yearly, quarterly, &c. By Francis Baily, of the Stock Exchange. 8vo. pp. 126. 5s. Boards. Richardsons.

The introduction to this small treatise relates to the nature and use of decimal fractions: but speaking without reference to the skill with which it is drawn up, this introduction ought in propriety to have been omitted, because those persons, who are able to understand the algebraical demonstrations given in the Appendix, in all probability possess a competent knowlege of decimal fractions.

The nature of leases, and the principles on which their value is computed, are perspicuously detailed; to this statement succeeds the explanation of the tables, with examples by way of illustration, and for the purpose of increasing the ability of the computist.

In the Appendix, are contained demonstrations of the formulas from which the tables are constructed; and here Mr. Baily, as it is stated in the title-page, adopts De Moivre's method of computing the Values of Annuities paid half-yearly, quarterly, &c. According to that author, if r be the rate of interest of 1l. for a year $(1+r)^{\frac{1}{2}} - 1$ is the interest for half a year. Hence the present value of a sum (s) to be received at the end of half a year is $\frac{s}{(1+r)^{\frac{1}{2}}}$, and the value of an annuity (A) paid half-yearly is

$$\frac{A}{2}\left(\frac{1}{(1+r)^{\frac{1}{2}}}+\frac{1}{1+r}+\frac{1}{(1+r)^{\frac{3}{2}}}+\ \&c.\right)$$

According to Dr. Price and Mr. Morgan, (see Observations on Reversionary Payments, page 384—396.) the present value of s to be received at the end of half a year is $\frac{s}{1+\frac{r}{2}}$, and at the end of a year $\frac{s}{(1+\frac{r}{2})^2}$ &c. Consequently, the value of an annuity, on this method, is

$$\frac{A}{2}\left(\frac{1}{1+\frac{r}{2}}+\frac{1}{(1+\frac{r}{2})^2}+\frac{1}{(1+\frac{r}{2})^3}+\ \&c.\right)$$

and therefore the computed arithmetical results must differ.

Now it certainly does not follow that, if an interest (r) can be made in one year of 1l. principal, an interest $\frac{r}{2}$ can be made of the same principal in half a year: for then with equal reason the interest of 1l. for $\frac{1}{10}$th, $\frac{1}{100}$th, &c. of a year ought to be $\frac{r}{10}$, $\frac{r}{100}$ &c. There is nothing absurd, indeed, in the *mere hypothesis*: but the fact is that, since money cannot be improved at that rate, tables formed accordingly will not be adapted to practical purposes.

There is no difficulty in computing the values of annuities, if we know *actually* at what rate money in intervals less than a year can be improved. Suppose 1l. in one year can be improved to $1+r$, in half a year to $1+\varrho$: then the value of an annuity (A) to continue n years, paid half-yearly is,

$$\frac{A}{2}\left(\frac{1}{1+\varrho}+\frac{1}{1+r}+\frac{1}{\overline{1+r}\cdot\overline{1+\varrho}}+\frac{1}{(1+r)^2}-\frac{1}{\overline{1+r}^{\,n-1}(1+\varrho)}+\frac{1}{\overline{1+r}^{\,n}}\right)$$

$$\text{or,}\left\{\begin{array}{l}\frac{A}{2.\overline{1+\varrho}}\left(1+\frac{1}{1+r}+\frac{1}{(1+r)^2}+\cdots-\frac{1}{(1+r)^{n-1}}\right)\\[2ex] \frac{+A}{2.\overline{1+r}}\left(1+\frac{1}{1+r}+\frac{1}{(1+r)^2}+\ \&c.-\frac{1}{(1+r)^{n-1}}\right)\end{array}\right\}$$

or

$$\text{or}\left(\frac{A}{2r}+\frac{A.(1+r)}{2r\,(1+\varrho)}\right)\cdot\left(1-\frac{1}{(1+r)^n}\right)$$

If, according to De Moivre, $1+\varrho=(1+r)^{\frac{1}{2}}$, then the value $=$
$$\frac{A}{2r}+\frac{A.(1+r)^{\frac{1}{2}}}{2r}\left(1-\frac{1}{(1+r)^n}\right)\text{ or }\frac{A}{2.\,(1+r)^{\frac{1}{2}}-1}\left(1-\frac{1}{(1+r)^n}\right)$$
which is the formula given by De Moivre.—It must be here observed that there are no certain and incontrovertible arguments, by which it can be shewn that $1+\varrho$ *must be* expounded by $(1+r)$. Much confusion does not, however, arrive in practice from these different methods of computing the values of annuities, as Mr. B. himself acknowleges:

'I have been particular in making these observations, as I have no where seen the facts, above alluded to, set in their proper point of view: on the contrary, Dr. Price and Mr. Morgan, who have done much on this subject, have been particular in their animadversions on the method adopted by M. De Moivre and Mr. Smart, and have represented it as *improper* and *fallacious*; whereas it is *equally correct with their own*; and will, indeed, apply *more generally*: for, according to Dr Price's principles. if any annuity is payable by *half-yearly, quaterly, monthly*, or *weekly*, instalments, we are to suppose that the money given for the same can be improved at a rate of interest receivable at the *same* periods; which is by no means a necessary consequence, and which, in fact can seldom or never be done. And, agreeably to this mode of reasoning, if the intervals of payment be any portion of time *greater* than a year, we ought to suppose that the money is put out at a rate of interest receivable in the same manner; whereas it can generally be improved at a much better rate. It is easy to see the errors and absurdities into which this method of proceeding would undoubtedly lead us. But, by M. De Moivre's rule, if we make r equal to the true ANNUAL rate of interest at which money can be improved, we may, in ALL cases, ascertain the *correct* values which ought to be given for any annuity payable *half-yearly, quarterly*, &c. However, as there are no Tables calculated for such rates of interest as may consequently arise in these cases, we shall find Dr Price's method the most fit for *common use*, particularly where *half-yearly* or *quarterly* annuities are concerned, as money may frequently be laid out so that the interest thereof may be receivable at the *same* periods; for which reason it has, *under these limitations*, been adopted in the preceding part of this work. But as this may not always happen, the true value under *other* circumstances can only be obtained from the theorems adapted to each case respectively.'

Mr. Baily certainly understands his subject: but he has not, we think, distinguished in some instances with sufficient nicety between *actual fact* and the *mere consequence* of certain hypotheses admitted into calculation.

Art. 30. *An Apology for the Conduct of the Gordons;* containing the whole of their Correspondence, Conversation, &c. with Mrs. Lee. With an accurate Account of their Examination at Bow-Street, and their Trial at Oxford. By Loudoun Harcourt Gordon, Esq. 8vo. 3s. 6d. Ginger.

The event to which this pamphlet relates has excited more temporary notice by the peculiarity of the circumstances attending it, than would have been caused merely by the transaction itself: in which nothing *unnatural* and (we are sorry to say) nothing *uncommon* can be discerned. Mr. Gordon will undoubtedly justify his disclosure from the charge of being *ungallant*, by the steps taken by the Lady and her friends: but he says that he should not have made this appeal to the public, had his own and his Brother's conduct been fully manifested by their being put on their defence at their trial. He seems also to offer a plea for himself in his motto,—*Non Jovi datur sapere et amare:* but we would not advise him to continue an imitation of the conduct of Jupiter in affairs of *love*, improperly so called.

We must decline any decisive opinion on "the merits of this case," as the lawyers express themselves; though we must admit that Mr. G. has made a plausible, defence: but we cannot avoid remarking that, however strongly he might feel the necessity for *writing* this vindication, the complexion of the narrative and of a number of incidents which he particularizes is such, that we cannot recommend it to be *read*, especially by our female and our young friends.

MILITARY.

Art. 31. *A Treatise on the Duties of Light Troops:* translated from the German of Colonel Von Ehwald, of the Danish Sleswick Yager Corps, &c. 8vo. pp. 266. 6s. Boards. Egerton. 1803.

The services of light troops have been found very essential to the success of martial operations; and the general use of such forces, in the present day, renders the adoption of them, and a full acquaintance with their duties, absolutely necessary to each contending power. We have no doubt, therefore, that this publication will be acceptable and profitable to all young officers of light infantry: since it contains very full directions, and is pleasingly as well as aptly illustrated by military anecdotes, adapted to the cases in point. The duty of an officer of light cavalry is also discussed, in one of the chapters.

Col. Von Ehwald is stated in the preface to have served with distinction in the Hessian corps in British pay, during the American war, and his work is said to be highly esteemed in Germany. It is translated by Lieut. Maimburg, late of the 8th regiment of infantry: by whom it is dedicated with permission to the Duke of York.

Art. 32. *Instructions for the Use of Yeomanry and Volunteer Corps of Cavalry.* By Colonel Herries, of the Light Horse Volunteers of London and Westminster. Part I. 8vo. pp. 256. 5s. Boards. Egerton. 1803.

The reputation of the Light Horse Volunteers of London and Westminster will more than guarantee the ability of Col. Herries, who has so long commanded them, to compile such a book of instructions as is here offered to the public. He informs us that his treatise is in all material respects conformable to the King's *Regulations for the Cavalry*, but comprehends only what is most essential to Volunteer Cavalry, for whose use alone it is designed. The first part only is yet before us, and relates chiefly to preparatory instructions both for the horse and its rider, and to the performance of drill duties. The appearance of the second, and its subjects, are not specified.

Art. 33. *The Art of War epitomized;* or a Compendious System of Field Tactics, according to the Practice of the most celebrated Generals and Engineers. Illustrated by Engravings. 12mo. pp. 117. 2s. 6d. sewed. Stuart.

We know not to whom this publication owes its origin: but, as far as it goes, it forms a convenient manual. It treats first of the operations of defensive war; then of offensive operations; and lastly of the *petite guerre*, or duties of the partisan. The engravings represent a square and a circular redoubt, and an entrenched camp, on one sheet.

Art. 34. *The Nineteen Manœuvres explained,* with the Words of Command, Duties, and relative Positions of Officers and Serjeants; also the Manœuvres of a Column formed on the two Center Companies: together with General Observations on the Principles and Rules on which the Manœuvres are founded. By Two Officers of the Bloomsbury and Inns of Court Association. Oblong 4to. pp. 150. 5s. boards. Egerton. 1804.

This work is designed principally for volunteer officers, to whom it will afford very necessary information in a convenient form: but it is wholly adapted to the operations of battalion troops, purposely avoiding the duties of grenadiers and light infantry, and confining itself (as the title implies) to the regular movements ordered by General Dundas, and now uniformly adopted by the army. The words of command, movements, and changes of position of officers, &c. are exhibited on each page, of a size and shape well calculated for this purpose. The *General Observations* are chiefly explanatory, and will be found very useful.

Art. 35. *The Tactic of the British Army reduced to Detail:* with Reflections on the Science and Principles of War: uniting, in one View, the Evolutions of the Battalion, Brigade, and Line; and pointing out their Combinations with each other, and Uses on Actual Service. Illustrated with fifty-nine Copperplates. By James Cuninghame, Major of Infantry in the Service of the East India Company. Oblong 4to. pp. 103. 18s. boards. Egerton.

Major C. informs us that his military knowlege has been acquired by long service in India, and that he compiled this work while acting as brigade-major to the three regiments of East India volunteers (in London), for whose use it was originally undertaken. It includes all the customary manœuvres, and affords very judicious general explanations and remarks.

Art. 36. *Xenophon's Rules for the Choice, Management, and Training of Horses;* intended principally for Officers of the Cavalry. 4to. 6s. boards. Egerton.

It will readily be supposed that a difference must prevail, in the management of horses both in the stable and in the field, between the practices of Xenophon's time and those of the present age: yet we agree with the translator of this tract, that it contains a number of observations which may still be usefully consulted.

Art. 37. *Letters written by Henry Haldane, Esq.* Captain of Royal Invalid Engineers, and a Brevet Lieutenant Colonel in his Majesty's Army, to the Right Honourable the Earl of Chatham, K. G. Lieutenant General in his Majesty's Army, and Master General of his Majesty's Ordnance, &c. &c. &c. 8vo. 2s. Debrett.

These letters relate to the brevet-promotion of officers of the engineers, when placed on the invalid establishment, and were caused by a deviation from the usual rule, as the author conceives, in his own case. He has therefore published the correspondence which took place on the occasion, to shew that he did not 'tacitly acquiesce' in the innovation, but 'employed every argument that occurred to his mind, in support of the continuance of the brevet-promotion.' Colonel H. appears to have sufficiently executed this unpleasant duty, and with a temperance which does him credit. On the point in question, it is not for us to give an opinion.

CORRESPONDENCE.

We receive in good part the remarks of *Amicus*, but we could give more satisfactory answers to them than would be consistent with this notice of his letter, or with our much engrossed time. As to his *loose* hint, we will endeavour to profit by it.

A letter from Mr. Bristed, author of the *Pedestrian Tour in Scotland* reviewed in this Number, authorizes us to name him as also the writer of the *Adviser*, mentioned in our last number, instead of Dr. Cowan; whom Mr. B. states to have contributed only a few of the Essays, marked A. C. and not the *whole* of them. Mr. B. speaks with the most commendable regret of those obnoxious parts of the *Adviser* which excited our disapprobation; promises never again to commit any such literary sins; and assures us that he is about to publish a new edition of that work, which will be "thoroughly cleansed and chastened."

If we must give *Mentor* our sincere opinion of his second letter, (as he requests) we shall freely say that it does not afford a sufficient excuse for the postage of it.

A letter from an old acquaintance at *Isleworth* has been received, and the object of it shall not be overlooked.

We hope not to trespass much longer on the patience of Mr. Pye.

⁂ The APPENDIX to this Volume of the Monthly Review, containing the FOREIGN LITERATURE, *Index*, &c. will be published with the next Number.

☞ In the last Number, p 278. l. 7. from the bottom, for 'sacrifices,' r. *sacrificers*.

APPENDIX
TO THE
FORTY-THIRD VOLUME
OF THE
MONTHLY REVIEW
ENLARGED.

FOREIGN LITERATURE.

Art. I. M. Mallet's *History of the Swiss.*

[*Article concluded from the last Appendix.*]

The history of Swisserland certainly favours the notion which ascribes to states the periods of youth, maturity, and decay. We have already witnessed the vigour of its early years, and the strength of its commencing manhood; and in the part of this work which remains to be considered, we are to observe its progress from the days of its utmost force, through the long season of its gradual declension, to the last stages of decrepitude, and to dissolution itself.

Our former article broke off at a point of time in which Swisserland appears to great advantage: since pure patriotism, exalted virtue, and a spirit of religion, formed the strong ties which united its children. Superior valour and physical strength, a more perfect military discipline, and a highly effective mode of warfare, had enabled the Swiss to secure their independence, to defend their liberty, and to render them not only objects of respect but even of dread to their neighbours. Possessed of these internal energies, nothing from without could give them uneasiness or alarm. The haughty House of Austria, whose yoke they had thrown aside, was no longer a match for them; we shall soon view the most powerful sovereign of his age bereft of glory, of dominion, and of life, in an unavailing struggle with them; a confederating spirit, favourable to their views, prevailed in the empire; the French monarchy was not at this epoch formidable; and Italy, the keys of which they held in their hands, must have fallen an easy prey to them. Thus happily constituted, and advantageously situated, it may be asked how came they to remain stationary at such a rank of mediocrity? This is a speculation which, if we mistake not, might well have exercised the pen of *Montesquieu*, but which we shall not attempt. We shall merely hazard the observation that, under rulers who contemplated larger views, the Helvetic confederacy, as early as the 14th century, might have become formidable to the continent of Europe, and have exposed its states to a danger hardly less imminent than that which at present threatens them, of being ingulphed in a mighty republic: but, happily for the peace of nations, extensive conquests did not enter into the plans of the Swiss leaders; they were strangers to dreams of boundless ambition, and their policy was of the defensive kind. When the fortune of arms had placed within their power a considerable portion of the vast inheritance of the splendid House of Burgundy, so far were they from endeavouring to enlarge their territory, that they declined the offer of the people of Franche Comté to become their subjects. In this contest, they earned the fairest triumphs, which they shewed themselves utterly incapable of improving; and the consequences of their brilliant success proved highly injurious to them. Their victories over Charles the Bold were their last public feats; and this was the summit of their glory, and the period of their highest consideration.

From this time forwards, the Swiss were hardly recognized in the affairs of Europe. They took a part, it is true, in the wars of Italy, but it was a part which reflected no credit on them, viz. that of mercenaries; and which militated as much against sound policy, as it outraged the laws of humanity. Louis XI., by his bribes and intrigues, extinguished in this state that spirit which had effected miracles; and he may be said to have prepared its downfall from afar, to have administered to it the deleterious potion which first impaired its health, and to have laid the foundation of those diseases which hastened its dissolution. It received also a severe shock from the religious dissensions which became permanent in it, and which prodigiously reduced its weight in the scale of nations. Its timid maxims of policy, and its pusillanimous acquiescence on various important occasions, betray a consciousness of its own weakness; which was more completely manifested by the surrenders which it made to Duke Philibert Emanuel; by the seizure of Constance, a city within its natural limits and in alliance with it, by the Emperor Charles V.; by the apprehensions to which it was a prey; and by the insults which it bore during the thirty years' war. If its independence was acknowleged at the treaty of Munster, this was not the effect of its exertions, nor even of its solicitations, but proceeded from the desire of the victors to subject Austria to a signal act of humiliation.—If, regardless of foreign considerations, Swisserland sinks into insignificance long before its downfall, it cannot be denied that, in every stage of its history, it remained laudably jealous of its own liberty; that its tranquil policy imparted to it a sort of sacredness, which nothing but the evil spirit of our times would have dared to violate; and which presented to other states the important but unavailing lesson, that the prosperity and happiness of a people are best promoted when their rulers forego all views of ambition.

The period on which we now enter opens inauspiciously. The afflicting event points out the radical defects of the confederacy, and prepares us for the turn which its future history, at no great distance of time, is destined to take. Dissension arises in the very bosom of the confederacy; two of its members, Zuric and Schweitz, engage in unnatural warfare; and each canton is under the government of one of those men of superior talents, who are too apt to consider states as made to serve their views, to advance their glory, and who are able to persuade communities to follow the course which their personal ambition prompts them to adopt. Zuric incurs the infamy of allying itself with the deadly foe of the confederacy; it tears from its standards the white cross of the union, and adops the insignia of the House of Austria: but this disgraceful alliance avails it not; and it is unable to maintain its ground in the presence of the brave mountaineers, whom no alternative would have induced to crouch to the descendants of their oppressors. When much useless bloodshed had taken place, and ravages had been committed, the accounts of which make us shudder, the parties listen to terms, and accommodate their differences. This lamentable occurrence is soon followed by a war between the whole confederacy and the House of Austria: in the course of which the latter receives the assistance of an army commanded by the Dauphin afterward Louis XI.; and which was engaged by a handful of the confederates in the vicinity of Bâle, in the memorable affair of St. Jacob, with a gallantry and devotion which astonished the royal commander, which produced the fatal intercourse between the confederacy and the crown of France. Important seeds are now sown; treaties are formed with France, which encourage that kingdom to embark in contests ruinous to itself, and highly calamitous to the states of Italy;

and

and triumphs are gained over Austria, which finally lead to those differences that involved the cantons in a war with the Duke of Burgundy. The result of this war proved eminently disastrous to the one party and glorious to the other, and had more influence over the subsequent affairs of Europe, than any continental event since the time of Charlemagne: perhaps we may add that it yields in importance to none which has subsequently occurred, except only the great revolution which it has been the misfortune of the present generation to witness.

The civil war in Swisserland, of which we have already spoken, exhibited the character which too generally distinguishes such contests. Towns, we are told, were sacked, churches pillaged, crucifixes broken, the consecrated hosts dragged through the mire, women suffered the greatest outrages at the foot of the altars, and houses were consumed to ashes. These shepherds, the soldiers of Schweitz, who in peace were calm, cold, moderate, and humane, became tigers thirsting for blood, when made to believe that they saw perfidious enemies in those whom they had heretofore regarded as fellow-countrymen and brethren. It is remarkable that, in this war, the Swiss trampled on those objects which in general they held in the highest respect. In the delirium of their vengeance, they thought that they were allowed to break down the altars and the images of their enemy; and they carried their rage so far as to put themselves to death, when made prisoners. It is a singular circumstance that, when these same troops, who had destroyed a great number of churches, chapels, and convents, returned to partake of some repose within their own limits, they paid a visit to Einsiedlen, in order to offer their homage to the miraculous image of the virgin which was worshipped in that celebrated church, as to a patroness who had not ceased faithfully to protect them.

The people of Schweitz being the most ardent assertors and zealous defenders of liberty, about this period it became common in Germany to include under their name all the other members of the confederacy; and the usage extended from Germany to other countries.

Slight circumstances have often an important influence on the fate of communities, as well as on that of individuals, and occasion a great variance in the histories of those between whom a considerable similarity may be expected to prevail. This fact is instanced in the cases of Berne and Fribourg. They had the same founders, namely the Dukes of Zeringen; they date their origin from the same period; they are situated in the same country; they were subjected to the same forms of government; they were endowed with the same privileges;

and they were founded for the same beneficent object, viz. that of serving as asylums to weakness and industry against the tyranny of the great. It happened, however, that Berne was built on a territory which the Dukes held of the empire; and consequently, in the extinction of their house, it became an imperial city, and rose rapidly to the consideration in which we have seen it. Fribourg, on the contrary, was built on a Swiss demesne, and therefore passed to the family of Kybourg; to whose controul it long remained subject.

It was in consequence of the memorable battle of St. Jacob near Bâle, to which we have before alluded, that the first treaty was formed between France under Charles VII. and the confederacy; which took place in 1453. By this compact, the king engaged for himself, his successors, and his subjects, to do nothing that could be prejudicial to the Swiss; not to aid nor succour their enemies: but to allow to all their subjects free access for them, their goods, their arms, and their baggage, into his kingdom; with the liberty of carrying on there every branch of trade and commerce that was not prohibited by the laws. The treaty was renewed ten years afterward by Louis XI. at Abbeville, and declared perpetual.

The cunning, for which Louis XI. was so remarkable, appears in no instance to more effect, than in the contrivances by which he rendered the confederacy the instrument of ruin to the Duke of Burgundy, his rival: but it must be owned that the indiscretions of that ill-fated prince greatly assisted his fall. The French monarch induced the Cantons to enter into a fresh treaty with him in 1473; by which he engaged to give them aid and assistance in all their wars, particularly in that with the Duke of Burgundy: he took their army into his pay; promised a large sum for every campaign of three months which they should carry on in the states of Burgundy; and advanced a pension to each of the cantons, which was to last during the term of his natural life.

As the war with the unfortunate Charles the Bold was, in a great degree, occasioned by French intrigue, and as in the result it served only to advance French interests, it bears less relation to Swisserland than to France; in all the histories of which it is so considered, and detailed at length: particularly in the original and most interesting accounts of it given by Philip de Comines, who had been originally in the service of the Duke, and who was inveigled from it by Louis XI. by means which history does not disclose.

M. Mallet is too enlightened a writer not to see that sound policy was on the side of the partisans of Burgundy in the Swiss councils; that the contest ought to have been avoided, if possible; and that, if it were inevitable and the obstinacy of the Duke would not suffer them to stop short in it, their conduct at the close of it was dishonourable and unwise in the extreme. The infamous (though for the time unavailing) treaty, by which they made over Franche Comté to Louis XI., is properly reprobated. In favour of this brave people, the Emperor, the Duchess of Burgundy, the Archduke her husband, and the league of Lower Germany in alliance with the Cantons, sent pressing intercessions: but all was ineffectual to recall the Swiss to sentiments which were dictated equally by policy, justice, and generosity. The sound of the mules loaded with French specie, descending from the summit of Jura, was alone grateful to the Cantons.

The author states at length, and pathetically laments, the ill effects which resulted from the accession of wealth occasioned by the victories of Granson and Morat, and by the insidious liberalities of Louis XI. The riches thus acquired were soon dissipated; and so far from adding to the public prosperity, they introduced various abuses, gave rise to venality, and bred envy and dissension. Reflecting persons regretted the antient mediocrity of wealth; which was better suited to republican manners, and offered less aliment to discord at home, as well as less ground for foreign intrigue. This degeneracy made them regard war as a trade, from which they were to derive gain; inducing them unjustly to provoke it, and finally to mix in it for reward, when no interest of their own was concerned. The admirable maxims, which had inspired their ruder ancestors, became weakened; and the desires of the youthful mind were directed to foreign subsidy, high pay, and rich booty. Thus, at the moment in which the confederacy reached its full maturity, were the principles of decay instilled, its glory tarnished, and its energies paralyzed; and it becomes only matter of wonder that, where corruption so gross was so suddenly created, decline did not advance and dissolution follow more speedily.

It cannot be improper to lay before our readers the mode of warfare practised at this time by the Swiss, as we find it sketched by the present writer. The Swiss military force consisted principally of pikemen, and scarcely a third part of it made use of fire arms. Besides the pike, each soldier bore, slung behind his back, a large two-handed sword, and a smaller one suspended from his belt. Their defensive armour consisted of a helmet and cuirass; and those who were unable to procure these articles covered their bodies with various skins. The principal force of this infantry arose out of its manner of fighting; when, divided into battalions of from three to four thousand men, and fencing themselves in by the length of their pikes in the day of battle, it formed a kind of moving citadel incapable of being broken by first-rate cavalry. Not only was this body of men admired for its bravery, but it was also distinguished by a patience which nothing could exhaust. The Swiss were as chearful and as full of spirits at the end as at the beginning of a campaign. "I have observed in our armies," says Brantôme, "that, when we had a considerable body of Swiss, we regarded ourselves as invincible." The same writer, speaking of the French infantry at this period, says that there belonged to it a few fine men, but that the greater part consisted of vagabonds and outlaws. Philip de Comines tells us that Louis XI. was fully sensible of the value of his Swiss auxiliaries, that he dreaded nothing so much as entering the lists with that people, and that he paid them their stipulated subsidies punctually every year.

The Swiss must be something more than ordinary men, if an account of a transaction, which occurred a little later in point of time than the above period, is to be taken exactly as it is stated. It appears to us to be incredible: but we are not physiologists enough to determine what a very robust human frame can endure; nor have we experience of the degree to which military subordination is capable of being carried. Fugger, who fought against the Swiss in the Suabian war, relates that a corps of them were passing the Rhine in the winter; that, when far advanced into it, the river rose prodigiously all at once, in consequence of a sudden melting of the snow; and that, at the same moment, it being rumoured that the enemy appeared on the other side, the commanders ordered their men in this situation to halt, until the matter was reduced to some certainty. The greater part were up to their shoulders in water for nearly two hours, occupied solely in guarding themselves from the pieces of ice which were carried along by the stream; and that, thus exposed to insupportable cold, they never quitted their position, though the result was the loss of the lives or limbs of great numbers.

If nothing so much elevates man, as to be able by persuasion to avert from his country the calamities and ravages of intestine war, we must allow high distinction to a hermit of Underwalden, whose name adorns the history of this period. Differences on very grave matters agitated the several members of the confederacy; all attempts to compose them had failed; and they were on the point of being referred to the decision of the sword. Happily, some persons called to their recollection the former services of Nicolas de Flue; who, brave in the field, was always in council the friend of peace, and the advocate of

justice

justice and moderation; who, having given his best days to the calls of the public, and left a progeny which imitated his virtues, had himself retired to a sequestered part of his canton, for the purpose of dedicating the close of his life to piety and meditation. These persons visited the hermit, and besought his interposition. He was not deaf to their requests, but quitted his peaceful retirement, and appeared at the congress of Stantz, the chief town of his canton. All present felt for him the veneration due to hoary sanctity; all regarded him as the genius of beneficence; and all recollected the wisdom of his counsels, his unswerving rectitude, his love of his country, and his devotion to its welfare. When he was announced, all eyes were fixed on him, all ears were open, and all minds became susceptible of conviction. His unassuming yet touching eloquence awoke, in the hearts of the deputies, those sentiments of fraternity and patriotism, to which the confederacy owed its glory and its existence. The Cantons recognized an arbiter under the garb of a hermit, adopted all the measures which he proposed in order to allay their differences, and employed themselves in devising those which seemed best calculated to prevent similar evils in future. Many very important regulations, to which the confederacy owed much of its subsequent strength and stability, derived their origin from this extaordinary interposition, and from the spirit of unanimity and cordiality which it called forth. The author justly remarks that, had de Flue been a saint, endowed with the gift of miracles, he could not have wrought one more signal, nor more useful to his country; nor have acquired stronger claims to its gratitude, than by drawing closely together the bonds of union between states so different the one from the other, whether we regard the extent of territory, the manner of life of the inhabitants, or the several political constitutions under which they lived, and which varied so as to fill up all the gradations between pure unlimited democracy and exclusive hereditary aristocracy.

Having terminated the salutary work of pacification, de Flue closed his mission by addressing, to the assembled deputies, counsels full of wisdom and patriotism. He exhorted them to be on their guard against the seductions of foreign courts, and the attractions of their pensions and their service. He pointed out to them the dangerous consequences of this line of conduct, and recommended it to them to imitate the frugality and simplicity of their antient manners, as the necessary safeguard of that liberty which of itself ought to suffice to render them happy. At this Convention, which took place in 1481, Fribourg and Soleure were admitted members of the Confederacy.

The venerable hermit died in 1487; and his posterity have continued to be persons of consideration in Underwalden down to our times. After his death, he was regarded by the people as a saint, but never obtained a place in the Roman calendar. His services were of a different kind from those which secured that distinction. Canonization was the reward of those who advanced the papal power and revenue, by whatever means effected; and among those who were honoured with the Christian apotheosis, we cannot count many patriots; while various turbulent subjects, like Becket, obtained that pre-eminence. Let us attend to M. MALLET:

> 'The life of de Flue, (he observes,) consecrated to the good of his fellow-citizens, his successful efforts in moderating them, in maintaining harmony between them, in enlightening them with regard to their interests, and the active virtues of which he gave them an example, place him far above the herd of those who fill the calendar; and who, devoting themselves to contemplation and the practices of superstition, remained useless to the world: nor does he appear less superior to those idle prosers, those disciples of a philosophy magnificent in vain promises, and so barren of happy effects, the speculations of which often serve only to cover selfishness and idleness, and to sow in society new seeds of trouble and corruption.'

Happy would it have been for Swisserland, and for every other country, if on many occasions it could have had recourse to an effectual and successful arbiter of its internal differences, like the hermit of Underwalden; whose name ought to remain memorable in history. The rare occurrence of transactions, equally gratifying with that which we have just related, is our apology for stating it so much at large.

Gross as was the corruption which at this period had obtained ground among the Swiss, it appears from a trait which history has preserved, and which we gladly present to the reader, that it had by no means extinguished in this people the sentiments natural to an independent and brave nation. The Pisans whom Charles VIII., on his entrance into Italy, had released from the yoke of the Florentines, applied to the same prince, on his departure from that country, to continue to them his protection, and not to consign them over to the domination of their former oppressors. Charles hesitated. The unhappy citizens requested the intercession of the army. The Swiss, sensible of the value of liberty, sympathized with them, and warmly interested themselves in their favour. They deputed their commander in chief to the king, in order to represent to him that his own glory, the honour of the French name, and the wishes of the Swiss his allies, required that he should continue to the Pisans the blessing of liberty which he had conferred on them; and that, if he were in want of the money which the Florentines might offer to tempt him to desert the Pisans, they would lay at his feet, the officers their golden chains and the soldiers their pay, rather than that this unhappy people should be delivered up to slavery.

The following passage, relative to a transaction which happened about the close of the fifteenth century, is curious, as shewing the miserable condition of society at that period. The states of Suabia, with the approbation of the Emperor, entered into a league; one of the objects of which was to render effectual the imperial decree prohibiting private wars. Among the benefits produced by the same league, are enumerated those of rendering the highways secure; and of attacking and pursuing to their retreats those titled robbers, who, dishonouring the noble origin of which they boasted, infested their neighbourhoods, and were the scourges of their serfs, of the inhabitants of towns, and of travellers. They are said to have destroyed in Suabia alone one hundred and forty of these caverns of freebooters.

In the course of a march performed by the men of Uri, a considerable number of them perished by an *avalanche*: having been so imprudent as to send forth cries in one of those narrow passes, in which the least noise is often sufficient to set loose a mountain of snow.

We shall pass over the wars of Italy, in which the Swiss were engaged merely as auxiliaries, and the accounts of which should be read only in their original historian; to whose eloquence, more than to any interest that properly belongs to them, they owe their celebrity. M. Mallet does not yield to any of the Swiss writers, in endeavouring to palliate the defeats of his countrymen at Marignan and Bicoque, and their share in that of Pavia. He is, however, on the whole, a very impartial narrator; and his fairness nowhere appears more marked, than in his account of the progress of the reformation in the Cantons. While he does not deny the influence which the force of truth had in the success of that event, he freely admits that in numerous instances it furnished the exhibition of a struggle between fanaticism and superstition. He exposes the precipitate zeal and the premature measures of the Protestants, and is not sparing of censure on them, while he ably points out the mischiefs which thence resulted. On reading most of the former relations of the unfortunate warfare between the partizans of the two religions, we are led to ask how it happened that the weakness of the confederacy triumphed over its strength; how the catholic religion, when reduced to the last degree of imbecility, became successful in the contest; and whence originated the fatality which attended the Protestants, and the extraordinary good fortune of the catholics? M. MALLET satisfies these inquiries, when he informs us that the troops of the reformed Cantons were full of persons well affected to the antient faith; that even leaders were not free from suspicion; and that the commander in chief of the Bernese forces left his country some years later, in order to enter into the Romish communion. Perhaps the death of Zuinglius had an unfavourable influence on the affairs of the Protestants. That was an event in which not only the confederacy was interested, but the whole of the Christian world; and especially that part of it which embraced the communion termed the reformed. Had that amiable and moderate theologue lived to reach a good old age, the institutions and doctrines of that religious community would have been more liberal, and the gloom and austerities introduced by Calvin would never have darkened so large a part of the Christian world. Zuinglius had taught, in one of his works, that God could never have shut the entrance into heaven against virtuous heathens, such as Numa, Aristides, Cato, &c.

Berne proceeded with great moderation in the steps which it took with the view to a change of religion. It invited the Doctors of each persuasion to a conference; and among others, the Bishops of Lausanne, Bâle, Constance, and Sion: but the reverend prelates chose to decline the invitation. A zealous catholic of that time was obliged to admit, that the disputation had not ended favourably to the church; and he observed that it would have had a very different issue, *if the Bishops had not been more attached to their mistresses than they were to their studies.*

We wish that our limits would permit us to lay before our readers some specimens of the author's just and acute remarks on the establishment of two religions in Swisserland, and on the jealousies and dissensions which thence arose.—Having made a fair estimate of the benefits, and the evils, which have resulted to mankind from the religious revolution of the sixteenth century; M. MALLET well observes, in regard to the wars which it occasioned, that though Luther, Zuinglius, and Calvin had never appeared, there would probably not have been fewer of these unhappy contests, and that the turbulent spirit of the times and the germs of dissension would have broken out only in a different way. He asks;

'Would people have been more united? Would treaties and alliances have been more solid? Would ambition have been less ardent, less fertile in means, less perfidious in its arts, and less cruel in its proceedings? If so, why was not tranquillity enjoyed in the ages which preceded the reformation? Why do we pant after it in vain in these days, when religious opinions have ceased to set nations and their rulers in motion? Is Europe, in this age of philosophy, less than formerly a scene of bloodshed and calamity? The reformation made the Swiss blush at least on account of their fondness for foreign wars. We have heard of discourses delivered and decrees enacted against conquests, but they were no sooner made than they were disregarded and forgotten.'

From the tenor of our abstract, it will be manifest that M. MALLET studies to set forth the faults and mistakes into which the confederacy has at different periods fallen. This design is fulfilled not maliciously and captiously, but with the honest desire that such errors may serve as warnings to future times; and this sort of literary fair dealing, this morality of authorship, (if we may use the expression,) appears to us highly commendable, and very honourably distinguishes the present from the generality of writers. The occasional introduction of curious extracts from antient chronicles, and of facts which have been overlooked by other historians, also intitle the volumes before us to considerable rank, as useful and instructive productions. To those to whom *Muller* is not accessible, this work, and the more elaborate and finished performance of Mr. Planta, will furnish all the information which is desired by general readers. We think that the importance of the Swiss history, as a source of political information, bearing both on practice and on speculation, is not adequately felt: but a very little reflection will suffice to convince those who are but slightly acquainted with the subject, of the truth of the observation. If we do not greatly mistake, scarcely any portion of history more deserves the attention of statesmen and politicians, than that in which we trace the origin and early progress of the confederacy; and the same remark is applicable to the sad narrative of its recent downfall.

ART. II. *Histoire Naturelle des Oiseaux de Paradis,* &c.; *i.e.* The Natural History of Birds of Paradise, Rollers, and Promeropes; to which is added that of Toucans and Barbets. By F. LE VAILLANT. Folio. Paris. Nine Numbers. Imported by De Boffe. Price 2l. 12s. 6d. each Number.

IN every rude and unthinking age, the conspicuous productions of nature have been associated with fond or with gloomy fictions. Under a burning sky and the dominion of ignorance, fancy triumphs over intellect, and invests physical appearances with false or meretricious attributes. Thus has it fared with those tribes of the feathered race, which form the subject of this splendid publication. To the traditionary fables of unenlightened savages, our early voyagers and travellers added errors of their own: genera and species which presented vague analogies were carelessly blended; and, if a negroe baked and mutilated the remains of a Bird of Paradise, the European naturalist calmly asserted in his closet that the living bird had a shrivelled skin, was destitute of legs, and ordained to flutter in the middle regions of the air, unconscious of repose, and subsisting on dew. The celebrated *Buffon* stooped to confute the absurdities of *Acosta* and the reveries of *Helbigius:* but *Buffon* was not unsusceptible of credulity, and has exhibited an imperfect and faulty delineation of the forms and habitudes of the birds in question.

The present writer, who is favourably known to the world as one of the bold explorers of Africa, and as an enthusiastic ornithologist, has availed himself with laudable diligence of his rare opportunities of collecting accurate details relative to every species which he undertakes to illustrate. From the nine numbers which have reached us, we shall briefly sketch the plan and nature of the work.

It is intended to comprize the whole in two volumes. The figures, about one hundred in number, will continue to be engraved by *Pérée,* from the drawings of *Barraband,* coloured by *Langlois,* and retouched by the pencil of the original designer. The elder *Didot* has engaged to execute the typography on vellum paper, and in his best style. The number of copies is limited to 325. The price to subscribers is fixed at 36 francs for each livraison (or Number), and to non-subscribers, 48 francs. Each figure is as large as life, and is usually drawn from a specimen in the highest state of preservation. In many cases, an exact representation of the female bird has also been obtained. We mention these particulars the more willingly, because nothing more highly finished and sumptuous has appeared in this department of ornithology.

The species already described are the great and little Emerald Bird of Paradise, the Red Bird of Paradise, the Manucode, the Tufted Manucode, the Magnificent, the Sifilet, the Superb, the Cloudy, the Oriole Bird of Paradise, the Incomparable, the Calibé, the great or noisy Calibé, the African Roller with long hairy feathers, the Blue-bellied Roller, the Varied Roller, the Black-masked Roller, the Green Roller, the Common Roller, the great Purple Roller, the little Purple Roller, the Toco, the Tocan, the Yellow-necked Tocan, the great Orange-breasted Toucan, the great Red-bellied Toucan, the Yellow-breasted Toucan, the little Red-bellied Toucan, the Tocard, the Redbanded Aracari, the Koulik of Guiana, the Koulik of Brasil, and the Green Aracari.

The author proves, by many satisfactory particulars, that the great and little Emerald Birds of Paradise are distinct species. Their separate associations, and the constancy of their respective characters, are alone decisive on this subject.

The Red Paradise Bird, shortly noticed in *Dandin*'s Ornithology, is here described at length, and with an accurate attention to its specific discriminations. It is somewhat remarkable that, in spite of its rich and gaudy plumage, it should have remained fifteen years in the collection of the Prince of Orange, unknown to the public.

The articles Manucode, Sifilet, Superb, &c. are masterpieces of description, and vary, in several respects, from the accounts of former writers. As M. Le Vaillant, however, copies not at second hand, nor from mutilated and shrivelled specimens, we may grant him, without hesitation, the palm of accuracy. Although he ranks both the Calibés among Birds of Paradise, he questions the propriety of the arrangement. Other species, which are commonly reckoned to belong to the same tribe, he purposely omits, because he never had an opportunity of seeing them, and is determined to frame no description from report.

The author's *African Roller with long hairy feathers* is synonymous with the *Abyssinian Roller*: but the latter designation ought to be abandoned, because the species is by no means peculiar to Abyssinia. The points of discrimination between it and the common Roller are stated with minuteness and are satisfactory.

The Blue-bellied, the Varied, and the Green Roller, are described for the first time. The latter is thus delineated:

'Green Roller.

'This, too, is a new species, apparently much allied to the common, yet differing from it sufficiently to constitute a distinct and separate species We are ignorant of its native country; or at least of the district of India from which Mons. *Poivre*, a traveller who was much interested in the progress of Natural History, and to whom that science lies under many obligations, imported it into Europe.

'This Roller, which we call *Green* because such is, in fact, the prevailing colour of its plumage, has all the characters and all the forms of the Common Roller, but is of somewhat smaller dimensions, as may be perceived by comparing the drawings of both, which are of the natural size. The front feathers up to the eyes, and those near the base of the bill and throat, are of a reddish white: the head, neck, upper part of the back, all the scapular feathers, those of the wings next the body, and, in general, all their upper coverings,

ings, are of fine beryl green. All the under feathers of the body, from the reddish white of the throat to the lower part of the belly, are also of the same green cast, yet of a brighter tint; which, assuming a white shade, towards the abdomen, passes at length to a white, lightly tinged with the same green on the under covering of the tail. The first six large wing-feathers are of a beautiful blue, inclining to purple, while the next in order are lightly tipped with green. The rump feathers and upper coverings of the tail are of a bluish green, as are the two intermediate tail feathers; except that, when they are disconnected with the tail, they are blue both on the upper and under surface, though of a lighter tinge on the latter.

'The Green Roller is still very rare. The only specimen which I have seen belongs to my own collection, as it formerly did to that of M. *Aubri*, minister of the church of St. Louis at Paris. I purchased it at the sale of that gentleman's cabinet, which took place in consequence of his death. In his life-time, he assured me that he had it from M. *Poivre*.'

The beautiful long feathers, which characterize the great male Emerald Bird of Paradise, are figured according to the life, and are thus described:

'They proceed from the flanks, pass beyond the tail with which they are blended, and form behind it a mass of extreme tenuity, light and transparent as air. Naturalists distinguish them by the epithet *Subalarian*, because they have their origin under the wings. Their total amount exceeds 600 *; and their forms, colours, and natures vary according to their positions. The largest measure from twenty to twenty-two inches in length, and have long downy beards, which are so many small feathers, with their complete complement of beardlets, perfectly visible. They are of a bright brown colour, and terminate in a long hairy filament. The secondary, which cover the first, have smooth and glossy beards, and are of a beautiful jonquille yellow. The third set is composed of feathers, similar to the secondary, which they cover. They are very narrow, present the same yellow hue at their bases, and are tipt with a glowing purple, finely contrasting with the yellow ground on which they are distributed by gradations, the smallest occupying the upper range. The space on the side between the thighs and breast, which is covered by all these subalarian feathers, scarcely exceeds two square inches. These gaudy appendages are closely pressed on one another, and imbedded so deeply, that their quills are visible through the skin, which they completely transpierce; thus proving their insertion in an extensor muscle, which enables the bird to erect them at pleasure, like the peacock, when he displays the glories of his rump-feathers, vulgarly and very improperly called his tail. This latter appellation has been also frequently bestowed on the subalarian plumage of the Bird of Paradise, though he has a distinct and very beautiful tail.'

'* Buffon mentions only 40 or 50 on each side. I have had the patience to count them in fifty individuals, all very entire; and I have reckoned from 260 to 310 on a side.'

The introduction to the history of Toucans is chiefly occupied in assigning the various points of character which distinguish them from the Callaos, or Indian Hornbills. The Aracaris are considered as forming a second family of the same genus, being distinguished by their more slender shape, a bill less disproportioned to the size of the body, a more compact texture, a regularly graduated tail, and more active and graceful movements. In this as in the preceding parts of the work, we meet with some non-descripts, and with several pertinent corrections of *Gmelin* and *Buffon.*

The curious in ornithology will peruse the whole publication with singular satisfaction : but a more minute analysis might prove irksome to most of our readers. Though its preeminent merit consists in the figures and descriptions, it is agreeably diversified, in a few instances, by traits of character which the author remarked in the living bird, and by some interesting hints of a more general complexion, which his accurate and extensive observation enabled him to collect.

In conclusion, we cannot refrain from expressing a wish that M. LE VAILLANT had been more liberal of his synonyms and references, and that he had treated systematic writers with a little more respect. We should not forget that methodical nomenclature, though the result of art, and liable to many errors, is intitled at least to subordinate regard, as a convenient vehicle of communication among naturalists, and as an unspeakable aid to the memory. Even if we should concede to our innovating author the propriety of those more fanciful arrangements to which he manifests a predilection, it might still admit of doubt whether, on the whole, they would more accord with gradations unequivocally indicated by nature. Are we certain that, amid her countless productions, nature recognizes a single line of demarcation ? or that the study of ornithology would be essentially promoted by classing the Sifilet with the jays, or every individual furnished with parade feathers among Birds of Paradise ?—This remark, however, in no measure detracts from the real merit of the very accurate delineations which M. LE VAILLANT has exhibited, and which must serve as an excellent ground-work for a complete history of the genera enumerated in the title.

Art. III. *Précis Historique de la Révolution Française,* &c.; *i. e.* An Historical Summary of the French Revolution. By Lacretelle, the Younger. 2 Vols. 16mo. Paris. 1803. Imported by De Boffe. Price 12s.

These volumes form a continuation of a work which commences with the Revolution, and two parts of which have already appeared; the one treating of the constituent assembly, the other of the legislative. *The Convention* forms the dread subject of the portion now before us; the merit of which induces us to regret that the preceding have escaped us, if this be a fair sample of the whole collection. Should a reader resolve to neglect this summary, because the topic is hackneyed, he will deprive himself of much valuable information; for unhappily the French revolution has been of too long duration, and too prolific of events, to render the perusal of repeated histories of it a barren labour. It will be long before the facts which throw light on it are all disclosed, and before the aspects under which it may be viewed are all contemplated.

If this author does not equal the great masters of antiquity, nor the best models of modern times, he writes more in the true spirit of history, has better digested his matter, and has more laboured his composition, than any who have preceded him in the same career. He seems, indeed, to have assumed the pen with that unbiassed temper which is an indispensible requisite in an historian; he exposes crimes and errors, or recognizes virtues and heroic deeds, in whomsoever they appear; and the discrimination and judgment, with which these sketches are drawn, are not inferior to their impartiality. Respectable, however, as is this author, it cannot be denied that the subject often appears to be too mighty for him; for who can delineate, with adequate strength of colouring, all the mischiefs which resulted from that baseness and those crimes, which have occasioned the first republican assembly of France to stand without a parallel in history?—Let us copy a few of its leading traits as here exhibited.

This dreadful horde, destined to cause such torrents of blood to flow, and to become the most severe scourge to humanity which the divine vengeance ever employed, first met on September 21, 1792. The members severally survey each other; each finds himself opposite to his enemy; and the authors of the proscriptions are surprized to see near them, those whom they had placed but the night before on the fatal list. *Danton,* whose terrific deportment and fierce looks represent him as in the act of giving the signal for the massacres of September, is viewed with terror. Near to him is *Robespierre,* whose figure expresses a more tranquil and insatiable cruelty: all is composed and humble in his manner; his smile is frightful, even when he addresses himself to his friends: the men and women in the galleries appear to have no eyes but for him. By his side is observed a little deformed hideous being, who desires to be considered as his equal, and that of *Danton*: but the latter disdain their accomplice and their instrument: while he in his turn treats the advances of *Orleans* with all the contempt with which his own are received. Many of the deputies press around; and among them stand pre-eminent *Collot d'Herbois* and *Billaud de Varennes*, the one of whom seems to have studied crime in the recesses of his cloister, and the other to have inhaled it in his orgies. The names of those who formed the dread train of these leaders were at first unknown. Some, by the malignity and stupidity of their looks, shewed that they might be made tools who would decline no work to which they were appointed: others manifested the delirium of fanaticism: but all viewed with respect a paralytic with a calm countenance, and the heart of a tyger, who could only move as he was carried in the midst of them; this was the atrocious *Couthon*. Two men, as yet young, form a contrast with the sanguinary beings who surround them; these are *Pelletier-St.-Fargeau*, and *Hérault-de-Séchelles*. The first presents to our view the grave demeanour and high spirit of our antient magistrates, while the features of the second bespeak a mind at ease, and devoid of suspicion: these interesting persons are nevertheless the courtiers of crime. The deputies of this party lose no time in securing those benches whence a turbulent minority had dictated the law to the two preceding assemblies, and which were in future to be known by the name of *the Mountain*.

The Girondists commanded a decided majority; they rejoiced in the thought that the moment was arrived in which they should proclaim the republic; and they anticipated the despair of the Jacobins who had proposed a dictatorship, or who had counted on reigning under the name of *Orleans*. The Convention opened its labours with a vague discussion, in which each member proposed something to be destroyed, desirous of signalizing himself by causing some ruins. The leading orators abandoned this worn-out path to their more obscure colleagues; and the comedian *Collot d'Herbois* announced that he had to propose a more important abolition; that of royalty. At this word, the hall resounded with applauses: which were in fact feigned by many. The Girondists rose with transport, clamoured for the vote, and fell back on their benches stung to the quick on perceiving that an assassin of the 2d of September would rob them of the fruit of all their labours. *Orleans*, to whom this measure leaves only his crimes without their wages, is loud in his rejoicings.

We do not recollect any where to have met with so detailed an account of the mother-society of the Jacobins, which met at Paris within the precincts of the Convention. It assembled at night, and continued its deliberations to a late hour. A few lamps shed a dim light through its gloomy vaults; and it was scarcely accessible to any who did not appear in a mean dress. The most ill-bred thought it necessary to heighten the coarseness natural to them, and the most ferocious deemed it requisite to assume a more savage air, when they appeared at these meetings. The sittings opened with revolutionary songs, some mournful, the forerunners of death; others in a style of gaiety still more barbarous. Next followed extracts from the correspondence of the sister societies, which extended to all the cities and towns of France, and at last to most of its villages; and which sent congratulations to the parent society, elevated its courage, and sometimes reproached its weakness and slowness. Here was to be found a list of the massacres committed through the whole extent of the republic, together with eulogiums on them. Scarcely an address closed without a denunciation. Tens of thousands, proscribed persons, there found the decree of death pronounced against them, or received hints to take flight. This reading being terminated, it was followed by speeches both burlesque and terrible. Such a confusion and such a degree of madness prevailed in these debates, that it was suspected that no consequences would arise from them, and yet never was a crime conceived there which was not perpetrated. The power of this infernal faction arose from its making use of the most stupid and abandoned persons, whom all the other parties disdained as their instruments. They had pressed to their service, and kept at their command, the vices of every individual in France. There were fanatics among them, but their leaders only feigned fanaticism: the former thirsted after blood, the latter after gold. They all regarded compassion as the most base quality of the soul. Already had many of them destined their accomplices for the scaffold: but their hatreds remained as deep and as concealed as at the court of a tyrant.

This was the faction which contested the supremacy with the Girondists; the latter of whom had found some respectable auxiliaries among the Conventionalists. Many of their partisans in that assembly did not approve their conduct in the preceding one. The Girondists did not meet with a blind support. Their measures were often too subtile, and sometimes rash. They whined like children over their lost popularity,

larity, and often made imprudent but vain sacrifices to regain it. They gave offence in some instances to men who had consciences less pliant than their own; and they experienced the blackest perfidy on the part of some of the new deputies, who had sought their alliance. *Barrère*, whether from his vanity having been hurt or his fears roused, formed a party by the side of theirs; one of those mixed parties, to which the common herd in assemblies have recourse for safety at the approach of storms; one of those parties which bends under every menace, and yet seems to dictate the law; which destroys all the good by qualifications, and only arrests the progress of crime in order that it may better mature its own designs. The Convention supported the Girondists, but the Convention was itself in durance. The Convention was ready to adopt the decrees which they proposed, but knew not how to make them obeyed. The departments adhered to them, but Paris offered them no resource; and they had themselves disorganized its national guard. The youth, which had protected their dwellings in stormy times, had been dispersed on the 10th of August, and on the 2d of September; and those who remained were paralyzed by their overthrow, or retained their resentment. The Girondists were unwilling to incur the shame of supplicating the aid of those whom they had disarmed; and this idea made them propose the memorable measure of a departmental guard.

Hence it appears that the Girondists had taken arms from the hands of the respectable citizens of the capital, in order that the monarch might fall defenceless under the attacks of the Paris banditti, aided by those which the provinces had vomited forth. The snare which they laid for the unhappy king became fatal to themselves; and they fell the victims of their own measures, little intitled to pity.

Buzot, a leading Girondist, was the author of the law which indiscriminately proscribed the emigrants, and which was conceived in the following terms:—The punishment decreed against emigrants is perpetual banishment: if they attempt to return, they incur the pain of death; and all their property is confiscated.—*Danton*, we are told, was surprized that he could not exceed *Buzot* in revolutionary measures. *Tallien*, it is recorded, (and the reader will learn it with amazement,) was the only deputy who remonstrated against this most iniquitous decree.

Speaking of this too celebrated assembly, the writer asks, 'What in fact do we find in it? Tyrants whom we must despise, while we detest them; a boundless extravagance of principles; an abject and hypocritical style of speaking; orators without imagination, multiplying incoherent images which they were for ever repeating; party stratagems, effectual indeed in an assembly which was the prey of fear, but so gross as not to be tried at this day, except among low and stupid people: an open profession of atheism heard and applauded, as well as maxims and laws which harmonize with it; finally, the dismal picture of an assembly fluctuating between two parties, waiting to see on which side victory would declare, not daring itself to decide between them.' He excepts however, from this charge of poverty, the eloquence of *Vergniaud*; which, he says, shone with still brighter lustre when directed against the factious; and also the vehement apostrophes of *Guadet*, the courageous efforts of *Barbaroux*, *Salles*, *Kersaint*, *Larivière*, *Lanjuinais*, *Fermont*, and *Rabaut-St.-Etienne*, who opposed with unabated zeal the mischievous measures of their adversaries.

The picture of the royal family in confinement is the finest that we have seen, and the most affecting. The historian does not forget to pay a proper tribute to the faithful *Clery*. The patience of the king is sublime; and once only a hasty word escaped him, when they tore from him his beloved infant, the Dauphin. The conduct of the Queen is exemplary; and the behaviour of Madame Elizabeth is that of a Saint: while the sensibility of the young Princess completes the uncommon interest of the groupe.

The king, we are told, sometimes sought relief for his mind by discoursing with the Commissaries of the Commune on the subject of their trades. A stone-cutter one day appeared disposed to converse with him on this footing. The King spoke of the Pantheon, and expressed his apprehensions with regard to the solidity of that building. "Do you not think (said he) that the columns are in danger of giving way?" The Commissary brutally replied, *they are more stable than the thrones of kings.*

Will it be believed, as the author roundly asserts, that it was in order to terrify five or six Girondists that their execrable rivals caused the blood of the 2d of September to flow? In order to destroy them, the same rivals resolved on the death of Louis; and the Girondists were too little aware that the scaffold prepared for the monarch would soon afterward be mounted by them.

M. Lacretelle very neatly reproaches the cowardice and baseness of the advocate *Target*; compliments the honourable and manly conduct of *Tronchet*; and properly extols the heroic devotion of the virtuous *Malesherbes*. While gratitude, generosity, and magnanimity are holden in estimation by mankind, the letter of this magistrate to the president of the Convention, and his behaviour to *Louis* in his misfortunes, will be contemplated with admiration.

The Girondists were desirous of saving Louis XVI., but they proposed to attain this end in a singular way. He was to be tried, and condemned, and an appeal was to be made to the people, who were to extend mercy to him. This measure was regarded as the sublimity of democracy, and as that by which they were to save the king, to regain their popularity, and to confound their enemies. Their covert but fatal adversary, the infamous *Barrère*, found it an easy task to expose the puerility of the plan, and the dangers which would attend an attempt to realize it. They not only suffered their adversaries to impress the Convention with the guilt of Louis, but zealously assisted in giving that impression. Many of the Girondists, particularly *Guadet*, *Buzot*, and *Barbaroux*, were ambitious of a superiority over the Jacobins in proving the pretended crimes of Louis XVI.; and the cool deliberate phlegm, with which they repeated that Louis had merited death had something more inauspicious in it, than the declamations and mad cries of the Jacobins.

Are we not constrained to respect as little the talents as the virtue of the authors of this miserable crooked piece of policy, which led to their own destruction; which hastened, if it did not occasion, a tragedy which will be the eternal disgrace of France; which made every state in Europe its enemy; and which exasperated and protracted the war? As individuals, many of them had enjoyed fair fame, and considerable literary reputation, before they entered the maze of politics: but here they so entirely lost themselves as to present no claim either to respect or to pity. To supplant the partizans of the constitution of 1791, and to attain power, they hesitate at no sacrifices; there are no hazards from which they shrink; they identify themselves with the foulest transactions; and they connive at the blackest crimes. When they set themselves up as the defenders of law and order, and as the impugners of anarchy and crime, if they shudder at the atrocities of their opponents, they disdain the straight forward honest course, and lose themselves in a labyrinth of over-refined and subtil policy. No party ever made a more sorry figure in history. When, by a series of unwarrantable measures, some more and others less heinous, the power passes into their hands, it instantly eludes their grasp, and is seized by their deadly foes. They appear on the scene without that sort of eclat which attends successful villainy, and with no title to the pity which suffering integrity calls forth.

The sketch here given of Louis XVI., though it does not boast so great a felicity of execution as some others which occur in the course of the work, is in a high degree appropriate. It was his lot, the writer observes, to feel always an active and disinterested inclination to promote the good of his people, accompanied with an utter want of resolution in adopting measures conducive to it. He was indecisive while his authority met few obstacles, but was completely lost when they offered themselves to him. He had every sense of shame but that which it imports a king most to possess; namely, that which restrains us from suddenly changing our resolutions, and from belying our character. No Prince ever manifested such an excess of weakness, or suffered so much from its effects. Had he been indolent or voluptuous, he might, like many other kings who have been generally respected, have released himself from the burthen of reigning, and have devolved it on a minister who had a passion for such power, and the means of exercising it, but he had too much sensibility to suffer him thus to consult his ease; the evil, which he believed he saw, hurried him to cause a still greater evil; he neither administered the government himself, nor permitted any one to administer it well under him. He was endowed with all the virtues which do honour to a king, but which do not constitute one.

In the second book, the author rather minutely describes the contest which ensued on the death of the king, between the Girondists and the Jacobins. The former must have seen that it was a struggle which affected their power, their fortunes, and their lives; that on the issue it depended whether the people of France were to be consigned over into the hands of tyrants and robbers; and whether every vestige of antient manners and morals was to be swept away, and all the remaining bonds of society dissolved. With these objects to animate them, and supported by the Convention and the whole of France, (except the capital,) they grievously disappoint expectation. We no longer recognize in them the bold revolutionary leaders, the subverters of a throne, the judges and executioners of a king, and the founders of a republic: the daring and skill, the vigilance and perseverance of their enemies baffle all their plans, and foil all their attempts; they are unable to make a stand against the populace of Paris, headed, for the most part, by contemptible chiefs, by the immoral *Danton*, the hypocritical *Robespierre*, the fiend *Marat*, and other miscreants of less notoriety. In this contest, by their tameness and mismanagement, they deprive their adversaries of even the glory of a difficult and well-disputed victory; they appear hardly less imbecile than the monarch whose fall they had accomplished;

and soon their condition is even more forlorn than that to which they had reduced their unfortunate Prince.

The third and fourth books are highly interesting, and contain a very clear and satisfactory account of the formation, progress, and downfall of the system of terror.

The advocates of the sanguinary measures of *Robespierre*, (for, however wonderful it may appear, they have had their advocates,) have contended that the horrors of the interior were the causes of success abroad. We were glad to find this unwelcome sentiment combated by the present author, and the converse maintained; for he asserts that internal excesses drew after them reverses from without. The league of kings, he says, was as yet a project, and the treaty of Pilnitz a vain threat, while the constitutent assembly lasted; yet that assembly had committed numerous faults, and tolerated many disorders. The Girondists, influenced by the delirium of the revolution, sought and effected a war. The anarchy which preceded the fall of the throne was such as induced the coalesced kings and emigrants to believe, that they should be able to realize their most chimerical hopes. The Prussian invasion miscarried. Was this owing to the 10th of August? The immediate effect of that day was to favour that rash enterprize, by spreading tumult and discord in the armies, and discontent in the cities. Was it owing to the 2d of September? Fifteen thousand French fled over a space of ten leagues, only because they had seen fifty Prussian hussars. The fugitives consisted of the levies raised at Paris during the massacres. Twenty-two thousand French, commanded by *Kellerman* at the battle of Valmi, held in check seventy thousand of the enemy. They were the old troops, who had testified the utmost horror at all the crimes. *Dumouriez*, *Custine*, and *Montesquieu* made important conquests. Is it necessary to ascribe these successes to the frightful disorders which, at this time, distracted and afflicted the country? Can we not better account for them, if we survey the desperate position in which the king of Prussia at length found himself; if we reflect on the slow preparations of Austria, of the Germanic body, and of Sardinia? What event revived the league after so many defeats, and strengthened it with the accession of three such powers as England, Spain, and Holland? The putting the king to death.—What made *Dumouriez* revolt? Feelings of indignation and alarm; which, though they do not absolve him, were common to all France. What occasioned the war of La Vendée? Intolerance.—What the revolt of Lyons? Oppression the most outrageous.

The author admits that the enormities of the government produced effects which indirectly favoured the success of the armies. The terror and insecurity which pervaded the republic swelled the numbers on the frontiers; and the death which they were sure of meeting at home made them more chearfully brave the dangers of war abroad. M. LACRETELLE adopts the account which has been very current, and which assigned to *Carnot* a great share in the merit of the successful campaigns of France. The five tyrants, who, together with him, constituted the committee of public safety, were so completely ignorant of military affairs, that they left the entire management of it to *Carnot;* whose plans and combinations are here extolled as superior to those of *Louvois.* He was assisted by a commission consisting of very respectable names, such as *Arçon-Marescot*, *Dupont*, and *Montalembert.* The author observes that for this distinction they made him pay dear, by obliging him to become their colleague.—He is a very adroit apologist of this ex-director.

We shall leave each reader to sift for himself the following account, and to determine how much truth it possesses. After the fall of Valenciennes, not one of the powers seemed to recollect the motive which induced it to enter into the league. France now appeared to them another Poland. Policy checked their daring, and selfishness led astray their policy. The Emperor declared Valenciennes to be his conquest. The Prince of Saxe-Cobourg threatened an invasion far better concerted than that of the king of Prussia. He had already obliged the French to quit Cæsar's camp; and Cambray would have yielded but feeble resistance, and the line of strong places would have been passed. The numerous German cavalry was about to over-run the plains of France. Paris would have known its approach by that of famine: but Austria forgot Paris and France, and fixed its thoughts on Quesnoy and Maubeuge, as did England upon Dunkirk. An absurd order was issued by the cabinet of St. James's; and the English army, commanded by the Duke of York, separated itself from the conquerors of Famars. Had the most inveterate hatred directed this movement, it could not have rendered it more incompatible with any plan of future concert, and mutual support. The Prince of Cobourg marching towards Maubeuge, and the Duke of York towards Dunkirk, caused a separation of their forces, exactly such as active and provident enemies could have wished.

Robespierre having brought the king to the scaffold, and extinguished the Gironde, found that the next obstacles in his way to sole and absolute rule were *the Mountain*, and the Commune of Paris: at the head of the first was *Danton*, and his partizans; while *Chaumette*, *Hebert*, and the Prussian *Cloots* exercised the principal sway in the latter. The dextrous tyrant contrived to insinuate himself into the confidence of the dreadful *Danton*, and agreed with him on the introduction of new measures, and the appointment of a committee of clemency. *Camille Desmoulins* was set to work to prepare the public for this change. He wrote under the signature of *the old Cordelier*; he attacked the chiefs of the commune with his utmost force; and he exposed their infamous and extravagant institutions of Atheism. He gave to his pen the utmost freedom. He fancied that he discovered a close resemblance between the events and personages of the revolution and others which are to be found in history. He dared to compare France under a pretended reign of liberty, to that of the Roman empire under Tiberius, Nero, and Domitian. By passages from Tacitus, he described the fantastic and inconsistent cruelties of revolutionary oppression; and in making use of this veil, he had neither the intention nor the power of dissembling the evident applications of them. The translator could not exonerate himself, and Tacitus appeared an implacable accuser to the consciences of these men, who were astonished to find in history the models and the punishment of their enormities. Hope entered the ten thousand prisons of France, all regarded *Camille* as the interpreter of the intentions of *Robespierre*, and all cherished the fond expectation that the tyrant was about to begin a reign of mercy: for *Camille* had in his papers heaped flattery on him, and represented him as a god. When the tyrant found that the Jacobins were all in arms against this plan of mercy, he abandoned his creature. Having set *the Mountain* and the *Commune* at war, he promoted in the committee of public safety the destruction of both. *Danton*, *Camille*, and the leaders of *the Mountain*, on the one hand; and *Chaumette*, *Hebert*, and the chiefs of the Commune on the other; were put in a state of arrest. What followed is well known. Had *Danton* not suffered himself to be lulled to security by *Robespierre*, but had raised *the Mountain* against his designs, it is thought that *Robespierre* would have succumbed. The committee of public safety was now without a check; it had gotten rid at once of two rival powers.

The party of *Chaumette* and *Hebert* added to all the other horrid qualities which distinguished the revolutionary factions, those of avowed atheism and barbarism, who were the declared active enemies of religion, and of the arts and sciences. It consisted of persons who, previously to the revolution, had been guilty of crimes; and who must have been regarded as infamous in all countries, and in all times. It was a league of the most vile and abandoned. They did not even affect a regard for probity and honour; and they were equally the enemies of decency and of justice. They hated talents as much as they detested virtue. They had great influence over all the existing authorities, their power was felt in the convention, in the tribunals, and in the committees. In the commune of Paris they were absolute, and the whole military force of the capital was at their disposal. By setting this party and *the Mountain* at variance, their wily enemy got the better of both.

The proceedings of these Vandals, as directed against religion, its temples, and its ministers, as well as against the monuments of art, form a very interesting part of these volumes. Their destruction, and the check given to their horrible career, are benefits for which the world is indebted to *Robespierre.* Had this horde not been stopped, the author supposes that they would not have spared the national library, the museum, and the other repositories of the arts and sciences. They meditated the proscription of several classes of persons; among whom he reckons the clergy who refused to abjure their religion, the men of letters who protested against so many horrors, and the artists who had opposed the destruction of the *chef-d'œuvres* on which they had formed themselves. It was this party which desecrated the churches, which introduced into them the worship of the Goddess of Reason, and which enticed priests to appear at the bar of the Convention to make a profession of apostacy.

How credulous, and how destitute of that cool dispassionate turn of mind which appreciates the weight due to idle rumours, must the people of France be, when this respectable writer employs two pages to prove that these mischiefs were not procured by the bribes of Mr. Pitt, and that this vile horde did not receive his pay?

The fifth book takes up the history at the fall of *Robespierre,* and brings it down to the dissolution of the Convention, and the commencement of the directorial government. Speaking of that assembly at the period in question, the author says that it absorbed all kinds of power; it held in its hands the property, the liberty, and the lives of millions; it commanded fourteen victorious armies; it shook the throne of many kings, and humbled them all. Such an assembly made kings of its orators. The pretensions to the first employments were limited to none. A revolutionary language and a revolutionary administration required no study. The language of the Convention was all ready formed, and a people half barbarous never made use of one that was more poor, monotonous, and void of meaning.

Robespierre, having annihilated every power that formed any check on that of the committee of public safety, was taking measures to effect the destruction of such of the members of that body as were likely to thwart his ulterior views: while the latter, urged by a regard for their personal safety, plotted against the tyrant, and effected his downfall. There was no real difference in principles, and no opposition in regard to measures between the parties who came to issue on the 4th of July 1794. It was a struggle for dominion on one hand, and for life on the other. When the insurgent party found itself victorious, it was at a loss respecting what measures it should pursue, and to what quarter it should look for support. It consisted principally of the followers of *Danton*, whom the author describes as having been reclaimed from their dreadful errors, and as disposed to act in future according to the rules of justice and humanity. Their cautious and slow progress in this honourable career, and their frequent deviations from it, are here circumstantially related. One of the first effects of the fall of *Robespierre* was that of setting the press free; and it must be owned that it rendered signal service at this time to France. To it was owing the degree of preponderance which honest and just persons attained, as well as the punishment which reached a few of the more conspicuous authors of the former horrors.

This part of the work furnishes much matter for reflection. The rapid change, which the author describes as having taken place in the *Dantonists* subsequently to the 4th of July, is a phænomenon; and not less curious is the relation of the slow approximation of this party to the remains of the Gironde, and the formation of a predominant body of *modérés* in an assembly in which every outrage on decency, humanity, justice, and religion had received countenance and sanction. Even *Legendre* appeared the advocate of clemency, and it was this once sanguinary *enragé* who emptied the prisons of Paris.

The most crying of the abominations of modern France still defiled the register of its decrees; for the law which robbed the emigrants of their property remained unerased: yet it was not denied that the tables of proscription had been drawn up by the men of blood, and that no principle of justice had been regarded in the formation of them. This abominable law placed the lives of one hundred thousand individuals at the mercy of the Convention: but at length this assembly consents to receive appeals; and the task of hearing and deciding on them was assigned to one committee only, that of legislation. Some thousands of decisions were made, and all favourable to innocence: but, at the rate of proceeding then established, it would have required half a century to pronounce on all the cases.

The measures of the Convention, during this its last period, are very strange and motley; they are placed in their true light in these pages, and appreciated with judgment and discrimination.

The task which this writer imposed on himself must be owned to have been a difficult one: but his execution of it is creditable to his diligence and his talents. Indeed, we regard this history as the most impartial, and, in proportion to its size, the most instructive that has yet been published relative to the period of which it treats: thus estimating, therefore, the qualifications of the author, we wish that he had constructed his work on a larger scale. His style and manner often brought to our recollection those of *Perefixe*, the admired biographer of Henry IV.

Art. IV. *Nouvelle Encyclopedie*, &c.; *i.e.* A New Encyclopædia, or Dictionary of Literature, Morals, and Politics. By a Society of Men of Letters. 8vo. 3 Vols. Paris. 1803. Imported by De Boffe. Price 1l. 1s.

The light of reason, say the compilers of this work, when speaking of the state of literature in France in their preliminary discourse, is obscured; thick darkness overshadows the horizon of science; genius is extinguished; all taste for the belles lettres has disappeared; licentious works, dangerous productions, and frivolous romances, have succeeded to the immortal writings which rendered illustrious the reigns of Louis XIV. and Louis XV. Mere pretenders have usurped the sceptre of literature; the pillars of knowlege are shaken; and soon, in all probability, we shall see only ruins, scattered and mutilated monuments, over which the advocates of truth, and the friends of philosophy and virtue, will vent their sighs. They observe also that the decline of letters and the corruption of manners accompany each other, and precede the fall of empires, and the slavery of nations. The age of Louis XIV. witnessed a new generation destined to combat ignorance, to dispel the prejudices and errors under which nations laboured, to extend human knowlege, and to establish in the world the empire of truth, virtue, and happiness. This privileged race enlightened the mind, purified conscience, taught man his rights, his importance, and his destination, and set the example of submission to all the moral and religious precepts.

While this culture of the understanding was proceeding, the manners of the age were improved. A gentle urbanity pervaded human intercourse, principles of benefice were diffused, and all the sources of public felicity overflowed. Thus was prepared and introduced that age of philosophy which astonished Europe by its grandeur, and enriched humanity with its benefits.

Painting in strong colours the degenerate taste of the present day, which prefers romances to all kinds of instructive reading, and which forsakes the theatres of *Racine* and *Voltaire* to attend the burlesque scenes of *Montausier*, and the buffooneries of the *Boulevards*; and censuring the writers who flatter and gratify these sickly propensities; the editors admit that there still remain a few literati of a better sort, who honourably labour to promote science, truth, and virtue: but they are few; and France, they say, is on the eve of being altogether deprived of its luminaries of that description. Indeed nothing can be more gloomy than the picture which these compilers give of the moral and literary state of their country; and we fear that it corresponds too generally with the fact. They state that, alarmed by a fatal revolution which threatens to extinguish all taste for literature, to efface from memory the principles of science, and to annihilate public morality, they have set on foot a work which shall contain the spirit and choicest parts of those publications which have enlightened mankind, and which are calculated to call forth and fortify a taste for science, and a love of truth. The design is certainly laudable; and not being attended with any great difficulty, it is likely to be successfully executed. Situated as France at present is, fresh repasts cannot every where be provided, but old dishes must be re-cooked; and, when better fare cannot be obtained, this must be thankfully accepted. Considering the rigid principles professed in the preliminary discourse, we are at a loss to discover how some of the articles, which we observe in these volumes, found their way into them. The editors, while they bewail the effects of the revolution, yet fill their volumes with extracts from the very writers who are regarded as having paved the way for that portentous change in human affairs.

This publication has no claim to the title of a Dictionary. The article under each word is for the most part nothing more than one or more extracts from some celebrated writer or writers, and is logical or rhetorical, solid or declamatory, concise or diffuse, according to the character of the work from which it is taken. Nothing is arranged nor digested; and no care is taken to give a clear and full view of each subject that is introduced. Though, however, it bears no resemblance to a dictionary, it must be allowed to be an entertaining and instructive miscellany. It may be valued beyond its merit in foreign countries, on account of its copious extracts from writers who are only in few hands; and in this view alone it can present any interest to intelligent readers. It promises to be voluminous, since three thick volumes extend only to the close of the letter *E*.

Art. V. *Lettres écrites*, &c.; *i. e.* Letters written during the Reign of Augustus, prefaced by a Summary of the History of the Romans and the Gauls from their Origin to the Battle of Actium. 8vo. pp. 400. Paris. 1803. Imported by Dulau and Co.

These *modern antiques*, when judiciously manufactured, are not to be despised. By employing fictitious travels and imaginary correspondence in displaying the arts, establishments, customs, and manners of antient nations, a more lively interest is excited than can possibly be produced by those details, which occur in books professedly devoted to the subjects of Grecian and Roman antiquities. It is necessary, however, to remark that, in this species of novel writing, invention should be carefully restrained within prescribed limits; and that no fact or trait should be adduced, descriptive of the habits and character of the people with whom the writer feigns himself to be contemporary, which is not justified by appeals to adequate authorities. In such compositions, the author is allowed to invent incidents, by which detached hints and anecdotes may be agreeably concatenated; to bring scattered information into one point of view; to interweave such remarks as naturally arise out of the subject; and to present those reflections by which readers of the present day may be expected to profit: but, while every proper liberty is granted, a strong protest must be entered against any sacrifice of the truth of history to amusement, and against those lazy compilations which contain assertions and representations unsupported by the necessary proofs. Since the merit of these agreeable fictions, as they may be termed so far as the story is concerned, is to give real information, we are decidedly of opinion that they ought to be loaded with references in the margin; and that the author ought not to deem his task wholly performed by stating, at the beginning, the several authorities from which he has collected his materials.

The letters before us are deficient in this as well as in other respects. Though pleasingly written, and calculated to give a general view of the life of the Romans in the splendid Augustan æra, they are not altogether correct; and though not destitute of quotations, these are not sufficiently numerous to satisfy the mind. The libertinism of antient Rome is mixed up with modern French gallantry, and Virgil, Horace, Catullus, and Propertius *shine* in French verse. The indelicate and gross rites, which prevailed in the reign of Heathen idolatry, are unnecessarily displayed, and obscenity is rather justified than condemned. We find here a not unfaithful representation of the extreme luxury and magnificence of the Romans when at the summit of their empire, of the profligacy of their manners, and of the baneful effects of national opulence, with its concomitant indulgence, on the spirit of liberty. The horrid proscriptions under Marius and Sylla cannot be detailed without bringing to our recollection modern enormities of a similar kind; nor can a Frenchman advert to certain facts in the Roman history, without reflections applicable to his own. Thus, a writer of one of these letters, after having related to his friend the discovery of a conspiracy to destroy Augustus, adds; 'I think that I ought to be thankful to Heaven that this conspiracy has not succeeded. Every thing human is imperfect. All governments have their faults. When we live not unhappily under one, let us guard against wishing for another, for that may be worse. As to Revolutions, they are the scourges of humanity.'

Agamede, who makes the principal figure in this correspondence, is a young Gaul; who, going from Marseilles to Rome, during the reign of Augustus, writes to his dear Quercilia an account of all his adventures. Murena meets him, and hospitably invites him to his house, and hence he obtains an introduction to *good company*, as it is called; by which means he sees the private life of the Romans, and explores the metropolis of the world under some advantages. A singular adventure with Julia, the daughter of Augustus and wife of Marcellus, obliges him for a time to absent himself from Rome. This interval he employs in an excursion* into Latium and the Campania, visiting Tibur (now *Tivoli*), Tusculum (*Frescati*), Alba (*Albano*), Anxur (*Terracina*), Gæta, Minturnum, Capua, Naples, Puteoli (*Puzzuolano*), Stabia, Pompeii, Herculaneum, &c.; and though the notices are short, they seem to carry us back to antient times. At Naples he meets with Virgil, whose character is thus sketched by the young Gaul: 'Virgil speaks very well on the subjects of Poetry, Natural Philosophy, Medicine, and Botany: he has a modest air, and is as reserved as a young maiden; he carries his timidity so far that he avoids shewing himself in the streets, as if this would lessen his proper consequence; nevertheless he has a bluntness of character; and something rustic and unpolished appears in his aspect. His manners are simple, he speaks slowly, and his enunciation is not easy: but he possesses an eloquent look, and in the warmth of conversation we find the man of genius.'

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* Supposed to have been made in the year of Rome 728.

The portraits of Horace and of Mecænas are also annexed:

'Full of liberty, taste, and ease, Horace expresses himself with correctness, and enlivens his discourse with sparks of wit. He is a sound philosopher, with excellent principles on his tongue, which often belye those of his heart. No one is better acquainted with his own language; no one has a greater right to be offended by faults of grammar: however he is not a fatiguing *purist*, but readily pardons the phrase which he does not approve. Augustus has a great regard for him, and sometimes calls him the amiable debauché, and the pretty little man. Complaining one day to the poet that his odes were too short, "take care," said he to the Emperor, "that your children do not appear greater than yourself."

'If you would see a person of an elegant carriage, of majestic gesture, of noble and polite manners, of a calm, flowing, and luminous conversation, possessing the views and experience of a statesman, with a genius which can accommodate itself to the level of all kinds of society, with much pliancy, affability, and energy of character; at one time displaying as much vigilance and active intrepidity as at another he manifests lazy and soft indulgence;—look to Mecænas*, for all these traits unite in him.'

The letter which announces the death of Virgil is perfectly in the French style:

'Gods! cruel Gods! what news have I just heard! ... Weep, tender Quercilia; weep, ye Muses; weep, ye Fine Arts, Virgil is no more.

'Virgil is no more! Ye artists, poets, philosophers, men of virtue, and men of feeling, crown yourself with melancholy cypress, for your friend, your father is dead!'

We must observe that the author is sometimes unnecessarily diffuse: but he has collected much information, and many affecting and amusing anecdotes of the Augustan age; and though his letters will not supersede the study of Roman and Gallic Antiquities, they may be of use in refreshing the memories of those who have hastily travelled over this department of literature.

This volume is very incorrectly printed, and is openly furnished with *four pages* of Errata. Some of the references are also erroneous.

ART. VI. *Traité des Arbres*, &c.; *i.e.* A Treatise on those Trees and Shrubs which are cultivated in France, in the open Air; by DUHAMEL. The Second Edition, considerably enlarged. Vol. I. Folio. pp. 264. With four Livraisons of Vol. II. and one of Vol. III. Paris. Imported by De Boffe. Price 1l. 16s. each Number.

If the writings of DUHAMEL be rarely illumined by the coruscations of genius, they are honourably adorned by the pure and steady rays of solid observation,—of wise and benevolent intention. With a very few exceptions, they relate to those objects of national utility which are independent of the vicissitudes of external intercourse, and of those sufferings and crimes with which the lust of conquest afflicts the earth.

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* In referring in another place to the story of Mecænas with Galba's wife, the author completely spoils it.

We scarcely need acquaint our readers that this indefatigable and truly patriotic author bequeathed to posterity, about half a century ago, the result of his valuable observations and experiments on the Trees and Shrubs which endure the climate of his native country. It was his own reasonable and generous desire, that a work of such importance might be continued by able hands, and adjusted to the progressive exigencies of Botany and Agriculture. The present editors, accordingly, have not only retained the original title, but have greatly extended the plan, and embellished their labours with very elegant decorations.

For the sake of those who may intend to become purchasers, it may be proper to note that the number of species which it is proposed to describe will be little short of two thousand, one half of which will be figured in coloured engravings, designed and retouched by *Redouté*, who has deservedly obtained a distinguished name for his botanical drawings. Each genus will be illustrated by at least one figured species, and, when numerous, by several of the most remarkable. Each delivery will contain six plates, and at least four sheets of letter-press, in the elder *Didot's* beautiful type. The price to subscribers is 30 francs for each number. A set, with coloured plates, but of inferior paper, may be had for 18 francs; and another, with uncoloured plates, for nine.

Under the title of each genus is marked the place which it occupies in the Linnéan arrangement, and in the natural method of *Jussieu*. Then follows an exposition of its characters, succeeded by a distinct statement of those which are essential, differential, or secondary. The natural order indicates the family to which it belongs, and the genera to which it is most nearly allied. The name and etymology are next considered; and lastly, under the head of *observations*, are mentioned the number of appertaining species, their natural latitudes and climates, which of them are indigenous, which have been habituated to the temperature of France, &c. The title *Species* comprehends, in like manner, the requisite botanical definitions, a selection of references and synonyms, the vernacular name of the plant, its varieties, its season of flowering and of ripening its fruit, its native habitation, the manner in which it is affected by the influence of soil and climate, its medical and economical uses, the requisite details concerning its culture, notices respecting its history, &c. The respective genera are not published in the order of the alphabet, nor according to any scientific distribution, but a distinct index at the end of each volume compensates this apparent defect.

The first volume exhibits 26 species of *Andromeda*, 11 of *Arbutus*, 4 of *Baccharis*, 3 of *Calycanthus*, 6 of *Capparis*, 2 of *Cercis*, 23 of *Daphne*, 2 of *Fuchsia*, 2 of *Gualtheria*, 16 of *Jasminum*, 8 of *Ilex*, 5 of *Kalmia*, 18 of *Lonicera*, 17 of *Lycium*, 19 of *Myrtus*, 2 of *Philadelphus*, 5 of *Sambucus*, 13 of *Smilax*, 2 of *Stewartia*, 4 of *Taxus*, 6 of *Tilia*, 3 of *Vinca*, 3 of *Viscum*, besides a single species of each of the following genera: *Aristotelia*, *Aylanthus*, *Buddleia*, *Ceratonia*, *Cyrilla*, *Fontanesia*, *Koelreutheria*, *Ptelea*, and *Ulex*, not including several varieties. The odd numbers contain a single species of *Catalpa*, *Hortensia*, *Potentilla*, *Tecoma*, and *Thea*; 2 of *Castanea*, *Paliurus*, and *Platanus*; 4 of *Ephedra* and *Liliodendrum*; 6 of *Thuya*; 8 of *Cupressus* and *Evonymus*; 10 of *Colutea*; 13 of *Sophara*; 19 of *Ziziphus*; and 40 of *Rhamnus*.

Having intimated thus much in regard to the plan and contents of this splendid publication, we shall translate two articles, to enable our readers to judge of the manner in which the descriptive part is executed. The first, it will be perceived, is an example of an entire addition, and the second of a republication, with very considerable enlargements.

'HORTENSIA.

'HORTENSIA. JUSS. Class XI. *Dicotyledones monopétales*. *Corolla epigynous*. *Anthers distinct*. Order III. HONEYSUCKLES.

'HORTENSIA. VENTENAT*. Class XIV. *Dicotyledones polypetales*. *Stamens perigynous*. Order II. SAXIFRAGES.

'GENUS.

'*Exterior blossoms.*

'CALYX. Corolliform, large, divided to the base into four or five leaflets, broad in the middle, straitened at the base into a short claw, and open.

'COROLLA. Of five small petals, of a line or two in length, concave, and a little open.

'STAMENS. Ten—though, sometimes, six or eight. Filaments cylindrical, attenuated, and subulate at the summit, a little longer than the petals, covered with didymous, rounded, straight, and greyish anthers.

'PISTIL. An abortive germ, bearing two or three short, thick, and connivent styles, terminated by an obtuse stigma.

'*Interior blossoms.*

'CALYX. Adhering—with four or five teeth on the edges.

'COROLLA. Of four or five petals, alternating with the teeth of the calyx—ovato-concave, very open, and deciduous.

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* *Tableau du regne végétal*, tom. III.

‘ Stamens. Ten, and sometimes seven, or eight. Filaments cylindrical, and furnished with rounded anthers.

‘ Pistil. A spherical germ, adhering, trilocular, surmounted by two, three, or four styles, longer than those of the other flowers.

‘ Pericarp. With three cells, and containing a great many seeds.

‘ Essential Characters. Barren flowers, distinct from the fertile, which are situated in the bifurcations of the foot-stalk. Germ with three cells.

‘ Secondary Characters. A shrub remarkable for its tufts of blossoms, disposed in terminating corymbi. Leaves opposite and elliptical.

‘ Natural Order. This genus is allied to the family of Saxifrages, and particularly to the hydrangeas, with which *Smith* has united it: but its fertile flowers, distinct from the barren, and its trilocular germ, sufficiently discriminate them.

‘ Denomination. The celebrated *Commerson* named this shrub *Hortensia*, from *Hortensia Lepaute*, the wife of his intimate friend, *Lepaute*, the watch-maker. He had, at first, designed it *Lepautia*; that the compliment, however, might be more pointedly directed to Madame L., he changed it to *Hortensia*. The English include this shrub under the general name of *Hydrangea*, and retain *Hortensia* as its specific appellation.

‘ Observations. Only one species belonging to this genus is known. It is a native of China.

‘ Species.

‘ Hortensia *Opuloides*. Tab. 24.	‘ Hortensia with guelderose leaves. Pl. 24.
‘ H. *foliis ellipticis, serratis, floribus nudis, staminibus æqualibus.*	H. with elliptical and serrated leaves; flowers naked; stamens of equal length.

‘ Hydrangea *hortensis, foliis ellipticis, serratis, glaberrimis, staminibus æqualibus.* Smith. Ic. pict. 1. p. 12. tab. 12.

‘ *Hydrangea hortensis, cymis radiatis, foliis ellipticis, utrinque attenuatis, dentatis, glabris.* Willd. Sp. Pl. 2. p. 633

‘ *Primula mutabilis, caule fruticoso multiplici, foliis ovatis, serratis, floribus nudis.* Loureir. Coch. p. 127.

‘ *Hortensia.* Juss. Gen. Plant. p. 214. Lam. Illust. t. 3.

‘ *Sijo.* Kaempf. Amæn. 854.

‘ Commonly, Japan rose.

‘ In German, *Schonbluende Hydrangea.*

‘ A shrub which rises to two or three feet, somewhat ligneous. Stems branchy, thick, cylindrical, straight. Branches furnished with opposite leaves. Leaf-stalk, short, thick, of a whitish green, slightly tile channelled on the upper surface. Leaves elliptical, large, from six to nine inches long, smooth on both sides, glossy on the upper surface, tipped with a beautiful green, and, sometimes, with a purplish red, marked by large fibres, which form an acute angle with the midrib, and deeply serrated on the edges. Flowers of a red colour, in a terminating corymbus.

'Blossoms—during the fine season, and continues in flower during two or three months.

'Inhabits—China and Japan. Within these few years, it has been cultivated in various parts of France and England.

'History. It is only of late that this plant has been known in Europe. It was formerly cultivated at the *Réduit*, a garden in the Isle of France, having been brought thither from China. In 1789, the date of the then catalogue, it had not found admission into the royal garden there. At present, it is very common in our neighbourhood, and in most parts of France.

'Uses. Of the ornamental shrubs which have been recently domesticated (*acclimatés*) in France, few are more interesting than the Hortensia. Its beautiful blossoms of a rosy hue, and destined to retain their gayest aspect during several months of summer, intitle it to the fond regards of every florist. Since its introduction into Europe, accordingly, every body has been anxious to possess it; and it now graces the garden or the toilette of every fine lady. Though destitute of smell, its increase is an object of interest and utility. When it has become more common, it may richly adorn our parterres, and inspire the votaries of fashion with a taste for new flowers. The gratification of this taste may, we confess, be attended with some expence, but it leaves no regrets behind it; nor, like so many other pleasures, does the contemplation of Flora's charms impair the health; on the contrary, it revives our drooping spirits, and purifies the atmosphere which surrounds us. This shewy plant has long been an object of particular attention among the Chinese; for we find its blossoms painted on most of the stuffs and papers which we import from their country. Many plants of New Holland and America, several of which we shall have occasion to notice in the course of this work, are not less deserving of attention than that now under our consideration.

'Culture. In Paris and its neighbourhood, this shrub is affected by severe frosts, and its leaves are considerably injured in the open air: but in England, on our sea-coast, and throughout the South of France, it endures the winter abroad, and becomes much more beautiful than when reared in confinement. It delights in a good rich loam, and requires frequent watering during its growth. In summer it should be skreened from the wind, and placed in a shady situation.

'The Hortensia is easily propagated by cuttings of branches connected with part of the stem, or of an old branch, thrust into the earth, or a pot. These cuttings may be procured about the end of winter, when the plant is just in full sap. When put into the ground, they should be cut over at one or two inches at most from the surface, so as to leave a bud or two uncovered; and the part of the stalk which is affected by this operation should be immediately smeared over with ointment. The reason for this proceeding, says *Rozier*, is obvious. The cutting remains fresh only in consequence of its union with the earth: the part above the surface, then, will be dried up by the winds and the sun, because there is no regular root to convey the sap upwards to the top of the stalk, and no leaf on the stalk to convey it downwards to the situation of the root. Again, suppose some radical fibres actually formed, the juices which they can extract from the earth will be unable to make their way to the top of the stem, especially when exposure to a dry air has obliterated the sap-vessels; whereas, by lopping within a bud or two of the surface, the natural moisture of the earth preserves the projecting part in a state of freshness, and the sap is directly conveyed to the first or second bud.

'It has been questioned whether cuttings should terminate in a point, or in a flat circular manner. *Rozier* is of opinion that both methods are equally good, in different circumstances. The first is preferable in the case of common timber, which requires depth, especially in a stony soil: but the circular section is better suited to a delicate plant, destined to a light soil, because it presents more bark for the formation of the ring, and more ring for the formation of the roots.

'In the course of a fortnight, the cuttings of the Hortensia begin to take root, and, about mid-summer, they blossom. This plant is also readily propagated by layers of the inferior and new branches, which should be bent gradually, on account of their stiffness. I have seen very beautiful plants of the Hortensia at the National Museum, and in the Celsian garden.'

This account of a plant lately introduced to the public notice is nearly as ample and correct as we could desire. The author or authors, however, might have adverted to the curious transformation of colour to which the flowers are incident. We may also remark that the circumstance of our Hydrangea bearing the winter with impunity, out of doors, should be taken with considerable limitation. "Some trials have been made with it," says Professor Martyn, "to stand abroad; and it is hardy enough, in a sheltered situation, and warm soil, to endure most of our winters; but it does not flower so well in the open air as in a green-house. The garden Hydrangea, therefore, must be considered rather as a green-house plant than a hardy one, and superfluous plants only ventured in the open borders of the flower-garden."

To enable the judicious reader to form an estimate of the additions and improvements which enhance the present work, we shall quote the article *Tulip-tree*, as treated by DUHAMEL, and as it appears in its recently extended form.

'TULIPIFERA, CATESB. LIRIODENDRON, LINN.

'TULIP-TREE.

'DESCRIPTION.

'The flower of the Tulip-tree is formed by a calyx which has three leaves, resembling petals; they are oblong, hollowed like a spoon, and fall off with the petals. The latter, from six to nine in number, are large, somewhat lengthened, rounded at the extremity, and disposed like the leaves of a rose.

'Within the flowers are several stamens which proceed from the base of the pistil. They are furnished with long and narrow summits*, which have their origin in the base of the petal.

'The pistil is formed of many embryos, disposed like a series of cones, and surmounted by very short styles.

'Each embryo becomes an oblong narrow capsule, swelling at the base, terminated by a membranous folicle, and containing a seed at the lower extremity. The union of all the seed-vessels forms a scaly fruit, not unlike to the cones of the fir tribes. The flowers of this tree bear some resemblance to those of the Tulip.

'The leaves of the Tulip-tree are large, of a firm, compact texture, deeply notched, and of a beautiful green. Their form is peculiar; for they seem as if cut at the extremity, in a perpendicular direction to the mid rib. Their long foot-stalks are sufficiently strong to support them, without hanging. At their insertion in the branches, on which they are placed alternately, they are accompanied by two large oval stipulæ.

'SPECIES.

'TULIPIFERA *Virginiana, tripartito aceris folio, media lacinia veluti abscissa.* Pluk. Alm.

'Virginian Tulip-tree, with maple-leaves, which seem to be cut at the extremity. In Canada, YELLOW-WOOD.

'TULIPIFERA *Virginia*, &c. Pluk. See MAGNOLIA.

'CULTURE.

'Our Tulip-trees are raised from seeds, which are sent to us from Canada and Louisiana. These trees, like the linden, may also be propagated by layers.

'They delight in moist ground, and are of very tardy growth in dry situations.

'USES.

'The Tulip-tree is one of the most beautiful which we can cultivate. It attains to an astonishing height and thickness; its leaves equal in elegance those of the American Plane, and its flowers are large and beautiful. Hence the propriety of greatly extending its culture, for the purpose of planting it among clumps, and in the formation of stately avenues.

'Our Tulip-trees in this country are still too young to allow us to pronounce on the quality of their timber. We are assured, however, that, in some parts of Canada, the Tulip-tree is preferred to all others for canoes of a single piece.'

We now present our readers with the same article as it is given in the second edition, suppressing only such parts as are re-quoted.

'LIRIODENDRUM. TULIP-TREE.

'LIRIODENDRON. LINN. Class XIII. *Polyandria.* Order VII. *Polygynia.*

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* Anthers.

'Liriodendrum. Juss. Class XIII. *Dicotyledones Polypétales. Stamens hipogynous.* Order XV. Magnolias.

' Genus.

' Calyx. With one, two, or three divisions, and sometimes none. Divisions oblong, concave, opening in the form of petals, deciduous, sometimes provided at the base with two unpersisting floral leaves.

' Corolla. Six, and sometimes nine petals, united, bell-shaped, rounded, obtuse, channelled at their base. The three outer, deciduous.

' Stamens. Filaments numerous, shorter than the corolla, linear; anthers very numerous, oblong, adhering to the sides of the filaments, which are flattened.

' Pistil. Numerous germs, disposed in a conical form, surmounted by as many spherical stigmata, destitute of styles.

' Pericarp. *Samara*, or scales, corresponding to the number of the germs, dilated at their base, and divided into two compartments, containing each one seed, terminated by a plano-lanceolate, membranous wing, imbricated round a subulate axis, and deciduous.

' Seeds. Numerous, solitary on the upper scales, and in pairs on the lower, oval, slightly compressed, smooth, and coriacious on the surface.

' Essential characters. Stigmata inserted immediately on the germ. Fruit, or samara, with one or two seeds, and in the opening.

' Secondary Characters. Trees, or shrubs, with simple leaves, often lobed, and flowers solitary.

' Natural Order. The Tulip-tree belongs to the family of *Magnolia*, exhibiting several marked approaches to that genus. Yet the close fruit, or scale, and the sessile stigma are sufficient grounds of distinction, and should caution us against uniting them as formerly.

' Etymology. The name *Liriodendrum* has been applied to plants of this genus, on account of the resemblance which their flowers bear to those of the liliaceous tribes, especially of the Tulips.

' Observations. Botanists have recognized four species of Tulip-tree. That which has been naturalized in Europe for several years grows spontaneously in the forests of North America. The other three are natives of China and the East Indies.

' Species.

' Liriodendrum Tulipifera.	Virginian Tulip-tree.
L. *foliis lobatis, lobo maximo truncato, calyce triphyllo.*	T. with lobed leaves, the largest lobe truncated, calyx with three divisions.

' Liriodendron. *Tulipifera, foliis lobatis.* Linn. Sp. Plant. 755. Hort. Cliff. 223. Hort. Ups. 154. Trew. Ehr. I. 10. Ait. Hort. Kew. II. 250.

' *Liriodendron Tulipifera, foliis trilobis truncatis, calyce triphyllo.* Willd. Spec. Plant. II. 1254.

' *Tulipifera Liriodendron.* Mill. Dict.

‘ *Tulipifera Virginiana, tripartito aceris folio, mediâ lacinia velut abscissa.* Pluk. Alm. 379. t. 117. f. 15. & tab. 248. f. 7. CATES. Car. 1. p. 48. t. 48. RAY. Hist. 2. p. 1798. DUHAM. Arb. tom. 2. t. 102.

‘ *Commonly*, Tulipe en arbre, or *Tulipier*.
‘ *In English*, Common Tulip-tree.
‘ *In German*, Virginischer Tulpenbaum.

‘ A tree which rises to 60 or 80 feet, stem cylindrical, slightly knotted, chapped and veined like marble, in the young plants. Wood white, spongy, very smooth, with large veins. Branches numerous, cylindrical, of a grey brown, bent at the extremities, and bearing branchlets, garnished with alternate leaves. Foot-stalk cylindrical, nearly of the length of the leaf, green, and unflattened at the base. Leaves smooth, of a glossy green on the upper, and whitish on the under surface, usually with three, and sometimes with more lobes—the upper, truncated. Flowers upright, solitary, terminal, of a greenish white, blended with yellow and red, in form and size not unlike the Tulip. Calyx with three petaliform divisions, surrounded by a floral leaf of two leaflets. Petals six. Stamens numerous. Germs many, forming a sort of cone. Capsules monospermous, imbricated round an axis, and terminated by a membranous, plane, and lanceolate wing.

‘ The Tulip-tree, a native of North America, was brought into Europe about the beginning of the last century. “ The first tree of this kind,” says Miller, “ which flowered here, was in the gardens of the Earl of Peterborough, at Parson's-Green, near Fulham, which was planted in a wilderness, among other trees. Before this was planted in the open air, the few plants which were then in the English gardens were planted in pots, and housed in winter, supposing they were too tender to live in the open air; but this tree, soon after it was placed in the full ground, convinced the gardeners of their mistake, by the great progress it made, while those which were kept in pots and tubs increased slowly in their growth.” At present, many pretty Tulip-trees may be seen in our environs, and several of them bearing flowers and fruit. At Malesherbes, Mereville, at M. Delaborde's country-seat, at Versailles, and in the garden of the Museum at Paris, there are avenues of this tree, which produce a charming effect.’

‘ USES.’ To the expressions of DUHAMEL, quoted above, the editors subjoin;

‘ According to *Catesby*, some Tulip-trees of Carolina measure even thirty feet in circumference. We have seen some which were planted in our own neighbourhood about fifty years ago, which have attained to a great height. They are excellently adapted to the embellishment of our gardens and groves, and deserve to be ranked among the most beautiful of the trees with which America has enriched our country. “ The ample shade of the Tulip tree,” says M. *Dumont-Courset* *, “ intitles it to a place among the planes, in our summer

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‘ * The Practical Botanist, by *Dumont-Courset*,—a work which presents very commendable views of Botany and Culture. Printed at Paris 1802. 4 vols. 8vo.’

groves. Its wood, less fragrant than that of the Magnolia, may, one day, be advantageously used within our houses, for the same purposes as the white Poplar and the Great Maple, with both of which it has some affinities."

‘ CULTURE.’ Here DUHAMEL's remarks are inserted, with the following comment;

‘ Notwithstanding the authority of the learned DUHAMEL, we scruple not to assert, in consequence of the latest observations, that the Tulip-tree is not partial to a wet soil. It prefers coolness and shade. A parched or gravelly soil, or an argillaceous or marly bottom, retentive of moisture, would prove equally pernicious, or fatal to its existence. Like most trees, it may be propagated by layers, but sowing the seed in spring is a more eligible mode. American seeds are preferred to those of the home plants, though we have seen several trees produced from seed of this country. To raise young Tulip-trees, the seed should be sown in tubs, filled with light earth from the kitchen-garden, or in a bed in the open ground, and covered with a layer of peat earth, about an inch and a half thick. To forward their growth, and enable them to encounter the approaches of winter, the tubs or pots may be placed on a gentle hot-bed; but the glasses should be carefully shaded from the sun, and the germination promoted by moderate and frequent waterings. Weeds should be removed as soon as they appear. In spite of these precautions, only part of the seed will vegetate in the first year: the rest will make its appearance in the second, or even the third year. The first winter after the plants come up, they should be sheltered in a common hot-bed frame, or arched over with hoops, covered with mats, and exposed to the open air in fine weather. In the spring of their second year, they may be transplanted into nursery beds, in a shady aspect. When they have grown to the height of four or five feet, they may be removed to their permanent station. The younger they are, when removed, they thrive the better, and more readily put out their roots. "Some trees," says Miller, "have been removed pretty large, which have survived their removal; but young plants of two or three years old, which were planted near them, were much larger in fifteen years than the old ones." They should be placed at fifteen or twenty feet from one another. They must not be lopped, when young; and even when the trunk has acquired some vigour, this operation should be performed with great caution and moderation, cutting few branches at a time, and plastering the wound with a mixture of friable earth and cow's dung.

‘ 2. LIRIODENDRUM Coco.	2. COCO TULIP-TREE.
‘ L. *foliis ovatis nitidis, floribus solitariis, calycibus triphyllis, corollis hexapetalis.* LOUREIRO Coch. 424.	T. with oval whitish leaves, flowers solitary, calyx with three divisions, corolla with six petals.

‘ INHABITS—China and Cochinchina.

‘ 3. LIRIODENDRUM Figo.	Figo TULIP-TREE.
‘ L. *foliis incurvis reflexis, floribus*	T. with recurved and reflexed

solitariis,

solitariis, calycibus spathaceis, corollis hexapetalis. Loureiro Coch 424.	leaves, flowers solitary, calyx furnished with a sheath, corolla with six petals.

'Inhabits—China.

'4. LIRIODENDRUM *Liliifera.*	Liliaceous TULIP-TREE.
'L. *foliis oblongo-lanceolatis, calyce nullo.* WILLD. Sp. Pl. 2. 1255.	T. with oblong, lanceolate leaves, and no calyx.

'Inhabits—The mountains of the island of Amboyna.'

To do justice to an undertaking of such extent and importance, it might be necessary to adduce some of the articles which are treated with more circumstantial minuteness, as *Andromeda*, *Castanea*, *Cupressus*, *Myrtus*, *Thea*, &c.: but we fear that we should exceed our usual limits. We shall, therefore, only beg leave to remark that some of the species are too little known to afford room for particular description; that, of others, only the botanical characters are given, for the sake of uniformity; and that several, on the other hand, are inserted and described, on the *presumption* that they may thrive in France, in the open air, a circumstance which is not implied in the title. Although DUHAMEL's notices have been greatly enlarged, and for the most part corrected, (where correction was necessary,) the publishers seem not to have availed themselves, at least to any extent, of such respectable aids as Martyn's edition of Miller's Dictionary, Hunter's edition of Evelyn's Sylva, the writings of Marshall and Gilpin, the Bath Society papers, with various others which might be mentioned; and consequently their efforts, however laudable and productive, must still be regarded as inadequate to the complete performance of their task.

ART. VII. *Annales du Muséum National,* &c. *i. e.* Annals of the National Museum of Natural History, by the Professors of this Establishment. Embellished with Plates. 4to. Eleven Numbers. Paris. Imported by De Boffe.

IT is fortunate for Science that the exertions of philosophers are not now repressed by those absurd prejudices, and ignorant superstitions, which obstructed the efforts of men of genius in preceding ages. The fate of Galileo presents no discouragement to the boldest scientific investigations: but we look back with pity to those days in which superior understanding exposed the possessor to imprisonment, and truth itself must be renounced or life and liberty be resigned. In tracing, however, the history of almost all those institutions which have contributed to the dissemination of real knowlege, we perceive that ignorance retired with reluctance; that the abettors of exploded systems were fearful of experiment; that established professors were fond of engrossing instruction; and that to the bigotry of pretended philosophers, philosophy has owed many of the difficulties which have for a time retarded its advancement. We now perceive that Nature is an inexhaustible mine, and that there cannot be too many labourers in its several departments. Between nations, as well as between individuals, a commendable rivalry is established; and we are prepared to receive with gratitude every hint which is mutually offered for enlarging the scope of our knowlege.

The papers before us, which we derive from the Professors of the Museum of Natural History, established at Paris in the *ci-devant Jardin des Plantes*, form an acceptable present to the scientific world. Indeed, from such men as *Haüy*, *Faujas-Saint-Fond*, *Fourcroy*, *Desfontaines*, *Jussieu*, *Geoffroy*, *Lacépède*, *Lamarck*, *Portal*, *Mertrud*, and *Cuvier*, something worthy of the public eye may be expected. To these dissertations, historical notices of the Museum are occasionally prefixed. The first paper of Number I. contains an account of it from its foundation to the year 1643; and in the 7th number, which begins vol. ii., this history is brought down to the year 1683. This Institution had its commencement in a Botanic Garden; and the reader is desired to mark with interest how a garden, originally of small extent and possessing scarcely fifteen hundred living plants, with some articles of the Materia Medica preserved in drawers, is become a national establishment of the first importance, containing a school of living plants the most rich in species, a cabinet of natural history the most complete in all its parts, a collection of comparative anatomy unique of its kind, and a menagerie of living animals which begins to merit the attention of the public.

'The existence of gardens appropriated to the study of plants is of no great antiquity. The first of the kind was that of Padua, in 1540; those of Bologna and Pisa were instituted in 1547; that of Leyden in 1660. Henry IV. established one at Montpellier in 1598, and consigned the formation of it to *Richer de Belleval*, who published in the same year a catalogue of the plants with which this new garden was furnished. Persuaded of the utility of botany to medicine, and aware of the labour attending its study on a large scale, this prince thought that it would be a great convenience to collect, in one spot, the greatest number of plants that could be procured, which might serve as a book to all students in common, and be to them an infallible guide. The garden of Montpellier, constructed with this view, was soon found to possess considerable advantages, and threw a lustre on the Faculty of Medicine in that city. A similar garden had been also formed by the faculty at Paris in

1597.

1597, and a note * is to be found in its registers, specifying the sums paid to *John Robin*, the gardener, for making out the borders and the necessary walks and paths. The very confined limits of the ground did not allow any enlargement of plan; nor of rendering it such a depositary of plants as the avowed purpose of its institution required. *Robin* himself however possessed a garden in Paris of greater extent, in which he planted and cultivated the most beautiful and rare flowers, to serve as models for painters and workers in embroidery, which was much in fashion towards the end of the sixteenth century. He published in 1601 a Latin catalogue of his garden, containing 1300 plants, and dedicated it to the Faculty of Medicine. Henry IV. and Louis XIII. encouraged *Robin*, contributed to his expences, and gave him the title of their Botanist and *Simpler*. He obtained the same advantages for his son *Vespasien Robin*, whom he associated with himself. He also was distinguished by his application to the same pursuits, and published a new Latin catalogue of 1800 plants cultivated in 1624 in the same garden.'

Such was the humble origin of the study of Botany in Paris: but it soon took a wider range, was espoused with more zeal, and acquired an establishment more adapted to its nature. *Gui de la Brosse*, one of the physicians in ordinary to Louis XIII. hurt at observing the collections of living plants possessed by some cities, and even by some individuals, conceived the plan of establishing in Paris a public garden, in which should be collected and cultivated plants from all countries, for the purpose of conveying an accurate knowlege of this science. He communicated his idea to *Hérouard*, the King's first physician, who obtained from Louis XIII. letters patent for the creation of a Botanic Garden in one of the Fauxbourgs of Paris; the superintendance of which was confided to the first physician and his successors, with the power of nominating a person to whom the actual care, direction, and culture of it was assigned. *La Brosse* was appointed to this office by *Hérouard*, and confirmed by the King. Some obstacles, which occurred on the death of *Hérouard*, were overcome by the activity of *La Brosse*; who, gaining the concurrence of the new first physician, *Bouvard*, prevailed on the government to purchase at the sum of 67,000 livres, a piece of ground of about 24 acres ex-

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" * *Die 30^a. Octob.* 1597, *ex decreto facultatis Decanus egit cum Joanne Robin de construendâ areâ et simplicibus excolendis, et cum illo de honorario convenit, ipsique pro terræ pinguis exportatione in aream, horti culturâ, seminibus, plantis, et aliis impensis necessariis, persolvit* 73 *liv.* 1*s.* 6*d.*; *pro stipendiis anni exacti die D. Remigii* 1598, 36 *liv. Notandum adhuc ab illo anno* 1598, *a singulis Baccalaureis exigi singulis annis nummum aureum, hoc est* 3 *liv. pro horto.*"

From this passage, it is evident that at first this was little more than a physic garden for the culture of simples.

tent, in the fauxbourg Saint-Victor, for the object above specified. The edict confirming this purchase was given and registered in 1635.

To this edict, (copied into this memoir, for the sake of explaining the original purposes and arrangements of the institution,) a strong opposition was made by the Faculty of Medicine in the following year; who displayed their illiberality and narrowness of mind, by accusing *La Brosse* of ignorance in Botany, reproaching him for not having taken a degree in Medicine, and entering their protest against the study of chemistry: the dislike of which, as M. *Jussieu* observes, resulted from the prejudices of the times, which proscribed in the treatment of diseases all chemical preparations, and particularly preparations of antimony. The opposition of the Faculty of Medicine, however, proving of no effect, *La Brosse* hastened to take possession of the domain assigned to him, and employed himself in repairing the buildings and adapting the ground for its new destination. He placed in it all the plants which *Robin* could furnish from his own garden; and in 1636 he augmented them to the number of 1800, comprehending varieties. Great pains were taken by him to improve the soil, to form the plan, (which is given in the first number,) and to obtain a plentiful supply of water. He persevered in enriching it with indigenous and exotic plants; he obtained seed from America, and the Indies, part of which succeeded; he was enabled to open his garden in 1640; and in 1641 he published a new catalogue, in which the number of species and varieties is increased to 2360. A supplement contained the foreign plants lately acquired. He made drawings of those which he was apprehensive of losing, and of some he had commenced the engravings.

Thus successful were the labours of *La Brosse*; whose love of plants, and whose activity in establishing a garden which should be devoted to their collection, arrangement, and study, merit the gratitude of all the friends of botany. He died in 1643; and his decease was a serious calamity to this new establishment, for his successors possessed not his taste for botany nor his solicitude to augment its treasures; the consequence of which was that the superintendance of this royal garden was considered rather as a place of profit than as subservient to science, its funds were alienated, and its plants were suffered to perish. We pass over the administration of *Vautier*, who died in 1652, and proceed to that of *Vallot*, who, as first physician to Louis XIV. succeeded to this place. It happened fortunately for Botany at Paris, that *Gaston d'Orleans*, uncle to the King, had formed at his castle of Blois a botanical garden; which under able management, had acquired much celebrity. This circumstance exciting emulation in *Vallot*, he turned his attention to the state of the Royal Establishment; and inviting *Joncquet* to his assistance, who was also seconded by the efforts of *Fagon* (a relation of *La Brosse*), its credit was restored; for in 1665 *Joncquet* published a catalogue of 4000 plants, including varieties, which was dedicated to the King. *Fagon*, obtaining the favour of *Vallot*, was first appointed professor of chemistry, which science he enlarged by researches into the natural history of animals and minerals; by his medical fame he was then advanced to be one of the King's physicians in ordinary; and at *Joncquet's* death in 1671, he was named his successor, thus uniting the two chairs of chemistry and botany.

It is remarked that the death of *Vallot* caused a great change in this establishment; since it afforded the minister *Colbert* an opportunity of introducing several reforms, especially in the application of its finances: but *Daquin*, the new first physician of the king, having no predilection for those studies to which the royal garden was consecrated, contemplated it with an eye of interest rather than of pleasure, and sold all the places which were at his nomination. However, the lectures of the professors *Duvernay* and *Fagon* drew a great concourse of students to it; and in 1683 *Tournefort*, on the resignation of the latter, took possession of the botanical chair.

We are promised a continuation of these historical notices in future numbers.

The contents of these Annals are so extensive and miscellaneous, including memoirs from the professors on subjects belonging to the three kingdoms of nature, that we can do little more than mention their titles.

No. 1. besides the introductory historical notice, consists of

A Memoir on the Trass or volcanic Tufa found in the Vicinity of Andernach: by M. FAUJAS-SAINT-FOND; accompanied with a plate exhibiting a view of the mine whence it is taken, and the manner in which it is worked. This Tufa, so useful in the construction of places for holding water, is taken out in the form of stones, and reduced to powder for use by means of mills ingeniously contrived for this purpose.

Observations on Arseniat of Copper. By M. HAÜY. Of this substance, six distinct varieties are examined.

Analysis of the Alumine of Halle, in Saxony. By M. A. F. FOURCROY. The result of the analysis is that this earth contains of

Alumine

Alumine	45
Sulfate of lime	24
Water	27
Lime, silex, and muriate	4
	100

Description of Tithonia Tagetiflora. By M. Desfontaines. The characters of this beautiful flower are '*Calix cylindricus, gemino ordine multipartitus, laciniis ovato-oblongis, conniventibus, strictis, subæqualibus. Flores radiati, ligulis neutris. Corollulæ hermaphroditæ, tubulosæ, supra basin inflatæ, quinquedentatæ. Semina elongata, paleis quatuor aut quinque coronata. Receptaculum paleaceum. Folia alterna.*'

This plant, which flourishes in summer, grows in the vicinity of Vera Cruz, from which *Thiery* brought the seed in 1778: but, after having been cultivated for two or three years, it afforded so little seed that the plant is for the present lost to the Garden of the Museum.

Memoir on a Plant called by Botanists Erica Daboecia; and on the Necessity of referring it to another Genus and Family. By M. Jussieu.

The Natural History and Anatomical Description of a new Genus of Fish of the Nile, called Polyptère. By E. Geoffroy. This genus is known in Egypt by the name *Bichir.* A plate is given, representing this singular fish, and the description subjoined is very minute.

Memoir on the Lingula Anatina. By G. Cuvier. Figures of this species of shell-fish, exhibiting it in various aspects, form a necessary appendage to this paper.

The correspondence contains *an Account of the Culture of Spice Trees introduced at Cayenne,* by Joseph Martin, which has been printed in the Memoirs of the Institute; and

A Letter from the Department of the Lower Meuse relates the discovery of a fossil elephant's tooth.

The first number concludes with *a Catalogue of scarce Seed sent in the year* 10, *from the Botanical Garden belonging to France, situated near Charles-Town, South Carolina, to the Garden of Plants at Paris.*

No. 2. opens with a *Memoir on the Number, Nature, and distinctive Characters of the various Kinds of Matter which enter into the Composition of Calculi, Bezoar Stones, and the different Concretions of Animals.* By A. F. Fourcroy. Urinary calculi have been supposed by some to consist of chalk or a species of absorbent earth, and by others of a kind of concrete acid: but subsequent discoveries have shewn that several substances enter into their composition. M. FOURCROY, who has minutely investigated this subject, states the component parts of those concretions which are found in human bodies and in those of other animals, to be uric acid, urate of ammoniac, urate of soda, phosphate of lime, acid phosphate of lime, phosphate ammoniac magnesia, oxalate of lime, carbonate of lime, silex, and a substance to which, as possessing a middle station between fat and wax, he has given the name of *adipocire*; and he has detailed the different characters of these substances, (illustrated by coloured drawings) by which they may be recognized. He describes also the animal resin and gelatine of bezoar stones. In a second Memoir, he promises farther observations on the distribution and classification of these concretions.

Memoir on new Varieties of carbonated Lime, with some Observations on the Errors to which those Persons are exposed, who confine themselves to the Use of the Gonyometer, in the Description of Crystals. By M. HAÜY. This paper requires the accompanying plates to convey a proper idea of its contents to the reader.

Rare Plants which have flourished in the Year x. *in the Garden or in the Conservatories of the Museum.* By M. DESFONTAINES. The plants here enumerated are the *Methonica superba* (*Gloriosa superba*, Lin.); *Cheiranthus farsetia* (*Cheiranthus siliquis ovalibus compressis; foliis lineari-lanceolatis; caule fruticoso, erecto.* Lin.); *Polygala oppositifolia* (*Polygala floribus cristatis, caule fruticoso; foliis oppositis, ovatis, acutis*, Lin.); *Andropagon annulatum; Malpighia coccigera* (*Malpighia foliis subovatis dentato-spinosis*, Lin.); and *Conyza candida* (*Conyza foliis ovatis, tomentosis; floribus confertis; pedunculis lateralibus terminalibusque.* Lin.)

Subjoined, by the same writer, is a description of a new species of Scorzonera, called *Scorzonera aspera, foliis asperis, lanceolatis, dentato-pinnatifidis; stylo incurvo; pappo sessili, supernè plumoso.* This plant comes from the Levant.

Memoir of a Nursery of Fruit-bearing Trees established in the National Garden of Plants at Paris. By M. ANDRÉ THOUIN. The immediate object of this institution is utility, since it proposes, 1. to facilitate to agriculturists, as well as to botanists, the study of this beautiful part of the vegetable kingdom, as well as to enlarge the resources of the poor and the enjoyments of the rich: 2. to establish a synonimous concordance between French and foreign names, which may serve to aid the formation of an uniform nomenclature: 3. to naturalize, multiply, and diffuse throughout the departments those fruit-bearing trees which may contribute to the nourishment of man, or furnish a pleasant and healthy beverage. This paper concludes with a table exhibiting the classification of those trees and shrubs which produce fruit that is fit to eat.

Observations on the Birds ranged under the Genus Tangara, with a Description of a new Species found in Africa. By F. M. Daudin. This new species, called *Tangara malimbica*, is thus described:

T. nigra; cristâ, genis, guttere, collo anticè, et pectore coccineis (mari).
— capite non cristato; vertice, nuchâ et collo suprà coccineis (feminæ).

Description of the Archire Barbu, a Kind of Pleuronectes, indicated by Gronou. By E. Geoffroy. The engraving of this fish, which accompanies the description, having been executed with the assistance of a mirror, is the reverse of the design, and the eyes look the wrong way.

Memoir on the Bulla Aperta, Lin. By G. Cuvier.

The correspondence includes an *Extract of a letter from M. Riedlé, embarked in the capacity of first gardener on board the Géographe, one of the vessels commanded by Captain Baudin, dated Timor, 6th of Vendémaire, year* x. Addressed to M. *Thouin.* A recital of dangers and losses encountered on the coast of New Holland, and of acquisitions made to the collection of Natural History.

The last paper in this number gives *An Account of two living Kangaroos obtained from England.* By E. Geoffroy. After a description of these singular animals, which it is not necessary for us to transcribe, it is added that they are acclimated in England, and bring forth annually. From the pair originally brought from New Holland, a considerable number has been produced; and the royal garden of Kew possesses already what may be termed a herd of kangaroos: but, as it is found not to be safe to allow them to range at large, a place is assigned to them surrounded by high paling. Some, like the two in the French menagerie, will allow persons to approach and touch them, especially if they give them bread, but others are by no means docile.

Number 3. commences with *A Description of the subterraneous and volcanic Quarries of Niedermenich, three leagues from Andernach, from which a porous lava is obtained, proper for making excellent mill-stones.* By M. Faujas-Saint-Fond.—To the account of the nature and manner of working this quarry, are affixed three plates presenting views of the mode of raising the mill-stones from these subterraneous excavations,—of the interior of one of the quarries, where the lava has assumed prismatic forms more or less regular,—and of another from which the largest mill-stones are taken.

Notice relative to the pretended radiated Zeolyte of the Duchy of Deux-Ponts. By M. HAÜY.

Description of a new Kind of Dianthus Spinosus. By M. DESFONTAINES.

Rare Plants which have flourished in the Year x. in the Garden and Conservatories of the Museum. By the same.

A continuation of a former paper, in which are found, with descriptions, the following names of plants, *Euphorbia meloformis*, *E. aleppica*, *Clitoria heterophylla*, *Stipa tortalis*, *Sonchus resedifolius*, *Bunias spinosa*, *Cordia macrophylla.*

Notice of the Life and Works of Gærtner. By M. DELEUZE. To atone for an omission at which naturalists have been surprized, and to render some little justice to the memory of a man who cultivated botany with success, constitute the object of this paper. M. DELEUZE, deriving his information from the son of *Gærtner*, who has repaired to Paris in order to continue the work of his deceased parent, endeavours to shew what *Gærtner* has done for science, and what he would farther have accomplished had his life been spared.

Joseph Gærtner was the son of a physician, and was born at Calu, a little town in Suabia, in the duchy of Wirtemberg, March 12, 1732. Discovering an early passion for anatomy, botany, and physiology, he was encouraged in these pursuits, and was sent to the universities of Tubingen and Göttingen, at the last of which he remained till 1753. Quitting Göttingen, he travelled into Italy and France, and in the spring of 1755 came to England, where he remained till the end of the year. Returning, through France, to his native country, he received the degree of M. D.; which he solicited not because he purposed to devote himself to the practice of physic, but because this title would facilitate the means of prosecuting his favourite studies. In 1759, he went to Holland; attended the botanical course of the celebrated *Van Royen*, at Leyden; and, forming the closest friendship with this professor, he entirely devoted himself to Natural History, regarding the other sciences only as they were subservient to it. A second visit to England enabled him to make an acquaintance with our most celebrated naturalists; and he published some papers in our Philosophical Transactions, and was elected a member of the Royal Society. This honour was succeeded on his revisiting Germany in 1761, by his being chosen to the anatomical chair at the university of Tubingen, which induced him to prosecute with increasing ardor his researches in comparative anatomy. The fame which he had acquired in England soon spreading over Europe, his name was inserted among the Members of the Imperial Academy of Sciences at Petersburg. Being elected also Professor of Botany and Natural History in that city, and having more partiality for this science than for Anatomy he repaired to Petersburg in June 1768. A journey to the Ukraine enabled him to collect a great number of new plants; and, on his return to the metropolis of Russia, he enjoyed the protection of the Empress, and the respect of the learned. In the midst, however, of this flattering situation, he was subject to such incessant intrusions and interruptions, that he sighed for solitude and leisure; and renouncing fortune and ambition, he fixed his residence at the humble place of his nativity: where he devoted himself to the composition of that great work which occupied the remainder of his life, and is the fruit of twenty years of labour.

After having laid the plan of his *Carpology*, or Treatise on Fruits, and arranged its divisions, he was soon aware that, in the little town of Calu, he could procure but few of those fruits which it would be necessary for him to examine. In England and Holland, he had observed the greatest number, of which he had taken notes: but notes alone were insufficient; he felt the necessity of re-examining all these fruits, in order to describe and delineate them with scrupulous exactness; and learning that Mr. (now Sir Joseph) Banks was just returned from a voyage round the world, with immense riches of Natural History, he departed for London in the spring of 1778, where on his arrival he experienced from the English Naturalist the most liberal and generous access to his treasures. Sir Joseph permitted M. *Gærtner* not only to examine, without exception, all the fruits which he possessed, but to cut and to analyse them for the sake of delineating their anatomy; he also presented him with those of which he had duplicates; and he lent him his credit to assist in procuring such as were not in his possession. Enriched by the presents of Sir Joseph Banks and by others from the garden at Kew, he proceeded to Amsterdam to enjoy an interview with M. *Thunberg*, lately returned from a voyage to Japan and the Cape of Good Hope; from whom he obtained a number of exotic fruits, and who promised to forward to Calu such as had not yet come to hand.

The reflections excited by this portion of *Gærtner*'s life, on the generous intercommunication which subsists between scientific men, are just and honourable to philosophy; and though we would not deny that the French *savans* possess feelings and sentiments of this kind, we cannot help observing that the liberality of a Banks and a Thunberg does not furnish the most proper

per occasion for stating, that the French are above all others remarkable for this communicative quality.

Quitting Amsterdam, M. *Gærtner* repaired to Leyden, to examine some interesting articles in its cabinet of Natural History: but his researches met here with a melancholy interruption. The frequent use of the microscope, added to his excessive application, brought on a nervous complaint which sadly affected his eyes; and he returned to Calu strongly apprehensive of losing his sight, since nothing was found to afford him any relief. For twenty months, he was almost continually confined to his bed, and forced to exclude the light from his chamber. He at length renounced the use of all medicine, when by degrees his malady abated, and in a little time his sight became perfectly re-established. Though his health was feeble, he resumed his work with ardor; and in about two years the manuscript and designs intended for the first volume were completely finished. Solicitous, however, of attaining correctness, he employed considerable time in revision; with which and other pursuits connected with his chief object, he was so fully occupied, that this first volume did not appear till March 1788. It was printed at his own expence at Stutgard, and dedicated to M. (Sir Joseph) Banks.

Devoted with enthusiasm to his botanical studies, he laboured in them with almost unremitting perseverance; fearful lest, in his declining health, the night of death should surprise him before his work was finished. He finished the MS. of his second volume, and sent it to the printer in April 1791; and he was stimulated by fresh specimens of fruit presented to him from different quarters to commence a supplement: but his constitution, already weakened by his sedentary avocations, was incapable of sustaining the farther intensity of his studies. Consumed by a slow fever, his hands grew weak and trembling; and on the July 14, 1791, death terminated his scientific labours, in the 59th year of his age.

The author of this memoir subjoins the following character of *Gærtner*:

> 'His manners were pure, his taste was simple, and with unshaken constancy he directed his efforts to the acquisition and diffusion of knowlege. He never was solicitous to augment his fortune, judging that the sacrifice of his time could not be remunerated by other advantages: but he obtained, by his economy, sufficient to defray the expence of his travels, to purchase books and objects of Natural History, and to pay for the impression of his work, on which he founded no expectation of gain. To his other virtues he added that of modesty. In the preface to his second volume, he acknowleges with frankness the defects of his work, and points out what remains to be done.'

We are informed that *Gærtner* has left among his MSS. a polyglot-dictionary of the names of plants. This is a publication much wanted. On the supplement to his great work on Fruits, his son is now employed.

The remaining papers in this number must be dismissed with all possible brevity.

Report of the Professors of the Museum, on the Collections of Natural History brought from Egypt and presented by E. GEOFFROY; who was four years in that country, enjoying peculiar advantages of research.

Memoir on the Clio Borealis. By G. CUVIER.

Extract of a Letter from M. PEALES, *Director of the Museum of Natural History at Philadelphia,* to M. *Geoffroy,* dated July 13, 1802, in which M. PEALES mentions his having procured the almost entire skeleton of a Mammoth, and the fossile head of an animal evidently of the ox kind, but of an astonishing magnitude.

Extract of a Letter from M. RUFFO, *at L'Aric, in the Department of the Lower Alps, to A. Thouin, dated 5 Vendemiaire, year* 11. This extract respects the species of Vervain brought from Peru, called *Verveine citronnée,* and which it is supposed can be naturalized in France. M. RUFFO recommends its cultivation for the valuable purposes to which it may be applied. He says that he uses its leaves green, or dried, like citron in punch; makes an infusion which supplies the place of tea from China; and employs it to give a perfume to the creams of his desert.

Extract of a Letter written from the Isle of France on Messidor 1, *year* x. *to M. A. Thouin by* M. CÉRÉ, *Director of the National Garden of Naturalization.* This extract contains a list of articles sent to the Museum.

We must reserve the succeeding numbers of this work for occasional notice.

ART. VIII. *Nouveau Dictionnaire d'Histoire Naturelle,* &c. *i. e.* A New Dictionary of Natural History, comprizing its Application to the Arts, especially to Agriculture and Rural and Domestic Economy. By a Society of Naturalists and Agriculturists, with Figures taken from the three Kingdoms of Nature. 15 Vols. 8vo. Paris. 1803. Imported by De Boffe. Price 9s. each Volume.

IF any department of knowlege especially calls for the unscientific, yet commodious expedient of being exhibited in the form of a dictionary, it is doubtless that of Natural History.

When names and facts have accumulated beyond the ordinary powers of recollection, when they lie dispersed in many learned and costly volumes, and when they threaten to multiply in troublesome and unwieldy progression, it becomes an object of no trifling moment to reduce them into a popular and accessible series.

The first respectable compilation of this kind was undertaken by *Valmont de Bomare*; and its very extensive circulation evinced its utility. It was, however, the production of an individual; and it continues to present, even in its most enlarged and corrected form, various instances of confusion, error, and defect. That which we have now to consider is conducted under more promising auspices, and merits on various accounts a decided preference. The subject has been judiciously apportioned among the contributors, according to the ruling taste and pursuits of each; the latest discoveries have been duly registered; many errors have been corrected, and many omissions supplied; most of the articles have been newly cast; numbers are altogether original; not a few relate to some of the most important branches of human industry; and the general complexion of the work is more chaste and luminous, than that of any large performance of a similar nature which has fallen under our cognizance. It likewise deserves to be noted, that the several parts may be advantageously perused in the order of an elementary series; and that, when the promised tables shall have been annexed, the whole collection may be virtually regarded as a systematic exposition of the present state of the science. Yet, in the execution of a project so complicated and extensive, and in the co-operation of various and unequal degrees of talents and acquirements, imperfections and blemishes will unavoidably occur. We shall endeavour to make our report as fair and discriminate as the circumscribed space of a few pages will permit, referring for more particular information to the volumes themselves.

Virey, author of the "History of Mankind," has furnished the introduction, and some articles of a general description, as Man, Animal, &c. *Patrin*, author of a treatise on mineralogy, Member of the National Institute, &c. and the intrepid explorer of the wilds of Northern Asia, has ably discussed the details of geology, and such physical topics as bear a more immediate relation to the mineral kingdom. *Libes*, Professor of Natural Philosophy in the central school of Paris, has treated the more general branches of the physical department. The history of vegetables has been shared between *Cels* and *Thouin*, Members of the Institute, *Tollard* and *Dutour*, both eminent speculative and practical cultivators, and the indefatigable *Bosc.* The celebrated *Parmentier* has supplied much valuable and interesting matter on subjects of rural and household economy. *Sonnini*, the well-known traveller, the friend and continuator of *Buffon*, has described most of the quadrupeds and birds, including various particulars of physiology or economy connected with their history. In the prosecution of his labours, he has experienced the assistance of *Demarest* and *Vieillot;* and *Sonnini* having been prevented, by indisposition, from fulfilling his engagements relative to the illustration of the various families of reptiles, fishes, and worms, the task has devolved on *Bosc. Olivier* and *Latreille*, both Members of the Institute, and both eminent entomologists, have shared the history of insects, the former limiting his contributions to the Coleopterous class. In *Huzard*, likewise Member of the Institute, the veterinary art has found a justly celebrated expositor. Lastly, *Chaptal* has not disdained to communicate many excellent particulars concerning the application of chemistry to the productions of nature. Each contributor holds himself responsible only for the articles to which the mark of his name is affixed. About ten plates, which convey tolerably accurate representations of various rare or useful productions, are allotted to each volume. The typography is beautiful, and unusually correct. It is proposed to complete the whole in about twenty volumes. The fifteen now on our table extend to the letter O, and contain between 500 and 600 pages each.

Of the introductory discourse, we reget that we cannot speak in terms of unqualified approbation. It is divided into two parts, the first of which exhibits a few rapid sketches of nature, its general departments, and the gradations of existence; and the second treats of the progress of Natural History, of the advantages to be derived from it, of the manner in which it ought to be studied, and of the plan of the present work. This arrangement is less obnoxious to criticism, than the futile and declamatory manner in which the author delights to indulge. Whole pages bristle with points of interrogation, or of admiration; and, when we are anxious to pursue something like meaning, we behold it evaporate in vague apostrophes. Should we expect to encounter, in a preface to a Dictionary of Natural History, such passages as the following?

'Who can portray to the inhabitants of cities all the charms of this wild nature, all the series of contemplative meditation, inspired by deserts, mountains, and precipices?—All the ideas of epochs and of worlds, which pass in rapid review before the imagination? Who shall paint to them the vast ocean, the fires of the torrid zone, the enamelled robe of spring, or the ices of the poles? Can language equal the sentiments which are inspired by these immortal beauties? Nature addresses the heart—she recalls our mind to that state of innocence and happiness, which it had lost in the empty bustle of mankind! Happy he, who, far from worldly troubles, passes his calm days in the bosom of repose, Contented with a moderate fortune, he prefers the aged rock and the mossy fountain, to those proud palaces of the great, in which constraint and corroding cares have fixed their abode. His orchard affords him a delightful shade, and simple food, which he never sought at the table of the rich. Happy in his independance, he pities the madman who plunges into the stormy sea of life—into the fertile sources of bitterness and sorrow! To others he abandons the pomp of riches; and he smiles at those magnificent decorations, which are so often purchased by a load of ignominy.—What do they avail on the brink of the grave? What is, *then*, the amount of all the labour with which a man torments himself under the sun?—Great and little, we all alike return to dust!

'Repose of innocent souls, simple Nature, great spirit of the world, when shall I be enabled to exalt myself to the light of pure truth, and regard as dust the vain commotions of the earth? And you, solitary murmurs, flowers of the desert, vagrant tribes of animals, enchanting meadows, in the midst of you will I court consoling meditation, at the close of my days. At the approach of my last hour, I shall sigh for no parade of burial,—the simple moss shall cover my tomb,—I shall go down into the grave satisfied with my humble destiny. My life shall be scattered in Nature, like vapour in the air, and my soul shall return to that Supreme Source whence every thing proceeds. One day, perhaps, you will read these lines, when the blast of winter shall shake the grass of my tomb—and when the sun shall beam on my insensible remains, and on that heart whose pulsations shall have ceased for ever.' &c. &c. &c.

As inflation of style ever borders on the ludicrous, M. *Virey* tells us that 'Nature has suspended the clouds, *like large umbrellas*, aloft in air;' that 'a *zone of life* encircles the earth at the equator;' and that '*two funeral crapes* cover the poles.'

In another place, Nature is represented as past her prime; nay, we are given to understand that she is fated to droop, and, at length, to die of decrepitude. What is implied by the term Nature, if not either the author and governor of the universe, or that constitution of his works which he has appointed? Can the Supreme Ruler be liable to weariness or fatigue? or can his ordinances lose their energies in the lapse of ages? Every atom of created matter may undergo countless modifications, but the dissolution of the universe can be effected only by the fiat of HIM who called it into being.

With regard to the range of subject which the authors of the Dictionary have adopted, we must beg leave to demur to its extension.

tension. The lines which bound what is now termed Natural History are generally understood; and we can perceive no good reason for transgressing them. If once we wander beyond the beaten track, it may not be easy to limit our aberrations; and if some of the celestial luminaries are to be incorporated in our systems of Natural History, why not include the whole of astronomy? Or if the more common doctrines relative to the fixed stars are to be distinctly laid down, why pass in silence the recent and astonishing discoveries of Herschel? A ship of war would have formed an article as interesting and as appropriate as the canoe of a savage; and a button is as nearly related to some one of the three kingdoms of nature as a bracelet. M. *Virey*'s pleading in favor of *amulets*, however ingenious, is extremely misplaced, and unworthy of a philosopher. What can ever result from accommodation to the prejudices of the ignorant, or of the learned, but the propagation of those very prejudices? Individuals may, indeed, derive advantage from the exercise of such indulgence, but the interests of society cannot thus be promoted.

M. *Patrin*'s communications are evidently marked by a perspicuous, bold, and masterly style. His descriptions, though concise, manifest an intimate acquaintance with most of the substances which have been recognized in the mineral kingdom. Many of them, however, derive a peculiar tincture from the author's theoretical prepossessions, which he incautiously confounds with established facts. His sentiments with regard to the formation of stones and metals, when strictly analysed, will not, we believe, be found more extravagant than those of former geologists, but to us they appear to be equally gratuitous. In justice, however, to such an able and specious advocate, we shall lay before our readers the exposition of some of his leading tenets, in the article

' *Mineral Assimilation*: viz. The power which minerals in the bosom of the earth possess, of approximating and rendering similar to themselves the substances with which they happen to unite, in favourable circumstances.

' Although the knowlege of this property seems to be the true basis of the natural history of the earth, and of its mineral productions, *Buffon*, and the majority of naturalists, have nevertheless ascribed such a faculty to animals and vegetables only. They have told us that animals and vegetables only are formed of *living matter*, and that mineral substances are wholly composed of *dead matter*: but, if we reflect that, in consequence of the analysis of modern chemistry, organized beings are finally reducible into elements perfectly analogous to those of the mineral kingdom, and that the common result is uniformly hydrogen, azot, carbon, and oxygen, combined with simple earths and metallic particles, we shall doubtless be convinced, that in all this there is nothing *dead*; for a dead Being cannot *revive*. Now, a thousand facts prove that organized Beings acquire strength and size only by assimilating those very elementary substances which are reputed dead, and which yet give symptoms of vitality after their assimilation, that is to say, from the moment that they enter into combination with those which already formed the organized whole.

'Those vegetables, for example, that have been raised in distilled water, in which they have attained to a considerable growth; those that are produced on parched rocks, or in sand, such as the succulent plants; whence drew they their nourishment, if not from the fluids of the atmosphere, which, apparently, it must be confessed, have nothing that can be called *living*, but which manifest their vitality as soon as their particles are combined into an uniform and consistent whole?

'We may, in some measure, compare those elementary particles to a printer's types; which, when heaped together, without order, express nothing, or in other words, are *dead*; but which, when ranged in a certain suitable series, constitute a system of relations, expressive of ideas and sentiments, and endowed with a species of intellectual life. With still more propriety we might say, that those *disjointed* elementary particles are like a multitude of soldiers assembled at random in a field, and presenting only *a crowd of men*: but the moment that each has taken his station, they are an *army*—an *organized* whole. If fresh individuals arrive, they chuse their divisions; they are incorporated with them; they assume their tone; they obey their motions; they are *assimilated* to them. It is nearly in this manner that the particles of what we term *matter*, or *substance*, are assimilated and identified with an aggregation of other particles already *organized*, become a constituent part of this aggregation, and partake of all the properties of the mass.

'That the particles composing mineral substances are animated by an active principle, which is by no means obscure, cannot be denied. Their *affinities*, so justly denominated *elective attractions*, permit us not to doubt the fact: and their *reciprocal repulsions* indicate a sort of *antipathy*, as their attractions suppose a kind of *sympathy*.

'All attempts to explain these appearances, by denying every thing like perception and volition to the integrant particles, seem to suppose effects without a cause; and I believe that we must at length reject this mode of reasoning, as we have done that of the Cartesians, who pretended to account for the proofs of attachment and aversion among animals by the action of springs which prompted their motions, like those of a piece of clock work. But why refuse to admit in the particles of matter a species of *instinct*, more obscure, perhaps, but still of the same nature with that which we are forced to recognize in those creatures which, by reason of their extreme minuteness, are scarcely to be discerned with the best microscopes? Though the organic forms of many of those animals are very dubious, nobody hesitates with respect to the *spontaneous* nature of their motions, because analogy convinces us that the same principle is inherent in them which regulates the movements of those whose organization is more distinctly visible; and, as these animalcules are composed of an infinity of living particles, we may, by descending in a finely linked series, and without going beyond the sphere of vitality, arrive at those particles which are called *elementary*; though they, too, be composed of an indefinite number of parts.

'Besides, though these particles in their insulated state elude our vision, we perceive by their regular masses, or at least by the uniform result of their union, that all their motions have been guided by a sort of *instinct*, like those of the animalcules termed *bacillary*, whose groups frequently exhibit geometrical forms. And here I shall remark, that these regular forms are never more frequently manifested, than in creatures whose organization is the most simple, and which are in some measure the rudiments of matter passing from the inert to the active state. Marine productions especially furnish us with many examples of this fact, both in their external forms, and in the very texture of their substance. Hence it is, perhaps, that very able naturalists have alleged that *organization* is only a *crystallization* more or less complex, and which becomes less marked in proportion as the organization is more complete.

'From these various considerations, it appears that there is really no difference between the *elementary* particles of organized bodies and those which compose mineral substances, which are themselves organized in their own way; from the stone which we call *brute*, (because we no longer perceive the relations that connected it with the mass from which it is detached), to that beautiful mineral vegetation known by the name of *flos ferri*, which greatly resembles marine productions, and which appears to be one of those intermediate substances that nature stations on the limits of her different kingdoms, for the purpose of uniting them, and preserving the *integrity of her empire*.

'All who have explored the interior of the earth may have remarked, that the hardest and most compact mineral bodies are penetrated by a subtle fluid which seems to circulate through them without interruption; and analogy induces us to believe that the particles of this fluid, or those with which it is charged, are combined and identified with the bodies in which it circulates; that, in short, *mineral assimilation* is not essentially different from that which is recognized in the other kingdoms.

'This opinion seems to me the more probable, because, if once conceded, all the phænomena are from that moment easily explained; and we are no longer compelled to frame, at every step, new suppositions, and to pile hypothesis on hypothesis. We are conscious, in fact, that we tread in the true path of Nature.

'In order to explain, for example, the formation of metallic veins, how many systems have not been contrived, and successively overturned, without the last proving more satisfactory than the others? whereas, nothing is so simple as the idea of *assimilation*. The geologist explains the formation of a vein in a mountain, or any other accident which takes place in the crust of the earth, in the same manner in which the physiologist explains the formation of a gland, of an abscess, or of an ulcer in the living body.

'If once two or three particles of a metallic basis are accidentally united in the bosom of a rock, disposed to retain them, they modify by their influence the adjacent particles, and *assimilate* them, as the variolous virus assimilates the humours of the body into which it is introduced, provided that body be suitably predisposed; for, otherwise, its influence would be null. In the same manner, fluids appropriated to the formation of metals can produce none except in mountains which have previously undergone certain modifications. In the neighbourhood of one mine, accordingly, we are almost always sure of finding others. See *Veins* and *Metals*.

'The same is the origin of salts. Their elements are in the atmosphere. When they fall in with an earth, or other basis adapted to their union, they combine with it, and finally convert whole masses into saline matter, sometimes of prodigious extent. Hence the origin of strata of rock-salt, gypsum, phosphat of lime, &c. Hence salt springs of various kinds, and those efflorescences which are constantly reproduced from *nitre*, *Epsom salt*, *natron*, *alum*, *sea-salt*, &c. which, incessantly removed by man, or dissolved and carried off by the waters, always present themselves in the same abundance. See *Rock salt*, *Nitre*, &c.

'It is, moreover, in consequence of *assimilation*, that the lavas of different volcanos appear to be of a different nature, though composed of the same elements. Here they imitate trapp; there porphyry; in one place, granite; in another, petrosilex, pitch-stone, &c.

'It has been hitherto maintained, that these different lavas are formed of the respective rocks of which they exhibit the appearance; and it has been supposed that these rocks were fused in the bowels of the earth, and projected in a liquid state from the bottom of the deep to the summit of volcanos, eighteen or twenty thousand feet high, as in the Cordilleras of Peru. I shall prove, in the article *Volcano*, that this hypothesis, and others which have been invented to account for volcanic phenomena, are inadmissible; and that lavas are nothing else than gaseous fluids reduced to fixity and concretion.

'Those fluids which constantly circulate in the primitive beds of the earth, like the sap in vegetables, are there modified in a manner analogous to the nature of their beds; and the lavas which they form differ from one another, just as the juices of vegetables, though formed of similar fluids, are gummy or resinous, poignant or insipid, sweet or bitter, emolient or corrosive, according to the nature of the fermenting principle which modifies them in the course of assimilation.

'In fine, if we arrive at the conclusion, that the procedure of nature is absolutely the same in the three kingdoms, I think that we shall have made a very important step in the road that conducts to her sanctuary.'

A deliberate examination of this novel and plausible doctrine would carry us far beyond our ordinary bounds. For the present, we shall only beg leave to withhold our assent, until it can be demonstrated that the substances denominated *simple* contain gases in a concrete state; that the random encounter of two or three invisible particles can generate masses of metallic ore; that the insertion of a molecule of galena in a shistose or granitic rock is adequate to the production of veins of lead; and that there exists some boundless storehouse of generating gases, to repair the waste which, according to this hypothesis, is daily taking place.

The articles *Mountain*, *Metallic Vein*, *Fossils*, *Gypsum*, &c. &c. by the same author, are excellent specimens of his talents, and of the extent of his observation. His account of pit-coal is also highly deserving of an attentive perusal: but we observe a few careless statements of fact. *Carron* does not furnish our capital with fuel; and more than two strata of coal are worked in the neighbourhood of Edinburgh. The writer, in his rage to annihilate subterraneous conflagration, erroneously contends that the spontaneous combustion of coal beneath the earth's surface is infinitely rare. Many instances of this phænomenon are on record, and not a few are consistent with our own knowlege. In several collieries, too, the circulation of air in the works is more free than the author seems to have supposed.

We intended to have offered a few strictures on the curious inference drawn from the different degrees of density in the atmosphere, on attraction, as here explained, on atmospheric stones, &c. &c. but we are compelled to suppress them by the want of room.

In a future article, we purpose to notice the vegetable and animal departments.

[*To be continued.*]

ART. IX. *Memoires Secrettes sur la Russie*, &c.; *i. e.* Secret Memoirs respecting Russia, and particularly referring to the Close of the Reign of Catherine II., and the Commencement of that of Paul, &c. &c. Vol. IV. 8vo. pp. 274. Amsterdam. Imported by De Boffe. Price 6s. sewed.

THIS publication has been sufficiently introduced to our readers, by the accounts of the preceding volumes as they have appeared in an English translation *: but we understand that this 4th volume has not yet been clothed in an English garb.

In the second volume of the Memoirs relative to Russia, these passages occur:

'As an instance of the most flagrant injustice, and which excited the highest degree of public indignation, may be mentioned the proscription which the brothers, Col. and Major *Masson* experienced, and which signalized the commencement of the reign of Paul.

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* See Rev. Vol. xxxv. N. S. and our last Number, p. 407.

'These gentlemen were of Swiss origin, but entered young into the Russian service, in which they had risen to consideration. The elder had been aid de camp to Prince *Potemkin*, had made the Turkish campaigns in his suite, had received from the hands of Catherine the honourable distinctions of the cross and the golden sword, and had married the niece of the celebrated General *Mélissino*, who died in the situation of grand master of the artillery. The other, after having served some time in the artillery, became aid-de camp to Count *Soltykow*, minister of war, afterward was placed by Catherine in the household of the Grand Duke Alexander, and had also married a Russian lady, of distinguished family in Livonia. Both were attached to science and letters, both led a retired and tranquil life in the bosom of their families, and were equally esteemed for the urbanity of their manners, their intelligence, and their talents. Yet they were torn from their wives and children by a secret order of Paul, and were conducted separately in covered carriages, and under a strong guard, to the frontiers, without having the least knowlege of the crime laid to their charge.'

These memoirs, which have excited some attention, it now appears, came from the pen of the younger of the brothers above mentioned; and the German dramatist *De Kotzebue* having accused the author of various false statements and misrepresentations, the object of the present volume is to repel that assertion. On several of the points at issue, we are of opinion that judgment must be given in favour of M. Masson; since we cannot disregard his qualifications for the task which he imposed on himself, nor the character of his work for general authenticity. Surely the paradoxical German dramatist will have no one to join him, in vindicating Paul from the charge of tyranny. We admit that, in the pages of the memoirs, are some tales concerning which we entertain doubts, and which needed not to be pointed out by *De Kotzebue*: but how shall we, who have never approached the dominions of the Tzars, settle the points in dispute between these virulent adversaries? If we decide on their respective claims, we must consider them on general grounds, and on admissions mutually allowed.

It is evident that M. Masson had enjoyed more opportunities of becoming acquainted with the court and administration of Russia than the dramatist, that his habits were more favourable to faithful representation, and that his statements bear more of the internal marks of authenticity. Could there be any question respecting the tyranny of Paul, the treatment which even his apologist experienced from him, and the traits which he relates concerning him, would be of themselves sufficient to stamp his character irreversibly. If, however, *De Kotzebue* wrote in the sunshine of favour, it must be admitted that M. Masson penned his memoirs while smarting under ill treatment. This circumstance he candidly admits: but, at the same time, he assures us that it has only affected the colouring, and not in the least degree the substance; that his indignation occasionally supplied epithets, but that his facts are all correct. We own that, after having paid some attention to the subject, we believe that this account is not far from the truth; and our testimony may have the more value, because it cannot be considered as a very willing one. We own, indeed, that we have no satisfaction in praising a man who plunges very deeply in the infamy chargeable on the minor literati of France, that of propagating against England and Englishmen the most idle and unfounded calumnies; which can only disgrace the dealers in them, and call forth contempt in this country, while they cannot impose on one impartial and enlightened foreigner. Every discerning person readily sees that the superior wealth, the higher worth, the envied freedom, and the more general felicity, which as yet distinguish this island, constitute its title to the low and absurd invectives of the inferior French publicists: but the adoption of this degrading conduct shall not deter us from rendering to authors the testimony to which they are in justice intitled.

This volume almost wholly consists of personalities, on which the parties are not sufficiently considerable to confer any great interest. If what is here stated with respect to the voluminous dramatist may be received as accurate, his practice is consistent with the morals of his theatrical pieces.

ART. X. *Bibliothèque Portative des Ecrivains François,* &c.; *i. e.* A portable Library of French Writers, or a Selection of choice Pieces extracted from their Works, in Prose, and Verse. By M. M. MOYSANT and LEVIZAC. 2d Edition, much enlarged. In 3 Vols. 8vo. Dulau and Co. London.

IF collections of this sort diffuse taste more widely, and render knowlege more general, we fear that they occasion many to remain smatterers who would otherwise have gone deeper into science. It may also be worth while to inquire whether such an assemblage of excellencies, as that which lies before us, has not an unfavourable effect on the mind, does not render it fastidious, and indispose it for the perusal of one continued work. The public, however, does not fail to encourage such productions; and the second edition, to which this compilation has reached, is a proof of its approbation. It is indeed no unpleasing task to wander through a series of exquisite passages: a shew of learning is thus acquired with little toil; a sort of royal road to knowlege is thus provided; and for the purposes of conversation, he who reads only occasionally at leisure hours is placed on a level with him who has regularly studied the *chef d'œuvres* of literature. We are aware that it may be said, that a selection of this sort from works in a foreign language stands on a very different ground from a similar compilation in our own. It must also be felt that few only can procure all the productions which have been laid under contribution, in order to furnish these volumes; and that it would be excessively and even ridiculousy rigid to deny to persons who have a relish for them, the perusal of extracts from foreign books when the books themselves are placed out of their reach. We do not insist on total abstinence from these indulgencies; we only recommend a cautious and temperate use of them.

We ought, in justice to the compilers, to state that they have ably and honourably discharged their duty; that the selection has been made with great taste and judgment; and that every thing is of the best tendency, whether we regard the formation of the genius or that of the heart. The first part of the first volume consists of extracts in prose, which relate to religion and morals, taken from *Pascal*, *Fenelon*, *Bossuet*, the great preachers of the age of Louis XIV., and other catholic writers: but the liberal editors have not disdained to press into the service of a good cause the aid of Protestants and of free thinkers; viz. of *Abbadie*, *Voltaire*, and *Rousseau*.—Part II. is composed of pieces which fall under the head of general literature; to which the whole host of fine writers are made to contribute their best passages.

Specimens of eloquence, and pieces which pourtray the manners and character of nations, form the second volume.

The third volume is filled with examples of the several kinds of French poetry, to which is prefixed a discourse on French versification, describing its origin, progress, and several kinds. It is drawn up with much neatness, perspicuity, and discrimination, and is in every respect a classical production.

Art. XI. *Mélanges de Littérature*, &c.; *i. e.* Literary Miscellanies; Published by J. B. A. Suard, Member and perpetual Secretary of the Class of the French Language and Literature, in the National Institute of France. 3 Vols. 8vo. Paris. 1803. Imported by De Boffe. Price 1l. 1s.

The French have the credit of setting out the sort of intellectual repast which is here presented to the public, in a style superior to that of their neighbours; and this collection, which consists of contributions from various persons, and many of which revert to a date preceding the late convulsions, by no means militates against that current notion. In a preface, the editor gives an account of the authors of the papers which compose these volumes; among whom, besides himself, the Abbé *Arnaud*, Messrs. *Devaines* and *Malouet*, are the principals. He pays a tribute to the latter, in which, though it is highly coloured, truth warrants the representation. M. *Malouet*, he says, 'is intitled to our acknowlegements for the part which he acted in the national assembly, where he was ever guided by an understanding at once firm and enlightened, and shewed himself discreet and courageous in the midst of revolutionary tempests. He unites a taste for letters with the views of a politician, and the attainments of an author with the qualifications of a statesman.'

The first paper in this collection is an eulogium on Homer. It will probably be asked, what new matter can now be adduced respecting this venerable antient; and can he ever be better described than in the brief sketch given of him by the dispassionate and judicious Quintilian? Admitting that the lucubrations before us had amounted to nothing more than a comment on the text of that distinguished critic, we should not have deemed them trifling and contemptible. Productions well executed in their kind, however beaten the track may be, have their value for some class of readers; and should this eulogium be read by those who, while at school, were able to construe correctly the Mæonian bard, but who have ever since neglected to look into him, and induce them to peruse him with a more critical and observing eye, we should not regard the labour of the Abbé *Arnaud*, its author, as thrown away: but his essay boasts of something more than this humble sort of usefulness, and offers several original and ingenious observations.

'There was no limit, (the Abbé remarks,) to the admiration in which this poet was holden by the Greeks; he was adored by them. Philosophers deemed themselves honoured when they declared that they owed their doctrines and discoveries to him; and legislators supported their laws by his authority, which was sufficient to render them sacred. Nature, in the eyes of the artists who had formed themselves on his works, exhibited a character of grandeur and majesty which was reproduced in all their performances: thus antiquity suspended its legislators, philosophers, poets, orators, and artists from the genius of this great man, as he himself had suspended the chain of all Beings from the throne of Jove.

'With regard to the mistaken detractors from the merit of Homer, whom a species of philosophy at the beginning of the last century created, it may be said, would it not have become them to have reflected well on the estimation in which he had been holden, and on the glowing language in which he is mentioned by the greatest men of early times; and to have considered the extent and duration of the reign of his genius? Would it not have been fully as philosophical to have endeavoured to penetrate into the principle of this respect; to have attempted to discover the reason of an impression so profound, and so general? Would not this conduct as well have become ingenuous minds, as that of making vain efforts to shake the foundations of an authority which reposed on the unanimous suffrages of all enlightened nations, and which had been ratified by thirty centuries? Let no one be seduced by the sophisms of the enemies of the bard. To discover their futility, we need only cast our eye on what may be termed the literary posterity of Homer, the Æneid of Virgil, the *Jerusalem Delivered* of Tasso, the poem of Ariosto, and the Telemachus of Fenelon.'

Having submitted to his readers some sketches from his great original, the Abbé adds:

'I exhibit only cold and inanimate resemblances; the original alone offers the real picture. Never suppose that you know a poet, if you are acquainted with him only by means of a translation; and still less Homer, unless you have, if I may be allowed to use the expression, seen him face to face. It is then, and then only, that you discover all the riches of his genius, riches which he conferred on his language, and which cannot be appropriated to any other dialect, but by which all dialects ought to endeavour to profit.'

The second paper discloses the particulars of a visit paid by *Bettinelli* to *Voltaire*, and of the conversations which ensued. The accomplished monk of Italy confesses that, though he had been repeatedly invited by *Voltaire*, he had been always fearful of complying, for that he dreaded his versatile humour and his licentious principles: but a circumstance occurred which made him resolve on an interview. Being at Luneville, and in the presence of the king of Poland, the conversation turned on *Voltaire*; who had just written to that Prince, stating that he had five hundred thousand livres with which he was desirous of purchasing land in Lorraine, in order that he might go to die near Marcus Aurelius. Stanislaus wished nothing more than to draw him to his court; and, as he loved the Lorrainers, he would gladly have seen expended among them the five hundred thousand livres of *Voltaire*. "But," said Stanislaus, "I place no confidence in him: I know he wishes to pave the way for his entrance into France. However, if he is become rational, I would see him with pleasure." *Bettinelli* intending to pass near Geneva, the king desired that he would take it in his way, and sound *Voltaire*; with which request he complied.

'I found (he says) the philosopher to be, in his conversation, very like what he is in his writings. Epigrams stood upon his lips, and sparkled in his eyes, which resembled two torches; in which, as well as in his discourse, the graces accompanied by malice were conspicuous. He had a particular style as well in conversing as in writing; he rarely spoke with simplicity, or like other men; and every thing that he said had either a witty or a philosophical turn. When I arrived at *Delices*, his then residence, he was in his garden, whither I went to him, and told him who I was. "What," cried he, "an Italian, a Jesuit, a *Bettinelli*; it is too great an honour for my cottage. I am but a peasant as you see; (shewing me his staff which had one end in a mattock form, and the other having a pruning knife fitted to it;) it is with this instrument that I set my seeds grain by grain, but my harvest here is more abundant than that which arises from my books, though sown there for the good of the human race." I expressed the pleasure which I experienced on finding him in such health as to be able to brave the rigor of winter. "Oh, you Italians, (replied he,) think that we are obliged like dormice to shut ourselves up in holes: but your Alps are to us nothing more than a picture, and beautiful objects in perspective. Here on the banks of my lake Leman, sheltered from the north winds, I envy you not your lakes of Como and of Guarda. In this solitary retreat I represent Catullus in his isle of Sirmio; he there composed beautiful elegies, and here I compose good georgics." At length I delivered to him the king of Poland's letter; and I instantly perceived that he had discovered the object of my visit, and that an epigram was about to be directed against my royal commission. "Oh! my dear Sir, (cried he, taking the letter into his hands,) tarry with us; we breathe here the air of liberty and of immortality. I have just laid out a large sum of money in the purchase of a small estate near this place, (Ferney) where I propose to end my days far from knaves and tyrants. But let us go into the house." These few words of the crafty old man made me comprehend that there would be no negotiation to carry on, and stripped me at once of the honours of an ambassador.

'The conversation often turned on the king of Prussia. *Voltaire* had received recent information of certain achievements of that Prince. "Is it possible?" said he. "This man always astonishes me, I am sorry that I ever quarrelled with him." He was accustomed to say that the king had the rapidity of Cæsar, but his admiration always ended in some epigram against Cæsar. He had a monkey which he called Luke, and which name he often applied to the Prussian monarch. Expressing my surprize at this; "Don't you see (said he, laughing heartily,) that he bites every one whom he comes near?"

In 1760, M. *Bettinelli* had communicated to *Voltaire* some remarks on several erroneous passages in his universal history relative to Italy, and its literature; and the latter had returned his thanks in a letter, in which as usual he thundered against the inquisition, and the slavery of Italy; extolling in high terms the free government of England. He added, "have you ever heard of the poetry of the king of Prussia? He is no hypocrite, he speaks as freely of the Christians as Julian would have done. It seems likely that the Greek and Latin churches united under *Soltikow* and *Daun* will excommunicate him with cannon-balls: but he will defend himself like a devil. You and I are very certain that he will be d—d, but we are not so sure that he will be beaten."—The candid Monk expresses his admiration at the fertility of *Voltaire*'s genius, and contrasts it with the meagreness of his frame. He notices the repetitions of the same ideas which occur in his works, but concludes by asking, what author ever produced more original things, often remarkable for profound thought, and always expressed with exquisite felicity?

'*Voltaire* often introduced Italian phrases, and quotations from Tasso and Ariosto, but he spoke them with a French accent, which he never had been able to conquer. I one day testified my surprize to him at the severe manner in which, in his essay on Epic Poetry, he had treated Ariosto, whose turn of mind appeared to be so analogous to his taste. We discussed his merits, and I found it no difficult matter to satisfy him that the author of Orlando was a great poet, that he was not to be deemed a fantastical writer, and that his faults were those of the times. He promised me to give Ariosto another perusal; and, in a subsequent edition of the essay, he spoke of him with more justice and correctness.'

The worthy Monk, who had published several pieces of poetry which had obtained considerable estimation, was pleased with the compliments paid to him by the philosopher of Ferney, and particularly with the commendation of his eulogiums on Frederic, Galileo, and Newton: but he complains of his unceasing declamation against superstition, the inquisition of the court of Rome, Monachism, &c. *Voltaire* cited on this occasion a *bon mot* of Cardinal *Passionei*, who observed to a traveller: *It is a great miracle, the church has lost nothing this year.*

'Sometimes *Voltaire* said that he was dying; at other times, that he was beholden for his life and health to *Tronchin* his physician; and in the same moment he would ridicule both medicine and its dispenser. *Tronchin*, on his side, was no way satisfied with his patient. When I told this skilful man that I was about to take my leave, he said; "You are right; it is very astonishing that, since you have been here, you have experienced from him no ill behaviour: *nemo sic impar sibi.* Depart, father; few persons can boast that they have seen *Voltaire* so long in a good humour."'

M. *Bertinelli* takes notice of the cutting remarks which *Voltaire* threw out in abundance against the writers with whom he was at open war; viz. *Maupertuis*, *Pompignan*, and *Rousseau*; and he did not spare those with whom he never had any difference, such as *Montesquieu*, *Duclos*, and *Helvetius*.

The hostility of *Voltaire* to the work DE L'ESPRIT of the latter is well known; and the monk of Verona reports that he spoke of it in these terms: "it is an unmeaning title, a work without method, with abundance of common place and superficial observations, and what is new in it is false, or problematical." —The Abbé continues:

> 'Helvetius had a place at court, presented his book to the royal family, and was graciously treated on the occasion. I was delighted with this news; for I knew the author, who was a mild dispassionate man, generally beloved, but had not been deemed capable of producing such a work. The Dauphin extolled it, and recommended it to the attention of the Queen. The tempest, however, was not long ere it burst over the book, and the author. *What folly*, cried *Voltaire, to attempt to be the philosopher at court, and the courtier among philosophers* * *!* Madame *Graffigny*, the celebrated authoress of the Peruvian letters, maternal aunt to Helvetius, one day addressing me, said; "would you believe it, a great part of the work DE L'ESPRIT, and almost all the notes, are the mere sweepings of my apartment; he has made a collection of what was valuable in my conversation, and borrowed about a dozen *bons mots* from my friends." *Voltaire* laughed heartily while I related to him this anecdote, and recounted to me a multitude of others of the same kind; which related to the first wits of Paris, and, among others, to his own most zealous admirers. The only person, of whom *Voltaire* spoke uniformly with esteem and enthusiasm, was Madame *de Châtelet;* of whom he had many portraits in his apartments. Shewing me one of them one day, he said: "behold my immortal Emily!"

In another part of this work, we find a paper intitled *A journey to Ferney*, containing farther anecdotes of its celebrated owner; detailed by a young married lady, who had been captivated to enthusiasm by the works of the philosopher. Her relation dwells on the favourable traits of the object of her admiration, without attempting to justify, and scarcely to palliate, the deformities and defects with which he was chargeable. It is the great master of the drama, the rich genius pouring out the happiest effusions, the protector of the oppressed, the avenger of the persecuted, the beneficent proprietor of Ferney, whom she panegyrizes. She alludes to his infidelity; and if she does not profess a contrary system, which we could much have desired in so amiable and sensible a writer, she gives it not the least countenance, and expresses herself in language consistent with Christian faith. She seems laudably anxious that it should be understood, that she is unacquainted with those among his works which offend against public decency.

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* We recommend it to the curious to ascertain which was prior in time, this or the kindred witticism of Dr. Johnson.

A few anecdotes in her narrative are too remarkable to allow of our passing them over. The first shews in a strong light the prejudiced mind of the philosopher, and is the least favourable to him of any that are here mentioned, but by no means one of the least characteristic of his temper and turn of mind:

'I asked him (says the fair writer) what he thought of M. *Condorcet*'s eulogium on *Pascal.* "It is so exquisite (said he,) that it alarms me"—"How is that, Sir"—"Yes, Madam, if that man was so great, we are arrant fools not to think as he did. M. *Condorcet* will do much harm if he publishes this work in its present state. Admit that *Racine* was a good christian, that was not extraordinary: he was a poet, a man of imagination: but *Pascal* was a reasoner, and we must not have the reasoners against us; in fact, *Pascal* was an enthusiastic valetudinarian, with perhaps as little good faith as his antagonists. He spoke to us of his brother the Jansenist, who he said was so fond of martyrdom, that he told a friend who thought as he did, but who argued against doing any thing to court persecution: "Zooks, if you have no desire to be hanged, at least do not set others against it."

The next anecdote that we shall relate shews his laudable aversion to persecution, though we see him indulge in the spirit of it to the utmost against the memory of the matchless *Pascal;* and the temper is the same, whether the injustice be done to the memory, the reputation, the property, or the person of the object of it. It differs only in degree.

'By the side of his bed, hung two engravings of the family of *Calas.* I had never before seen that which represents the wife and children of this victim of fanaticism embracing him at the very moment in which his enemies were leading him to death; and it made the most painful impression on me. I reproached *Voltaire* for having placed them so as to have them constantly under his eye. His answer is very remarkable; and if founded in truth it did the greatest credit to his feelings. "Ah! Madam, during eleven years, I was taken up with this unhappy family, and with that of the *Servens;* and during that time, every smile that escaped me, I regarded as a crime." This he related to me in an accent so natural, and so moving, as deeply to affect me.'

In his conversations with this lady, *Voltaire* did not represent himself as by any means sanguine respecting the progress of those views which he was so indefatigably engaged in propagating. "The nurse," he said, pointing to the whole length of his arm, "leaves traces as long as this; while reason, when it arrives in its turn, only makes impressions of the length of one's finger."

Among his disciples, he seems to have regarded *Condorcet* with most expectation. According to this account, even his latter days were embittered with apprehensions of harsh treatment on the part of the government; and he told this lady that M. *Seguier*, having been recently at Ferney, had called on him, and threatened to denounce him to his corps, the Parliament of Paris, who would burn him, if he (*Seguier*) urged the matter.

'I exclaimed, "Sir, they will not dare to do it."—"What is to hinder them."—"Your genius, your age, the services which you have rendered to humanity, the voice of all Europe; all the honour that exists, all the humanity and toleration which you have called forth, will lift up their heads in your favour."—"Alas! Madam, they would be glad to see me burned; and at night perhaps they would say, it was a great pity." I desired him to dismiss forebodings so distressing, and added, "I will poignard the executioner if he dares attempt so execrable a deed:" he kissed my hand, and replied, "You are an amiable girl; yes, I rely upon you."

The fair writer speaks in high terms of his politeness and gallantry. We learn from her that he was fond of seeing ladies finely dressed; and that the commendations which she bestowed on his appearance induced him to dress himself with those habiliments, which he regarded as setting him off to the most advantage: yet he was more than eighty years old at the time of her visit. The utmost order prevailed in his cabinet, every thing was in its proper place, and he knew the precise situation of each book; no heaps of books, no bundles of papers scattered in confusion, were seen in his apartment. A great abundance of pens lay on his desk. 'I begged one of him; and he kindly sought for one which, he thought, he had most used.'

It is from sketches of this kind, that the character of this astonishing personage is to be developed. From the two anecdotes here given, and from another highly interesting and curious which is to be found in the travels in Italy of M. *Roland*, the revolutionary minister of the interior, a tolerable portrait of him may be drawn; and one which is certainly different from any that have been furnished by his biographers. M. *Condorcet* was too much a partizan to execute this task with fidelity; besides that his performance is rather a critical account of *Voltaire*'s works, than a description of the man.

We next come to a paper by M. *Devaines*, comparative of the merits of *Buffon* and *Rosseau*:

'Two men, (says the author) in the last age in France carried away the palm of eloquence. If the means by which they reached this distinction were not absolutely dissimilar, there was a striking difference in the titles on which their several claims rested. One, astonished by magnificent images, by noble turns, by splendid phraseology, and the pomp of style. He did not dissemble the painful labour which his choice terms, his majestic elocution, and his harmonious periods, had cost him: but by this avowal he seemed to dare those who should enter the lists with him, to rise to the same heights by similar efforts. The other, with less parade, has produced effects equally great. Such was the magic of his composition, that it did not allow of our discerning the time, the patience, the corrections, which wrought this uniform elegance, those flexible movements, that softened tone, which only approaches negligence in order to become graceful, and to appear with that simplicity which insures the good-will of the reader, which disposes him to admire the beauties and to be indulgent to the faults of the work. The latter seduced his judges, the former forced their suffrages. The first conquered admirers, the second won friends. Both wrote on love. In describing its delights and its torments with as much warmth as truth, *Rousseau* interested all sensible hearts; while *Buffon* wounded them by saying that the physical quality of love alone was good, and that the moral was worth nothing.'

This rash and unfounded proposition is here briefly, but very satisfactorily exposed.

In an interesting paper by M. SUARD, on the character and writings of Francis *Duc de la Rochefoucauld*, (author of the Moral Reflections, who was born in 1613,) we are told that his education was neglected, but that nature supplied the want of instruction. He had, according to Mad. *de Maintenon*, a happy physiognomy, a superior air, great talents, and little knowlege. M. SUARD very happily contrasts the intrigues carried on in the reign of Louis XIII. with those which distinguished the subsequent days of the monarchy: the object of the former was great, that of checking the measures of the court; that of the latter was low and mean, namely, the gratification of vanity, and the acquisition of fortune. M. *de la R.*, we are told, was seduced by the spirit of the times, and by the intervention of gallantry, into the unmeaning war of the *Fronde*. He was then the lover of the Duchesse *de Longueville*, so celebrated for her zeal in that ridiculous struggle. The Duke was wounded in the course of it, in consequence of which he lost his eye-sight for a time; and on this occasion, he applied to himself these lines:

> " *Pour mériter son cœur, pour plaire à ses beaux yeux,*
> *J'ai fait la guerre aux rois; je l'aurais faite aux dieux.*" *

When he quarrelled with his mistress, he thus parodied them:

> " *Pour ce cœur inconstant, qu' enfin je connais mieux,*
> *J'ai fait la guerre aux rois, j'en ai perdu les yeux.*" **

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* To captivate her heart, to please her beauteous eyes,
I have made war on thrones, and would against the skies.

** For that inconstant heart, which I no longer prize,
I have made war on Kings,—and I have lost my eyes.

The Cardinal *de Retz* notices, in very marked terms, the natural inconstancy of this personage: but it is here said that his cotemporaries allowed the Duke to possess a superior understanding, the strictest probity, a sound judgment, an observing turn, and a conciliating manner. A conviction, remarks this author, that no good was to be effected in an absolute monarchy, by engaging in political intrigues, induced him altogether to abandon them, and to betake himself to a private station; where he enjoyed the charms of friendship, and the pleasures of intellectual pursuits. The friendship which he cultivated to the last with Madame *la Fayette* is well known. We learn from Mad. *de Sevigné* that his house was the resort of all who were most distinguished, whether by fame, genius, talents, or breeding, whether at Court or in the city; and it was in the midst of this choice society, that he composed his Memoirs, and his Moral Reflections. The former are written with elegance, and an air of sincerity: but the events which they record are no longer interesting. We are astonished to find *Bayle* declare that he prefers the Memoirs to Cæsar's Commentaries: *Voltaire* more justly observes that the Memoirs are read, but that we know the Reflections by heart. This work had, says the same writer, a great effect in forming the taste of the nation, and in giving it a turn for solidity and correctness. Though there is scarcely any more than one truth in it, which is that self-love is the main spring of action in man, yet this is exhibited under so many various aspects that it is almost always pointed: it is less a book, than a collection of ornaments for a book. M. Suard, however, admits that the author's view of mankind is too unfavourable, and that it derived its tincture from the period of faction and political intrigue in which the Duke had lived.

Though he had given proofs of extreme bravery at the siege of Bourdeaux, and at the battle of St. Antoine, the Duke regarded valour as folly, and could hardly forbear turning it to ridicule. We cannot follow the present writer into his detail of the Duke's private virtues; which concludes with a well founded panegyric on the family of *la Rochefoucauld*, followed by an impassioned narrative of the horrible massacre of the late most amiable, virtuous, and intelligent head of the same house by the cannibals of the revolution, with a sketch of his character, as drawn by an eye-witness of the dreadful catastrophe.

'A loss,' says the writer, 'which interests the sciences and letters, and which above all must carry sorrow into the hearts of those who cultivate the moral virtues, rouses all my sensibility. How shall I tear from my recollection an assassination committed under my eyes, and almost in my very arms, under the eyes and almost in the embraces of his wife and mother? I will render to his memory that tribute of esteem and veneration which his virtues claim. His conduct always harmonized with the principles which he had drawn from philosophy; he cherished not a thought which was not avowed by reason and justice: he entertained no desire but what was directed to the public good; his intentions were pure, and unsullied by views of personal interest; he never acted, and he took no step, but with a view to the public good. It is not necessary to name the man whom I mean: no person will mistake the individual who bore an illustrious name without pride; who renounced without regret, and without ostentation, the most flattering distinctions; who forced envy to pardon him the possession of a large fortune, because he enjoyed it with simplicity, and expended it in acts of beneficence. Who would not recognize M. *de la Rochefoucauld,* while I speak of the man whose private life was an example in morals, and whose political life was a lesson of enlightened patriotism? For more than twenty years, I was honored with his friendship, and could boast of intimate connection with him. His last words were addressed to me; and he recommended to my care his mother and wife who witnessed the horrible scene, and who were menaced with the same dire fate. They were the sole objects of his solicitude at the moment when dreadful howlings were urging the crime of which he became the victim.... Under the weapons of the assassins, he preserved that tranquil courage which belongs only to an irreproachable life;—and who ever more completely merited to enjoy this advantage of a good conscience?'

When it is considered that such men as *Malesherbes* and *Turgot* paved the way for the Revolution, and that a *Rochefoucauld* took an active part in the commencement of it, can it be said to have argued such folly, or, as some have asserted, such criminal views, to have regarded its origin as auspicious, and to have hoped that it would terminate beneficially to the interests of mankind? That such were in an error, and a grievous error, we are most ready to admit: but that it was an error into which great, and wise, and good men could not have fallen, we must hear advanced and maintained by greater, and wiser, and better men than any who have hitherto thrown out the imputation, before we adopt the sentiment. That this portentous event was a measure of evil of unparalleled size, and of immeasurable extent, no one can now deny: but it is not less true that, at its commencement, it exhibited scarcely any of the dread features which were finally to characterize it.

The author observes that virtue was hereditary in the family of *la Rochefoucauld.* An old historian states that Charles V. visited the head of that family of his day, and makes him say, "I never knew a house in which virtue, high honour, and real dignity were more conspicuous." It is here added that, had he visited the author of the Maxims, the same compliment would have been equally appropriate; and still more applicable would it have been to its late unfortunate chief. Such a family reflects lustre on a nation; and how few nations can boast of one thus distinguished for the patronage of science, for the purity of antient manners, and for the lustre of modern virtues!—In the civil wars of France, we find this family engaged on the protestant side.

From prodigies of talents, from the wonders of mental culture, from models of private worth and public spirit, a paper of M. *Malouet* leads us into the savage desarts of a most distant region, to wander in ungenial climates, and to notice barbarous hordes. We have already introduced these details, as published in a more enlarged form, in our Appendix to Vol. xl. p. 482.: but we shall now select some additional particulars.

We were much struck with an account of a singular species of ants, of a very large size, which are seen in these regions, and which form nests of enormous magnitude. It may be said of this population that it rises *en masse* against every assailant. Be it man or the most robust animal that approaches their residence, he is in an instant overwhelmed by myriads of them, who cover and devour him. Woe to him who, in clearing lands, falls on one of these colonies; unless he has great means of resistance, he must abandon the spot. If he determines on attack, he surrounds the nest with a ditch, fills it with wood to which he sets fire, and then batters the fortress with cannon. It usually resembles a pyramid cut off at one-third of its proper height.

More wonderful still is the vast heap of serpents which our author witnessed. These animals, after a tempest, form themselves into an immense pile. When it was approached, it was all in motion, accompanied with most dreadful hissing, and some millions of heads stretched out darting stings from their mouths, and flashes from their eyes. 'As they were only preparing for defence, and meditated no attack, we stopped to survey them. We drove round the column, and found it equally defended on all sides.' This, like the ant-nest, the author imagines to be thus formed in order to resist the attack of animals of superior strength. He supposes that, in these eternal solitudes, far from the haunts of men, the faculties of animals attain to higher perfection than in more frequented regions.

We wish that our limits would allow of our following the author into the particulars of a battle which he and his suite fought with an assemblage of monkeys, and which he describes with much humour and pleasantry. It was certainly no equal contest, since the weapons which the apes hurled against their foes were only pieces of the branches of trees, while those of their enemies were fatal.

The most interesting part of this narrative refers to the Indians, the original inhabitants of these vast regions, and consists of facts and observations; to the former of which we shall confine our notice, though the latter highly merit attention.

Those who have penetrated the farthest into these parts estimate that, on a surface of thirty-six thousand square miles which they had examined, there did not exist more than ten thousand souls; and that in the immense tract lying between the Amazon and the Oronooko the population did not exceed twenty thousand persons.

The author gives no encouragement to attempts to civilize and convert the people of Guiana; since they are not numerous enough to be rendered capable of the former, and they want ideas and language to qualify them for the latter.

> 'They live in society, they form families, and they have a national association; their village is their community; they have a magistrate who acts for them in their civil relations, and who commands them in war. They have no civil code, because they have no lands, and are strangers to huts: but they religiously observe the usages and customs of their fathers. In all matters, the community deliberates, and the chief executes. The equality which we have by such lamentable means sought, and failed to attain, they have found, and they maintain without effort. They enjoy the most perfect independence without knowing its value. In all the tribes, widely different as they are from Hudson's Bay to the Straits of Magellan, one sentiment animates all, that of a decided preference in favour of their savage life over our civilization.'

M. *Malouet* considers these small tribes, which are placed at an immense distance from each other, and which consist of from thirty to fifty persons, as in an advanced state of natural society; a state well adapted to their wants and views, and one most friendly to the sort of happiness with which they are content. They are very averse from all agricultural labour, but exceed the Europeans in address, in the chace, and in fishing. The author states a fact, which shews how rapidly information circulates among the widely scattered communities spread over the face of this immense country. On the authority of a learned Jew, Isaac Nasci, residing at Surinam, we are here informed that their language, which he calls the Galibi dialect, and which is common to all the tribes of Guiana, is soft and agreeable to the ear, abounding in vowels and synonyms, and possessing a syntax as regular as it would have been if established by an academy. The Jew says that all the substantives are Hebrew. The word expressive of the *soul* in each language means *breath*. Their synonyms refer only to natural objects; and in course they want words to denote those things which we owe to civilization. They have no term by which they can express *law:* but they have the same word as in Hebrew to denominate *God*, which means *master* or *lord*.—The author takes occasion to argue very ingeniously in defence of the notion of the descent of all nations from one original family.

It is now more than time to close this extended article; though we have yet attended, principally, to the contents of only the first volume. At a future time, we may perhaps resume the others: but at present we shall only farther observe that to readers of French literature, these volumes will be highly welcome: indeed, we have seldom examined a compilation of this sort in any language, which united in so eminent a degree the agreeable and the instructive. In most of the papers, solidity accompanies elegance, and judicious hints are blended with lively traits.

ART. XII. *Cours Historique et Elémentaire*, &c. *i.e.* An historical and elementary Course of Painting, or the complete Gallery of the Central Museum of France. 4to. 14 Numbers. Paris. Imported by De Boffe. Price 15s. each Number.

THAT rich treasure of the arts, which the French have amassed by the plunder of conquered countries, will afford matter for various expensive and amusing publications. We have already noticed (see Appendix to Vol. 41. N. S. p. 523.) a very superb and sumptuous work, in which many of the chief engravers in France are concerned; and which is intended to include large copper-plates of all the pictures, statues, &c. in the Central Museum, accompanied by an introductory dissertation, and by a separate historical account of and critique on each original. The undertaking now before us is precisely on the same plan, but on a smaller scale, in order to accommodate purchasers of more limited finances. Each *livraison* or number contains five copper-plates taken from pictures, and one representing a statue: with these are given the explanatory text, annexed to each plate, and one sheet or eight pages of the general dissertation; which, when completed, will form the historical and elementary course of lectures on Painting, promised in the title. It is admitted in the advertisement that the authors have departed from the plan announced in their prospectus, in which it was proposed to make the analysis of the different pictures copied by them the principal subject of the text, and to speak of the arts only by way of digression: but, on mature consideration, they were sensible that this scheme would ill accord with the title; and that, from its execution, a tiresome monotony and frequent repetitions would have resulted. They now therefore design that their work shall first treat of the art as its chief subject; and that, after having traced it from its origin to its present state, a dissertation on it shall be given under its several heads, and an application be made of its principles and rules to those *chef d'œuvres*, the beauties of which are here attempted to be delineated.

When an historical and elementary treatise is delivered sheet by sheet, it cannot be required of us, especially in the early progress of the design, to make it the subject of serious examination; and we can accomplish little more than a statement of the leading contents of the Dissertation, as far as it has at present been extended.

The first chapter discusses the Origin and Progress of the Arts; in which, adverting to Love as the most unquestionable source of ingenuity, we meet with the story related in Pliny, which refers the origin of Design to a Grecian female, who by the aid of a lamp traced her lover's profile against the wall while he was asleep. The next chapter takes us to *the Arts before the Deluge*: but, as this epoch does not furnish any great profusion of materials, our readers will not be much surprized at being told that this chapter is short. The building of the ark (a most stupendous work) is neither forgotten nor believed. *The Progress of the Arts since the Deluge* opens a much wider field. Here the author avails himself of the Mosaic account, even though he seems not disposed to assign to it much credit. The tales of the Titans, the account of the building of the tower of Belus and of the erection of the vast cities of Babylon and Nineveh, with the walls and hanging gardens of the former, are regarded as incontestible proofs that architecture was carried to a great extent in the East at a very early period. Many remarks are made on the remains of Egyptian temples, pyramids, &c. described by *Denon* and others, and on the gigantic ruins which exist in the East Indies and other parts of Asia, to establish the position that mankind first existed and made a progess in the sciences in this quarter of the globe. From the Egyptians and Chaldeans, we pass to the Phœnicians and Jews.

The Origin and History of the Arts among the Greeks make the subject of a distinct chapter, and on this part of the detail the author enlarges with peculiar satisfaction:

'To explain the superiority of the Greek artists (he says) many writers have adverted to the happy temperature of the air, to the purity of the atmosphere, to the fecundity of the soil, to the freshness of the country, to the beautiful models and forms made perfect by gymnastic exercises, to the emulative love of glory, to the national spirit, to their forms of government, and to the brilliant variety of their mythology. While, however, it is admitted that these circumstances concurred in advancing the celebrity of the Greeks, it is contended that its source must not be sought among them: for it is remarked that these causes may concur without producing one artist even of moderate talents. The Peruvians, for instance, not less than the Greeks, were endowed with the rich gifts and spectacles of nature; perhaps with minds also as acute, and with a sensibility as exquisite: nevertheless, on the discovery of the New World, no Phidias nor Praxiteles was found among the happy children of the sun. We must, then, conclude that the peculiar genius of the Greeks is the true cause of that perfection which the arts obtained among them.'

In short, the author attributes the unrivalled productions of the Greeks to a kind of inspiration: but, surely, in an elementary treatise, this will be regarded as a very vague and unsatisfactory explanation. The religion and state of society in Greece are allowed to have afforded a continual stimulus in the prosecution of the arts; and, as their excellence at the æra of which we speak has remained unrivalled, it may perhaps be attributed to a concurrence of causes which very rarely combine.

We must wait for the subsequent numbers, before we can follow the author in his historical dissertation.

The 14 *Livraisons* before us contain 84 copper-plates, most of which are beautifully engraved. We shall mention a few of the subjects, and subjoin specimens of some of the critiques.

St. John baptizing on the Banks of Jordan, by N. Poussin.

Martyrdom of St. Agnes,	Dominico Zampieri.
Christ and the Woman of Samaria,	Guido.
The Bathers,	Van-Huysum.
Charles I. King of England,	Vandyke.
A Roman Orator, copied from a Statue.	
Passing of the Granicus	Le Brun.
Marriage of the Virgin	Van Loo.
Mars and Venus	Guerchino.
Death of Eurydice	N. Poussin.
Nicholas Rockox	Rubens.
Egyptian Antinous (Statue).	
The prodigal Son taking leave of his Father,	Spada.
Terpsichore,	Le Sueur.
Head of an old Man,	Rembrandt.
Love à la Grec (Statue).	
St. George destroying the Dragon,	Raphael.
The prodigal Son, in riotous living,	Teniers.
Venus (Statue).	
Holy Family,	Luini.
View of Venice,	Canaletti.
Landscape,	A. Carrachi.
Death of Mark Anthony,	Alex. Veronese.

The Virgin and Infant Jesus,	Lahire.
Hagar in the Desert,	Mola.
Christ shewing his Wounds to Thomas,	Rubens.
Rebecca and Eleazer	N. Poussin.
Head of Christ crowned with Thorns,	Guido.
Infant Jesus caressing St. John,	Raphael.
Taking down from the Cross,	Rubens.
Minerva (Statue).	
The Virgin,	Guido.
Pope Julius II.	Raphael.
Charge of Cavalry,	Wouvermans.
Player on the Bagpipe,	Teniers.
The Mountebank,	Du Jardin.
Cows in a Meadow,	Potter.
Virgin and St. Jerome,	Corregio.

From this enumeration, it will be perceived that the subjects are taken promiscuously from the several schools of painting. Of the originals, it may be truly said "they live, they breathe, they speak;" and the artists have here made very successful exertions to preserve, in the engravings, the character and spirit which distinguish the paintings. Scripture history furnishes the majority of subjects; a circumstance which will excite no surprize when it is considered that this collection is composed, for the most part, of the spoils of churches and religious houses in catholic countries. Virgins and Holy Families abound in the Italian school; in which every painter, if he did not draw his mistress as a Venus, found an opportunity of exhibiting her portrait in the character of the Virgin: thus blending the ideas of Religion and Love, which has been the frequent custom of poets, painters, and divines.

The notices subjoined to each plate, for the purposes of explanation and comment, are highly creditable to the taste and judgment of the writers. Some extracts will justify this observation.

The account of the first picture is as follows:

'*St. John baptizing on the Banks of Jordan:* a picture on canvas, 2 feet 11 inches high, 3 feet 7 inches ½ broad, by Nicholas Poussin, born at Andeley 1594, died at Rome 1665.

'This composition has a character of simplicity truly analogous to the subject. The expression of the different figures is varied, without having recourse to contrasted attitudes. The scene is retired and calm The back ground is simple and tranquil. The groupes are very naturally disposed. Compunction and resignation are depicted in their faces. History is accurately followed. The men and the women, the young and the old, hasten from all quarters to receive baptism; some by water and others by land; some on horseback, others on foot: nothing is omitted. The rich vestments, which they throw off, indicate the superfluous objects which they must renounce in order to receive baptismal innocence. In short, the *tout ensemble* and the details of this production inspire thoughtfulness and respect. The design is not very pure, but it is not incorrect. The painter seems to have disdained that niceness of finishing, which would have added nothing to the poetry of his conceptions. In general, this painter does not attract the eye, but employs the senses only as means of touching the heart. Common observers are not struck by the charm of his colouring, nor by the accuracy of his outline: but men of real taste are rivetted before his pictures, by the force and profundity of sentiment which they express.'

'*The Martyrdom of St. Agnes*, a picture on canvas 16 feet 2 inches high, 10 feet 5 inches broad; by Dominico Zampieri (called the Dominican) born at Bologna in 1581, died at Naples 1647.

'This picture decorated the high altar of a convent at Bologna; and France owes the possession of it to her conquests. The composition all together has a grand effect, and the details are given with great accuracy. We particularly admire the expression of the Saint, who, pierced to the heart by the sword of the executioner, falls back on the funeral-pile which was to consume her, lifting up her eyes to heaven. The judge seems to be astonished at the fortitude of his victim. All the figures are in good attitudes; but the heavenly host, which occupy the upper part of the picture, diminish by their tranquil aspect the horror which the principal subject inspires. It would have been better, perhaps, if the executioner had been more developed, and had the women and children, witnesses of the death of St. Agnes, been farther removed from this bloody spectacle. The ground on which is placed the tribunal of the prefect Simphorius is not sufficiently marked. The two executioners, thrown down headlong, might be easily mistaken for two martyrs; and the artist should have found an expedient of completely preventing such a misconception. These defects are, however, effaced by great beauties, and the piece is justly esteemed.'

To every remark in this critique we cordially subscribe: but we wish particularly to draw the attention of our readers to the observation on the representation of the Holy Trinity and Angels at the top of the picture. Independently of the impiety of attempting to paint the incomprehensible Divinity, the introduction of the Father, Son, and Holy Ghost, as spectators of the scene, more than destroys all the effect of the tragedy. Can these divine personages look with complacency on such horrid butchery? Can they be personally present, and not exert themselves to prevent the triumph of the wicked over the righteous? We know the answer which might be made: but, when we look at a picture representing the Deity as a human Being, it is impossible not to attribute to him human feelings and passions. We think that, if the groupe at the top could be completely obliterated, the effect of the picture would be considerably improved.

'*Christ taken down from the Cross*, painted on wood 4 feet 1 inch 6 lines high, 3 feet 1 inch broad, by Peter Paul Rubens.

'This picture has always been classed among the *chefs d'œuvres* of its immortal painter. All that sentiment of design and colouring can express, Rubens has lavished on this beautiful composition. The figure of Christ is admirable; and his features, though inanimate, still breathe all the goodness of the Christian Law giver. The torture of protracted punishment, and the writhings of cruel agony, have been unable to efface the deeply impressed character of resignation. "The just has perished"—And what sublime expression in the head of the virgin! the tears are dried in her eyes; and her looks, directed towards Heaven, implore, but do not accuse: she exhibits the inconsolable grief of irreparable calamity, the convulsions of maternal tenderness. On the contrary, in the Magdalen, we see desolated friendship bathed in tears, which cannot turn its eyes from the object once so fondly cherished and beloved;—which sees and calculates the loss, yet seems still to doubt.

'The delicacy of colouring, which Rubens in this picture has carried to a supreme degree of perfection, is perhaps the only reproach to which it is liable.—In those pictures which Schedoni, Michael Angelo Caravaggio, Annibal Carrachi, Titian, and Corregio, have consecrated to the same subject, and which may be seen in the gallery of the Museum, the *tone* is more appropriate, more gloomy, and more solemn:—that of Rubens is more touching—the others inspire more of melancholy and respect. The one is more sentimental, the others more historical.

'Rubens painted this picture to serve as an *epitaph* (the technical term) to the tomb of the family of the Michelsons. It was placed in the cathedral of Antwerp against the fourth pillar on the left hand. It was protected by two shutter pictures, representing inwardly on one side John the Evangelist, on the other, the Virgin with the infant Jesus;—and on the exterior face, Christ and the Virgin; painted in black and white. These are also in the Museum.

'This picture has been engraved by Nicholas Rychmans, born at Antwerp 1625.'

Of the statue called *L'Amour Grèc*, this account is subjoined:

'Cupid, a statue in Parian marble, 2 feet 8 inches high. This God, the same as Love, is considered by the antients in a two-fold point of view. At one time, as the son of Venus Urania, or the Celestial Venus, he is the source of good; he is the invisible link or tie which unites man with the divinity; the principle of science, arts, and philosophy; the charm of the present life, as he must be of that which is to come. At another, as the son of the terrestrial or marine Venus, he has an allusion to material affections and passions, and to the disorders which they bring into existence. When regarded in this latter character, his eyes are covered with a bandage, and offensive weapons are in his hands. In a sense truly moral, he is represented as a beautiful youth with wings. It is thus that we contemplate him in this statue; the wings of which are broken off, as well as the legs and arms. His physiognomy is full of grace, his look is soft and modest, and his hair, curled on his forehead, floats agreeably on his shoulders.

'This beautiful fragment was taken from the Museum of the Vatican, and was found at Centocelli, on the road which leads from Rome to Palestrina.'

We shall attend with pleasure to the sequel of this work; from which we should make larger extracts, did we not recollect that the contemplation of the pictures is necessary to enable our readers fully to appreciate the merit of the remarks.

ART. XIII. *Récherches Historiques*, &c. *i. e.* Historical Researches concerning the principal Nations established in Siberia, and in the Countries Adjacent, at the Time of its Conquest by the Russians. Translated from the Russian. By M. STOLLENWERCK, late an Officer in the Service of Russia. 8vo. pp. 275. Paris. Imported by De Boffe. Price 6s.

THE value of the geographical and historical labours of M. *Fischer*, member of the Academy of Sciences of Petersburgh, and the original author of this publication, is generally acknowleged. The present volume is an abridgement, as well as a translation, of that academician's history of Siberia; and whatever may be the character of the entire work, it must be owned that, in its reduced state, it is dry, uninteresting, and we may add of little value, since it is not accompanied with a map adapted to its representations.

From the remotest ages, Siberia has been inhabited by nations widely scattered, half savage, and almost strangers to each other: but eighty years, we are told, have sufficed to make it known, to conquer it, and to change it into a civilized country, offering to our view the toil and implements of agriculture. Villages, towns, and establishments of various kinds, are now seen where heretofore barren heaths, and plains, and impenetrable forests were alone visible. In the course of this time, Siberia has been united to the destinies of one of the most powerful empires on the globe; it borders on seas which open to it a communication with the new world, and which, in the opinion of navigators, conceal a passage into it across the Frozen sea; and it is bounded to the south by divers parts of Asia, with which it has diplomatic and commercial relations, not less favourable to the progress of science than to the welfare of its people, and that of the Russian empire in general. From Siberia, and its neighbourhood, in the remotest antiquity, issued those armed and numerous hordes which gave laws to Asia, which penetrated into the plains fertilized by the Nile, which covered the courts of Africa with their establishments, which inundated Europe, overturned empires, and founded colonies; some of which to this day speak the language of the people who at present occupy the parent country, as well as carry about them a resemblance which shews their original affinity.

Siberia is still very thinly peopled, and is capable of subsisting some millions of people more than it now contains. Though placed under the frozen zone, its air is pure and highly favourable to longevity. Wheat is there produced in such abundance as to be uncommonly cheap; and the most useful vegetables of temperate climates succeed very well. The same is the case with our most serviceable animals. It also contains a great number of iron and copper mines, and can boast of some valuable silver mines, as those of Arghoun and Kolivan. Its large rivers and numerous streams abound with fish; and the former, together with those of Russia, run in such directions as to furnish a passage from it by water nearly all the way to Petersburgh.

The historian states Chamanism (the parent, as he contends, of Braminism and Lamism) to have been the antient religion of the principal nations inhabiting this immense tract; and the people residing at this day in these regions, which are neither Christian nor Mohammedan, are supposed still to profess a degenerate species of it. The Metempsychosis was its most distinguishing tenet.

Lamism the author supposes to be composed partly of Chamanism and Nestorianism; and he maintains that Lamism is in fact Nestorianism degenerated into heathenism, and that the Dalai-Lama is nothing more than a sort of metamorphosis of the Nestorian patriarchs. We should have been glad to have seen how M. *Fischer*, in his original work, supports this hypothesis; which, it strikes us, is equally without foundation in fact and in probability. He supposes that the person, of whom so much has been said under the name of *Prester John*, was a Nestorian patriarch, and the first who transformed himself into a Lama.

The word *Kossack*, the author says, is not a name descriptive of a particular nation, but refers to a mode of life and character; it means persons who have no settled residence, and who hire themselves out as mercenaries in war; and it bears also other significations.

We pass over an elaborate disquisition, which we find in these pages, on the origin of the Hungarians.

With regard to the term Tartars, the author remarks that its ordinary application is incorrect; that it is an error to extend it to all the nations north of Persia and India, as far as the eastern sea; and it is also a great mistake to represent all these as one and the same people, while in fact they are distinguished in a remarkable degree by make, by manners, by religion, and by language. He seems to think that there never was a nation which this name designated; and he accounts for its origin by observing that the Chinese apply the word *ta-ta* indiscriminately to the nations and tribes who are neighbours to them; a word descriptive of vicinage, and borrowed from them by the Europeans; who probably, when they adopted it, assigned it a mistaken sense.

The translator informs us that the present publication is his first essay. Entertaining a favourable opinion of his diligence and accuracy, we regret that we cannot encourage him to expect much success: but had he executed a version of the whole of the original, and accompanied it with a map, we have no doubt that it would have proved more interesting. We do not see why he should have been apprehensive that the public would not have given a favourable reception to the labours of M. *Fischer*. It is to the Russians that we must look for information with regard to this vast country,—in many respects so interesting, and particularly as having antiently been what has been denominated the *officina gentium*.

Art. XIV. *Correspondence Originale et Inédite*, &c. *i. e.* The Original and Unpublished Correspondence of J. J. Rousseau with Mde. *Latour de Franqueville* and M. *du Peyrou*. 3 Vols. 12mo. Paris. 1803. Imported by De Boffe. Price 10s. 6d. sewed.

The publishers of this collection bespeak attention to the letters which it contains, on the grounds of the interest which they will call forth even in ordinary readers, and of the superior light which they furnish, to those who are desirous of forming a right judgment concerning a man not less remarkable for his conduct and character, than for his writings and opinions:—since, say they, these are the only letters yet submitted to the world, which compose a connected series, and which were not intended for the public eye.

The principal and most interesting part of the correspondence passes with the lady; the daughter of a virtuous but rigid father, and obliged by him to marry a man who proved wholly unworthy of her; and from whom, some years afterward, the same parent required her to sue for a separation. In this widowed state, she devoted herself entirely to letters. When she was between twenty eight and thirty years of age, the *New Heloise* made its appearance; and ROUSSEAU became to our heroine, we are told, what Plato was to his disciples. She cherished for him the most enthusiastic admiration; and she commenced a correspondence with him which, the editors justly observe, became by turns the solace and the torment of her life. Without controverting the observations made by them in favour of the lady, and to the disparagement of the philosopher, we cannot, on the whole, help regarding the correspondence on her part as a curiosity. She adopts strange steps in order to commence it: but, having so far succeeded, she is very observant of delicacy, if we except her request that ROUSSEAU would personate St. Preux, and address her under the name of Julia. In the first stage of the intercourse, it is all platonic regard; the mind and the genius are reciprocally the sole objects of attraction. At this time, the parties had never seen each other: but at length the philosopher becomes desirous of learning who his fair admirer is; and his curiosity is satisfied. The fervour of his regard then abates, and he shews himself inclined to break off the connection. The lady, however, has address enough to prevent this, and to create a fresh interest in the breast of her idol: but why does he, who was so much struck with his fair unknown correspondent, become so indifferent to her when he learns who she is? Let us not be deemed unjust to his memory, if we surmise what appears to us to have been the cause. He knew that Versailles was the place of her residence; and he perhaps had fondly imagined that some princess, or high personage of the court, had become enamoured of him under the character of St. Preux. If he had cherished fond dreams of this sort, this idea very probably made him consent to become her correspondent; and it was natural that he should feel disappointed, when he learned that her rank was not high, and that her situation was unfortunate.

Be this as it may, Madame *Latour* overcame his reluctance, the correspondence continued, and grew more intimate than ever. He begs to be told her age; and she makes a merit of truly stating it, as she had passed thirty-two. The philosopher rallies her, and indulges in pleasantries on himself as an admirer, he having reached the wintry period of fifty. In a reply, she very complaisantly states that, considering the difference of sexes, the ages are not disproportionate.—The learned recluse had before solicited a description of her person, and with this request she had also complied without difficulty. The picture, in sketching which the fair artist, it may be conjecture, displayed more skill than correctness, more regard to effect than to truth, seems strongly to have impressed the philosopher; and he next desires to be favoured with her portrait. Having shewn a reasonable coyness, this wish is also fulfilled by our heroine: but she begs that it may be returned immediately. Alas! it is returned immediately, and accompanied with a note of freezing coldness. The mortification which she manifests, and the language which she uses on this occasion, are very remarkable. She charges the artist with not having done her justice, and reproaches her correspondent for his neglect and want of gallantry. The philosopher, we suppose, having recovered from his regret at not finding his inamorata a person of high rank, tolerated her suit under a persuasion that she possessed great personal beauty;—and when his expectations on this head are also disappointed, he is solicitous to terminate the intercourse. She however still has the art of gaining a fresh hold of her repulsive favourite, and they again exchange the language of kindness and regard. She obtains permission to visit the sage: but it does not appear that the interview advanced her object with her *cher Jean Jacques*, as she called him, since he never returned it, never desired another, and shortly afterward departed for England; whence, we believe, he did not answer her letters. A defence of him from her pen, against the charges on his conduct while in this country, draws from him a few transient kind expressions: but he cools again, and she becomes so unfortunate as to disgust even her readers, while he grows every day more and more indifferent, and finally bitterly repulsive. Yet she continues to beset him with her fond familiar style and affectionate professions, which have an effect the very contrary of that which she designed.

We do not deny that the lady's regard might have been platonic in its origin: but if so, it soon grew into what, we believe, platonic regard between persons of different sexes is very apt to change,—into something less refined. In short, we are uncharitable enough to regard this correspondence on the part of the lady, with all its fine professions, as neither more nor less than a downright courtship of the misanthropist. The evidence of the fact is too clear to suffer us to doubt that the lady had this singular taste. From her case, we may collect that, if it were the custom for the ladies to solicit in love, they would be more successful than the men; if perseverance, address, and importunity would ensure success. His wild suspicions, and his strange caprices, alone rescued ROUSSEAU from the toils which this lady had framed for him: indeed he would, on several occasions, have been taken captive, had he not been constructed very differently from other men.

If we confine ourselves to the *letter* of this correspondence, we see talents, virtues, and services that attract on one side; and on the other, worth and sentiment. The professions are most pure. Morality is never hurt; and even delicacy is in no degree wounded, at least according to French notions of it. The importunities of Mme. *Latour*, while successful, are highly interesting: but near the close of the intercourse, when they only serve to render her hero more averse, and to extort from him mortifying repulses, they occasion disgust. Though the latter part of the correspondence will excite unpleasant feelings in the reader, these are more than counterbalanced by the pleasure which he will derive from the early letters, which are specimens of most happy *badinage*. The succeeding epistles abound with well-turned compliments, with fine strokes of gallantry, and with the happiest displays of wit and sentiment. We are introduced to a lady of a very superior mind, and of eminent accomplishments; we witness with admiration her displays of unwearied patience, of singular skill and dexterity; while her perseverance, even when it offends, is not the less an object of applause, on account of the various arts and resources which it adopts in order to gain its object.

In a somewhat advanced stage of the correspondence, the philosopher, having discovered some imperfections in the lady, will not suffer her to assume the name of Julia, which she consents to lay aside. The intercourse is nevertheless carried on in a style of strong mutual regard: but the fair one next ventures to forward to her correspondent some verses in his praise, and complains to him of his having never noticed them: —to which he replies in these hard terms:

> 'I certainly, Madam, did receive the poetical epistle to which you allude; and I forgot to thank you for it. This was a great fault in me, but now that it is brought to my recollection, I cannot repair the omission. I know not how to praise the praises that are bestowed on me, nor to criticise verses of which I myself am the subject; and, as I do not wish that more good may be done to me than I require, in the same manner I am not fond of making acknowlegements. I am overwhelmed with letters, memorials, verses, panegyrics, &c. all requiring answers, which I could not return without ten hands, and ten secretaries. I therefore no longer attend to them. Yet, Madam, in whatever manner I conduct myself, you are always sure of requiring an immediate answer, and have the art of rendering it always necessary. I beg it of you, therefore, as a favour, to put an end to our correspondence.'

Can we conceive any thing more ungallant than this? Yet, alas! poor Rousseau, vainly do you pant for liberty; you are soon to appear more in her toils than ever, to profess yourself contented under your bondage, to hug your chains, and to render your future enlargement highly problematical!

The epistolary interdict at length encounters the eyes of Madame *L.* and let us see how she treats it, and how she contrives to ground on it a complete triumph over her capricious favourite. In the beginning of her answer, she makes observations with great coolness on some incidental matters of which it was necessary that she should inform him; and she then thus proceeds:

'I believe, Sir, I have fulfilled all your intentions: it now only remains to me to explain mine.

'I had no other views in my endeavours to engage you in a regular correspondence, than those of profiting by your instruction, and of having certain information respecting your health, which is dear to me, and with regard to which disquieting reports are circulated. My first object failed from the beginning, by the turn which you gave to your letters, and I am not astonished at it; a man very much occupied rarely enters into deep disquisitions with a woman, while he remains ignorant respecting her capacity to reply to him, or even to understand him. Though one of the two objects which my ambition proposed to itself has escaped, that which remained was sufficient to render our intercourse infinitely precious to me: but, strongly as my inclinations impel me to make new efforts still to retain it, I wholly abandon it. The pleasure at least shall be mine of having done for you all that it was in my power to do, and of sparing you useless, fatiguing, and in the end odious importunities. The better the heart, the less disposed it will be to force good offices where they are not welcome. Persuaded of this, I desire, with all my soul, that you may forget me, and I promise to do nothing to make you think of me again. It is certainly no fault of yours if I set a value on what comes from you, which renders it most affecting to be deprived of it: if it leaves in my days a void which it is difficult to endure, it must be the business of my reason to fill it up: by complying with my request you did not render yourself accountable for my tranquillity; and overwhelmed as you are with importunities, with the detail of which you acquaint me, it is very natural that the retrenchment, which you think proper to make in your epistolary connections, should fall upon me. I will be just to myself: the perfect attachment, which I have vowed to you, will undergo no change on account of the manner in which you treat me; it is not of you that I ought to complain, it is fate which I must blame, for not endowing me with those attractions that would have secured to me the preference from you of which I should have been so sensible.

'You do not love, you say, that more good should be done to you than you ask. Do not imagine, Sir, that I was vain enough to suppose that, while I spoke good of you, I was doing good to you. I am well aware that no one needs eulogiums less than you do, and that no praises less deserve to be called a *good* than mine. I spoke what I thought; and I shall always think what I spoke, though you may reject my homage with more *hauteur* than ever. I admit that your proceedings with regard to me in no degree impeach your virtues nor your services. A genius like yours, vast, profound, and occupied with large and comprehensive views, would rob the world of the attention which it bestowed on a being so useless, so insulated, and so inconsiderable in every view as I am! I shall, all my life, respect your virtues, esteem your writings, adore your talents, and cherish your person, without all this leading into any consequences that regard you. Excuse, Sir, the length of this letter: nothing ought so strongly to plead for indulgence as the certain assurance that it will not be again put to the proof, which assurance I now offer to you."

The laboured address and happy turns of this letter wrought the effect which the writer no doubt anticipated. It forced the philosopher to capitulate, and we find him surrender with tolerable grace. He thus begins his reply:

'*Tu m' a dugli, ma tu mi piaci* *. Madam, I must surrender, I feel each day more and more that it is impossible for my heart to resist you; the more I murmur, the more I become entangled. You permit me to write one letter to your two, but do not suppose that I shall take you at your word. Yes: you are a woman, I perceive it by the ascendancy which you have over me, I perceive it by your address, and it is long since I have ceased to doubt about it. I shall no longer attempt to break those heavy chains which you impose on me with so much ease: but have the mercy yourself to lessen the weight of them, be as good as you are charming, accept my homage, in return for my negligence, and keep not so strict an account with your humble servant. Pray count not on exactness in my correspondence. I would not deceive; we do not correct our faults at my age: but be assured that my heart is penetrated with your goodness, and most ardently desires to render itself worthy of it.'

The elegant raillery, the fine reflections, and the acute remarks, which occur in the philosopher's letters whenever he is in the humour to forget himself, and to place out of his sight all his woes, will not allow us to wonder at the ardour with which this lady courted his correspondence: nor do her letters suffer on a comparison with his; for she appears to have been a woman of rare talents and accomplishments. If we except her romantic attachment to her favourite author, she seems to have acted under the guidance of a solid judgment. In the observations which she makes on one of the philosopher's *Jeremiades*, she speaks the language of sound sense, and lays down maxims with which he ought to have been impressed, since they would have given firmness to his mind and dignity to his proceedings:

'I respect (she says), dear *Jean Jacques*, your weakness, but can hardly conceive it In consecrating your pen to truth, ought you not to have prepared your mind for constancy? You who appear to have known mankind so well, how could you suppose that they would treat him kindly who condemned their conduct by his example, and unmercifully attacked their prejudices in his writings? The route which you had taken did not lead to repose, but to celebrity; you could not be ignorant of it: and having manifested the daring which was necessary in order to conduct to its utmost height, shall it be said that you want the firmness requisite to support the adversity which accompanies it? It is for those who interest themselves in your fate, it is for me, and not for you, to succumb under the blows which they aim at you; because my sensibility is exposed, while yours should be protected by those superior views which inflamed your genius. I own that your lot renders me displeased with your zeal; would to God that you had been more tranquil and less illustrious!'

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* Thou hast grieved me, but thou pleasest me.

She tells him that the notice which his works had attracted was to be expected, and that he could not hope to convert all mankind at once. She laments the effect which they have had in causing their author to be oppressed, and in ensuring favour and countenance to every one who searches after his faults, misrepresents his intentions, and tarnishes his character.

'God forbid, (she continues,) that in stating to you my manner of thinking upon all that has passed with regard to you, since I have known you, I should, in the least degree, diminish that satisfaction which ought to console you under all that you suffer. You would be unhappy indeed, if you were capable of entertaining a doubt of the goodness of those reasons which made you determine to combat so many received opinions; since you cannot tread back your steps without making an entire sacrifice of your self-love. I lament that you have suffered from the ingratitude of your country; and still more that you have been obliged to expose to all Europe the tyranny of its magistrates, and the bad faith of its ecclesiastics, after having been the apologist of the one, and the panegyrist of the others. Farewell, dear *Jean Jacques*, I do not believe you capable of taking my frankness in evil part: if your are, it would be desirable to know it.'

This was too much for the irritable nature of ROUSSEAU; he overlooks the wisdom, ability, and affection for him that are so conspicuous in this advice, and notices only its unkindness. He charges his fair correspondent with having flattered him in his prosperity, and with having reserved her censure for the period of adversity: but he does not controvert one tittle that she has advanced. This is not the only specimen of the ability of this lady, and of her victorious opposition to what had been advanced by the idol of her soul, whose virtues and talents she held in such enthusiastic admiration. It was not the fault of Madame *L.* that this correspondence did not prove one of the most instructive and amusing that has ever been submitted to the public eye; nor is it easy to estimate what advantage it would have proved to the happiness and fame of the whimsical philosopher, had the regard and friendship of this extraordinary lady met with due returns.

The correspondence with M. *du Peyrou* appears insipid after the preceding; and it discloses nothing of importance that was not already known. It confirms, but does not set in a stronger light, the self-tormenting powers of the illustrious citizen of Geneva; from whose deserts no lover of genius can detract without pain, but whom his warmest admirers must admit to be chargeable in his private conduct, and in some of his works, with the wildest extravagancies; while in other parts of his productions he appears to be more than man. If we own it to be difficult to speak of him in appropriate terms, we shall not hesitate to assert that none but bigots and hypocrites will apply to him the language of indiscriminate censure, and unqualified abuse.

The morbid temperament of ROUSSEAU disposed him, as he grew older, to become more and more a prey to suspicion and jealousy; till at length this unhappy turn left him without a friend. We are here told that, at last, his own wife became an object of distrust to him; and persons of credit have asserted that, in the state of despair to which he had worked up his mind, he laid violent hands on himself in those gardens of Ermenonville which so long contained his ashes. The present editors do not vouch for the truth of this report: — but they afford very satisfactory external evidence of the authenticity of these letters. We allow that, being furnished with it, they acted rightly in producing it; though we agree with them in thinking that the internal proof is so decisive as to render any other superfluous.

ART. XV. *Essai Medico-légal sur l'Empoisonnement*, &c.; *i.e.* A Medico-legal Essay on Poisoning, and the Methods to be employed for detecting it. By N. LECLERC, M.D. 8vo. Paris. 1803. Imported by De Boffe. Price 3s. sewed.

THE importance of obtaining an accurate knowlege of the different effects of poisons, and the circumstances which can enable us to speak decidedly on their employment, are exemplified by several cases in the present essay. The author does not, however, afford us much assistance in procuring the information necessary for determining whether death has been produced by poisons, or not; since he admits that most of the symptoms, short of the actual detection of the poisonous substance

stance in the body, are fallacious. His general inferences on this subject are these:

1st, That there are circumstances in which it is difficult, not to say impossible, to determine whether a person has been poisoned or not.

2, That the symptoms observed, whether on the living or the dead, may indeed afford strong presumptions, but are not sufficient to determine this point accurately.

3dly, That the presence of the poison, and its chemical examination, can alone assure us of its existence and nature.

Nothing is said respecting the means necessary for obviating the effects of poisons when taken into the system; and the general phænomena mentioned to be produced by the various divisions into which they have been arranged are, as might be expected, such as are found in most authors who have written on the same subject.

M. Leclerc divides poisons into the fixed and volatile; and these again he distributes according to the source from which they have been derived, viz. whether from the animal, vegetable, or mineral kingdoms. He enumerates the symptoms produced by the bites of various venomous animals, but does not seem to be acquainted with the work of our countryman, Dr. Russell, on Serpents, from which much valuable information might have been obtained concerning the particular effects of the bites of this tribe.

Art. XVI. *Elémens de l'Histoire de France*, &c.; *i. e.* Elements of the History of France, from the Reign of Clovis to that of Louis XV. By the Abbé Millot; and from Louis XV. to the *Punishment* of Louis XVI. by J. De Sales. Vol. IV, 12mo. pp. 508. Paris. 1802. De Boffe, London. 4s.

Art. XVII. *Elémens de l'Histoire d'Angleterre*, &c.; *i. e.* Elements of the History of England from the Conquest by the Romans to the Reign of George II. By the Abbé Millot; and from the Reign of George II. to the Peace of 1783, by J. De Sales. Vol. IV. 12mo. pp. 427. Paris. 1802. London, De Boffe. 4s. sewed.

These little volumes bring down the several histories of the Abbé Millot nearly to the present times. Most of us have in our youth been indebted to that agreeable compiler, who certainly possessed the talent of rendering his subject interesting, of communicating knowlege pleasantly, and of disposing the tender mind to seek it. If his page does not abound with profound reflections, he never misleads; and his narrative is neat, flowing, and impartial. He instils no prejudices, inculcates no paradoxes, steers equally clear of bigotry and scepticism, and has the merit of having furnished books for young persons which may do much good but cannot be productive of any harm. If he be placed at an immense distance from some writers whom we could name, it must be admitted that an equal interval separates him from the common herd.

The pen of the continuator is less elegant than that of his predecessor, but he writes with more spirit and energy. He compresses much matter into a small compass, and his pages present nothing that is exceptionable, but form valuable additions to our publications for youth. We are constrained, however, to limit this praise chiefly to the volume which respects France; since the other abounds with small mistakes, against which its translator should be on his guard.

Art XVIII. *Manuel du Pharmacien*, &c.; *i. e.* The Apothecary's Manual. By E. J. B. Bouillon La Grange, &c. 8vo. pp. 439. Paris. 1803. Imported by De Boffe. Price 7s. sewed.

The reputation of this author is so well established in chemistry, that it must impart to the present manual very particular claims to the attention of the pharmocopolist. A work of this kind seems to have been very much wanted in France, where no edition of the *Codex de Paris* has appeared since the year 1758; and where practitioners have in course been very much left to their individual observation, for the best mode of preparing medicines. The reforms which have been introduced into the pharmacopœias of other countries will not, the author is of opinion, supersede the necessity of a work like the present for the use of French apothecaries; and for this idea he gives the reason that foreign differs much from French practice, or rather that the application of remedies in France is very different from that in other countries; 'our climate (says he) and constitution admitting neither the drastics of Germany, nor the too active medicines of England.'

The volume is divided into four parts; the first comprehends the Materia Medica; the second, compound Medicines and the method of preparing them; the third, the enumeration of the compounds into which simple medicines enter; and the fourth, the properties of the various compounds. The directions for the preparation of chemicals are full and perspicuous, and several plates are given for the purpose of illustration.

Art. XIX. *Les Intérêts des Comptes courans tout calculés*, &c. *i. e.* The Interests of Accounts Current calculated, whatever be the Rate and Capital; or Tables which, for the Calculation of Interests, whether taken once in a Year or six Times in six Months, or whether the Negotiation of Effects, or the Loan of any Sum of Money for any Number of Days be concerned, demand only the mere opening of a Page, and the Assistance of an *Addition*, substituted for long Operations hitherto employed These Tables are equally accommodated to the French and the Gregorian Styles. By L. M. Blanquart Sept Fontaines. 4to. pp. 378. Paris. Imported by De Boffe. Price 1 s.

We have scarcely any thing to add to the statements of this title page. The tables, in their typographical execution, are very neat: that they are correct, we have not the evidence of our own thorough examination, (which cannot reasonably be expected in these cases,) but a strong assertion of the author, viz. that *they contain not a single error*. A short introduction is prefixed to the Tables, explaining their use.

Art. XX. *Abrégé d'Astronomie*, &c.; *i. e.* An Abridgment of Astronomy; adapted to the Comprehension of Young Ladies. By M. N. Calemard, Teacher of the French Language, of Geography, &c. 8vo. sewed. De Boffe, London.

In the dedication of this volume, the fair writer modestly declares that she does not pretend to teach the learned: but that her claim to merit is to be decided on the grounds of having drawn knowlege from the purest sources, and of having rendered it, by arrangement and explanation, intelligible to young persons. Speaking generally, Madame Calemard certainly deserves commendation: but she has fallen into a few mistakes when venturing on the wide ocean of speculation in quest of a new theory, or attempting to pass without sufficient qualification the perilous straits of science. These mistakes, however, are to be forgiven, for they are slight and easy to be amended; and that they may be amended, we wish that she would reconsider them.—For instance: in p. 8, *three kinds of angles* are mentioned: in p. 73, the cause assigned for the days and nights being equal at the equinoxes is not properly a solution of the question: in p. 110, the cause of the maintenance of the sun's heat is too *positively* pronounced: in p. 120, the explanation of the equality and inequality of the projectile and centripetal forces is not precise: in p. 157, the force of the sun is made to vary *inversely as the distance*, instead of inversely as the square of the distance; and in p. 219, the *particular solution* of the cause of *the tides* is inadequate.

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